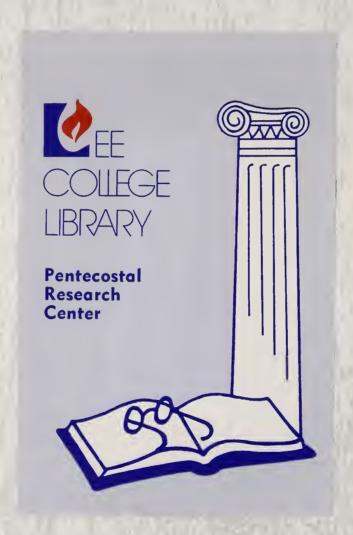
Do Not Take From This Room



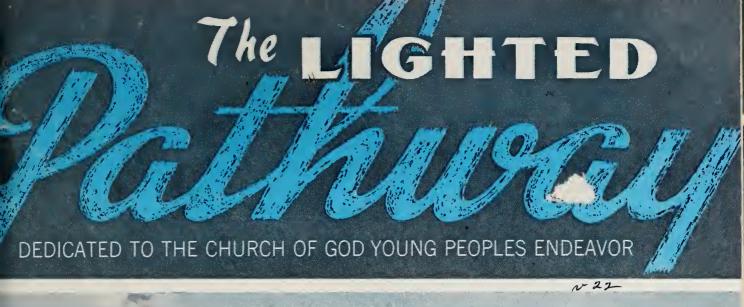
CHURCH OF GOD COLLECTION

NOT TO BE TAKEN
FROM THIS ROOM











THE LOVE OF LIGHT

Jomes Trenton

Who con more love the light of doy
And sing when skies shine bright
Thon he whose poth hos been the prey
Of bitter, woeful night?
When deoth,

And gloom,

And constant snores
Loomed large to cotch him unawares—
And fling his soul to nether hell
With all the domned that be.

O Down! O Doy! No tongue con tell The cheer you bring to me.

Who con more love the mountoin height
And breothe its frogront oir
Thon he whose poth was hid from sight
In valleys of despoir?

When pits,

And thorns,

And gruesome deoth

Like demons lurked with heoted breoth—

To snore his feet that he might foll

Into the slough, and drown.

O Mountoin high above this poll!

Lift me upon thy crown!

Who con more know the worth of proyer, The soloce of its woy,

Thon he whose soul was rocked with core, With lips too vile to proy?

When sin,

whole

And poin,

And fiendish feors

Burst sobbing forth in onguished teors—

Thot seored the cheeks ond mocked the soul

But ne'er removed the rod.
O Proyer! Sweet Proyer! You mode me

And lit my poth to God.



COVER PICTURE The Steps of the New Year

The young lad on this month's cover is following closely in the snow tracks that were made by someone before him. How like the new year he is. 1951 will closely follow the path of 1950—but not exactly. There will be many necessary changes, some for better, some for worse. May your new year be a deciding improvement over the last: your consecration deeper, your wisdom broader, your pleasure fuller, and your life more abundant.

094556 The LIGHTED DEDICATED TO THE CHURCH OF GOD YOUNG PEOPLES ENDEAVOR

J. D. BRIGHT
 Editor-in-Chief
 Church of God Publications

CHARLES W. CONN Editor
The LIGHTED PATHWAY

ALDA B. HARRISON Honorary Editor The LIGHTED PATHWAY

Vol. 22

JANUARY, 1951

. No. 1

CONTENTS

The Lamplighter		
A Sign of Progress		3
Features		
Honor Bright Chester E. S	huler	4
Scriptural Resolutions Roy J. Wi	Ikins	6
Let's Be Good N' Popular Dorothy C. Ho	askin	7
Going Forward in the New Year Margaret Lewis S		
The Preacher of Righteousness	Hunt	9
Mercy Triumphs Over Judgment Geneva Co		
Ohio Enjoys Great Youth Congress	dgell	20
Poetry Page		21
Departments		
Happy Home Circle		12
Helps for the Tempted and Tried		13
Pathway Pulpit:		
A Victorious Life Clyde H. Car	away	14
Children's Page		
Hiding God's Word LaVerne Mae Se	lman	19
Bible Lessons for Youth Services		22

Lee College		
The World of Books	Charles W. Conn 2	
Youth Work Statistics	Lewis J. Willis	2

Know Your Missionaries J. Herbert Walker, Sr. 18
Cover Picture Harold M. Lambert

----- Harold M. Lambert

"Thy Word is a Light Unto My Path"

Notional Youth Board

Lewis J. Willis, Chairman; Brady Dennis; Ray Hughes; L. E. Painter; Ralph E. Williams.

Contributors

Geneva Carroll; Edna Conn; Margie M. Mixon; Martin Miller; Avis Swiger; Manuel F. Campbell; M. M. Mortenson; LaVerne Selman; John E. Douglas, Jr.; Alice Pullin; D. B. Hatfield; Daniel Homner.

Subscription Rotes

Published monthly of the Church of God Publishing House, Cleveland, Tennessee.

All materials intended for publication in The LIGHTED PATHWAY should be addressed to Charles W. Conn, Editor. All inquiries concerning subscriptions should be addressed to Bookkeeping Department, Church of God Publishing House, Cleveland, Tennessee.

ENTERED AS SECOND-CLASS MAIL MATTER AT POST OFFICE, CLEVELAND, TENNESSEE



A SIGN OF PROGRESS

N order to fill a speaking appointment in a distant city, I once took a short route through the hill country of Georgia. Fearing I might be late for the appointment, I was thankful for the shorter route, but regretted that the road was so rough. In a small country town I was dismayed to discover that there was a detour ahead—one that would take me more than twenty miles out of the way. But if I was excessively disturbed by this unfortunate hindrance, it was made all right when I reached the detour—for the sign read:

DETOUR A Sign of Progress

Of course! It was a sign of progress! With a smile, and in perfect understanding of those words, I turned onto the side road and without fretting, wended my way through the mountains over the twenty-two miles of detour. Certainly the change in my route was inconvenient, but the inconvenience was caused by progress—and that is all right. Good roads are not built overnight—nor are they kept in good repair without at times being closed to travel, in order to be mended by new materials and hard labor. While the road is closed it seems like regress instead of progress—but it isn't. Never to close the road for repairs would be neglect, and neglect is never progress. But present inconvenience is progress, if it leads to greater convenience in the future, or brings to pass a better way of living. That road is probably fixed now, and travelers can drive comfortably and rapidly over it. But for a while they had to endure the tortuous detour in order to enjoy the benefits of a good road today.

Don't fool yourself, progress never comes cheaply or easily. Nor do you become a success overnight. First, there must be long and arduous periods of labor and effort—periods when it seems that you are making no progress whatever. Don't hope for an easy and convenient success—you'll never have it! To make progress there must be times of seclusion, privation, inconvenience, disappointment, and sacrifice.

So you want to be a successful Christian? Well, you can be, but it won't come easily. There will need to be periods of privation that you could probably enjoy using for other things—periods spent in fasting rather than feasting or dining; periods spent in reading the

Bible rather than the latest novels and magazines. Progress often causes inconvenience and pain for awhile, but it always leads to greater blessing in the future. You will be a greater blessing to others when you become a better Christian—and you can't become a better Christian if you are constantly the "jolly good fellow," without ever taking time out to stabilize, undergird and otherwise improve your own spiritual life. Paul wrote the Corinthians "this is expedient for you, who have begun before, not only to do, but also to be forward a year ago" (2 Corinthians 8:10). Progress comes day by day and year by year—it never happens overnight—and it never happens by simply going along in the same old way. You cannot advance during this year if you are willing to live comfortably by letting life drift and pass just as it is.

WHEN a musician who plays one song superbly first attempts to play a new song it may sound like he is becoming a worse musician, but he isn't—he's becoming a better one. To play the one piece over and over because it sounds perfect is not progress. To make progress in any field you must be willing to invest time, effort, money, and comfort.

Just as it would have been much easier for the highway department to have neglected repairing the road, and more convenient for the motorists to continue driving over it even though it was becoming a little bad, so is it much easier for us to go along in our same old ways, doing only the things that are pleasant, the things that are convenient, and the things that are not difficult. Such an attitude, however is positively detrimental to our lives and personalities. In the end the road would have become so bad that even it would have been as bad as the road over which the detour was made. If we refuse the inconvenience and effort that is required to make adjustments in our lives, the neglect will cause us to become steadily worse until we too are almost beyond repair. It is much easier for a preacher to preach the same sermons over and over, or use the outlines of other men, than it is to study and pray for his own fresh sermons. It is much easier for a group to sing the same few songs over and over than it is to buckle down to the hard work of learning new ones. It is much easier to use the same sloven and careless speech than it is to make a serious attempt to master correct diction and grammar. All this is neglect.

Investment is usually progress. Once when we were hot, tired, and thirsty, my father "wasted" the last quart of water we had with us on the dry and dusty road. That didn't look like wisdom or progress to me. I thought our last water could have been better used—but I was wrong. Dad had "wasted" the quart of water priming the wayside pump—but by doing so—by prolonging our thirst a few moments more—the pump gave us gallons of water in return. I would have hoarded the quart, but would have lost the gallons.

You must never consider as wasted time that which for the moment is a sacrifice if it leads to greater qualifications in you and better work by you in the future. For you to make progress there must be periods when you cannot go everywhere with the crowd, when you cannot have everything pleasant and convenient. You must close yourself off from things that would hinder if you are to make real progress for God and your vocation in life.

Honor Bright

By CHESTER SHULER

"A contract is a contract—just like a promise," Dan's father told him. Even thought his contract called for more work than he counted on, Dan found that dependability is always the best policy.

Illustrated by CHLOE STEWART

ERFLOOP! Dan Manning gritted his teeth as he heaved the mass of soggy, heavy snow into the street. His muscles ached, and he street. His muscles achiev, and he felt genuinely disgusted—particularly with his contract to keep Widow Vandersloot's walks cleared of snow throughout the winter. Sure, the thing had looked just wonderful—last fall, when rich Mrs. Vandersloot left for Florida. But Dan had had no way of knowing that more snow would fall this winter than had fallen in any

two recent years.

A contract, however, was a contract

—just like a promise. So dad said. And Mr. Matthews, Dan's Sunday School teacher had declared only last Sunday morning that a Christian will always try his utmost to keep every promise

So there wasn't anything else to do but keep the agreement, tough as it was—particularly since he had told Dorothy Lewis all about his wonderful luck, and jingled some coins in his pocket to make a good impression on the pretty golden-haired girl at the Soda Shoppe.

young Hercules in person!"

Dan stopped shoveling and scowled at the owner of the voice. Ed Barnes was grinning broadly. There were times when Dan wished Ed would remain absent. If he'd help a fellow now, it'd be O. K. But Ed wasn't fond of work, and had never sympathized with Dan's dilemma.

"Hi, Ed. How about giving me a hand

this morning?'

"Not me! I've got enough work shoveling Dad's walks. But look, Dan, I've some great news for you. Want to

Dan looked up suspiciously. "Good news—for me?"

"I'll say. Look—we're getting up a bunch of the girls and fellows to go to my grandfather's farm tomorrow afternoon. Big pond out there in his meadow—wonderful skating—wiener roast afterward, see? How 'bout going along over to the creek this afternoon. along over to the creek this afternoon and practicing up on the skates? May-be we can stage a race tomorrow?"

Dan held out his hands in a despairing gesture. "Me? With all this snow to clear? Not a chance, Ed—but

thanks, just the same."

Ed glared at Dan. "Now—look, Dan Manning! Don't be a chump. Dig a path through this mess, on both sides of the grounds, and let the people tramp through that until you can get the other off. Old lady Vandersloot's down in Florida sunning herself right now, and here you are, slaving and missing out on everything."

"But I promised," Dan said, ruefully.
"I made a contract, and a contract's

just like a promise-

"Oh, nonsense! Why, you've already shoveled three times more snow than usually falls here in a whole winter. And the old lady won't pay you a cent more, either. It's not fair to expect you to shovel all this extra snow...so what'd be wrong about taking an afternoon off?"

"The City's getting awful strict about clearing walks in twelve hours after snowfalls," Dan reminded; "and if Mrs. Vandersloot has to pay a

if Mrs. Vandersloot has to pay a fine—"

"She'd never miss a dozen fines! Come on, Dan, get those skates and let's practice right after lunch!" He suddenly lowered his tone, and tried a new trick. "Besides, Dotty Lewis and Geraldine Blair, and Anna Kerstetter, and a bunch of girls, are all going, see? Of course, Sam and Ben and I might manage to care for'em but—" He grinned, noting that his words were having effect. "Dotty might not appreciate it if you weren't around, and—" and-

Dan straightened quickly. "You mean—the girls—Dotty's going—to your father's farm?"

"Sure," Ed grinned, "why not? Better think it over, fella. Well, I've got to be going. See you at the creek this after. S'long."

FOR a long minute, Dan stared after Ed. This was almost too much. If he went to the creek and practiced, then worked this evening shoveling, he might make it. Detty shoveling, he might make it. Dotty might be at the creek, too. But all this snow . . . He looked despairingly at the huge drifts. The snow had blown off the block-size grounds surround-ing Mrs. Vandersloot's big house, down upon the sidewalks, which extended along two sides of the estate. Why, if he worked like a Trojan from now

until late evening, he'd be lucky to get it all cleared away! What was the use, anyway? Maybe Ed was right—make a path, and let it go at that. Probably it would just snow shut again real

"Daniel, you certainly have a lot of snow still to be cleared," spoke a or snow still to be cleared," spoke a crisp, highpitched voice behind him. He whirled to see alert, active old Miss Barrett stepping gingerly along the path he had cleared. "I'm glad to see you're working at it—and I am sure Mrs. Vandersloot expects you to keep her walks entirely clear. You know about the heavy fines the City's imposing, do you not, Daniel?"

"Yas'm" he muttered resenting the

"Yes'm," he muttered, resenting the accusation in her tone. Then he added to himself, "Now, why did she have to to say that? She'll probably be watching every move I make-or don't make —the rest of today. Always meddling in other people's affairs. Well, I'd better get busy!"

WITH a battle raging in mind and heart, Dan worked doggedly for an hour. Even making a "one-way" path was a huge task. The snow was heavy, too. He'd have to get it off; a contract was a contract—a promise. And a Christian boy kept his promises

Each time he paused to rest, his eyes unconsciously traveled to a neat white-and-green house, a block up street. Perhaps he'd see a flash of street. Perhaps he'd see a flash of golden hair, a blue dress, or some other sign of Dotty Lewis' presence. "Dotty's mother keeps her busy, though," he mused; "says a girl ought to know how to work. We're two of a kind!" He grinned at the thought. "Industrious, that's us." It seemed nice to think of Dotty and himself as "us."

SHOVEL, shovel, heave, heave—kerfloop, kerfloop. It seemed endless, slow, almost useless. There was so much snow! But as he worked, the worker was so much snow! But as he worked. Dan was making up his mind. There were times he almost faltered when he visualized Dotty Lewis skating on the creek with Ed Barnes or Ben Smith. Sometimes his thoughts were bitter, too—why did a fellow, who meant to do the right thing, get into such scrapes? Why was it so hard to do right? To keep a contract, or a promise—with a rich old lady who was 'way down in Florida, and didn't even think of snow? Dan paused as he wished he were in Florida, too—with Dotty. How wonderful it'd be down there underneath the waving palms, breezes sighing . . . a big Florida moon hovering over the ocean. . . . His reverie was rudely shattered as a crisp, nervous voice behind him said:

"That is very well, Daniel—as far as it goes!"

Old meddling Miss Barrett certainly

Old meddling Miss Barrett certainly had a lot of trips up street to make today. Or *did* she? Maybe—Dan scowled at the thought—she was purposely patrolling that walk, just to keep tabs on him! He had a strong urge to throw a nice, hard, watersoaked snowball past her erect, gray head... but instead, he yielded to



He had a strang urge ta throw a nice, hard, water-saaked snowball past her erect, gray head.

another impulse, and called out in clear, loud tones:

"Thank you, Miss Barrett!" The spinster stopped as if hit by a watersoak, turned, and stared at Dan, suspiciously, incredulously at first. Then she smiled—a smile much more genuine and friendly than Dan would have thought possible. He found him-

self smiling back at her.... The next dozen shovelfulls of snow went easier. Dan felt lighter inside. He remembered something the minister had said just the other Sunday, in a sermon. "Do the right thing, and you'll never be sorry in the end. The devil may tempt you and try to tell you it's too hard, it's unjust, or useless—but just keep doing the right, as you see the right, and God's blessing is sure to come upon you."

come upon you."
Well, that was encouraging anyhow. He'd just go on doing what he'd promised . . . shoveling snow. . . Say, did that mean, that Dotty Lewis wouldn't go out with Ed Barnes? Did it mean that he'd get to go on that trip to the country? Did it mean—" He was standing very still, thinking . . . and staring at the Lewis house up street . . . A flash of golden hair, a blue dress, a broom working very fast on the front porch . . . then a shapely arm waved to him! Dotty motioned with her broom as if it were a shovel, and grinned. Dan waved back. Dotty picked He'd just go on doing what he'd prom-

grinned. Dan waved back. Dotty picked up her rugs and hurried indoors. Dan set to work with vigor . . . Dotty prob-ably was looking his way, from behind snowy curtains! Wonderful kid, Dotty. . . .

NUSUALLY hungry, he went home to lunch. "Glad my son is keeping his contract so well," Dad said, with a warm smile. "I passed you this forenoon and was pleased to see you at work."

"Thanks, Dad." Dan brightened.
"I'm trying to live up to my contract—if it is tough." Mentally, he was glad he hadn't been day-dreaming when Dad passed!

It was tough, telling Ed and the fel-It was tough, telling Ed and the rel-lows that he wasn't going to the creek, but Dan tried to forget his disappoint-ment by working harder. He'd show old Miss Barrett, and everyone else along the street, that he kept his promises—and did good work. He'd do just as the minister had said—do the right, and trust God. the right, and trust God.

He didn't like to think of Dotty Lewis skating with Ed but he'd show her, tomorrow, what real skating was like! Gradually, the afternoon wore on, and the walks were cleared. With aching muscles but happy heart, Dan trudged homeward, too tired now to think of skating.

WHEN he opened his sleepy eyes next morning and looked out the window, he thought he was still dreaming. Snow was falling again, rapidly, steadily, huge feathery flakes which would soon cover everything! Dan groaned . . . his walks! All that hard work for nothing! And now he never could get ready to go to the farm, either. It just wasn't right!

Evidently it had snowed all night long, for the fall was already eight inches in depth. But by mid-forenoon the sky cleared and the sun shone. Dan shouldered his shovel and trudged back to the Vandersloot grounds. Miss Barrett's thin, sharp inquisitive face was at her front window! Dan smiled at her. She smiled back, and waved a thin hand.

Then there was a chatter of young voices, and a dozen boys and girls, led by Ed Barnes, came 'round a corner. The boys all carried snow shovels. The girls had brooms.

"Need help, Dan?" called Ed, cheerily. "We're at your service—shovels, brooms and all!"

Dan stared, then grinned. "Oh, boy! Am I ever glad!"

With all those shovels flying, systematically, and the girls' brooms following up, the snow vanished in record time. Dotty sweeping close to Dan, said, "We girls told the fellows if they didn't help you with this work we wouldn't go to the farm with them—and here they are!"

"Thanks, Dotty!" Dan said, gratefully. "That was—wonderful of you!"

The excursion to the farm was wonderful, too. The contest came off on schedule, and so did the wiener roast. Additional refreshments at the big farmhouse followed. A moonlit ride back home!

(Continued on page 26)

Scriptural Resolutions

By ROY J. WILKINS

HAT is a resolution? To most of us, resolutions are a set of hard and fast rules which some well-meaning folks write down on paper each January 1and then automatically break be-fore the sun goes down! They are splendid rules to follow—and they know they should live up to them; yet they fail to do so! Try as hard as they will, they find it far easier to make and break resolutions than to keep them!

My dictionary defines a resolution as "a fixed determination," and thus it is. We make up our minds that we're going to do other things which aren't quite so noble! But sooner or later, (and for most of us it's soon!) we are doomed to disappointment, for we find ourselves unable to keep from breaking our set of lovely rules. At its best, the will of man is very weak!

"For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do," Romans 7:18, 19.

Such is the pathetic confession of every resolution-maker who doesn't rely entirely upon the risen Christ for complete victory. It is impossible to keep from sinning, and breaking resolutions and vows, without the constant help of Christ our Lord and Saviour. "But with God all things are possible," Mark 10:27. "I can do all things through Christ which strengtheneth me," Phil. 4:13.

The Bible tells of many folks who

The Bible tells of many folks who made fine resolutions; here are a few of them. We would do well to keep

their resolutions today.
(a) The Prodigal Son. Luke 15:11-32.

IF YOU ARE a sinner, or a backslider, away from the Father's house, here is the ideal resolution for you. "I will arise and go to my father,

and will say unto him, Father, I have sinned against heaven, and before thee," Luke 15:18. The earthly father in the parable freely forgave his prodigal son for all his wasted years, money, strength, and character. And, likewise, will our Heavenly Father forgive us for our sins—if we are truly repentant. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," 1 John 1:9.

(b) Jacob at Bethel. (Genesis 20: 10-22.)

AND JACOB vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God:
"And this stone, which I have set

for a pillar, shall be God's house: and of all that thou shalt give me *I will surely give the tenth unto thee,*" Genesis 28:20-22.

Many of us may have a similar vow or resolution. But have we kept it? God has done *His* part and has given us food and clothing as we asked Him to; but have we remembered to give Him back His tenth? For it belongs to Him; not to us!
(c) Joshua's Farewell Sermon, Josh-

ua 24:1-31.

HERE are four passages that stand out in importance (in my



estimation) in t chapter of Joshua. in the twenty-fourth

"Now therefore fear the Lord, and serve him in sincerity and truth,' (verse 14).

"Choose you this day whom ye will serve," (verse 15).

"But as for me and my house, we will serve the Lord," (verse 15).

"The Lord our God will we serve, and his voice will we obey," (verse 24).

The last two, you will notice, are really resolutions; the first one, Joshua's; while the last is the resolution made by the people who heard his last message, before he passed away. Joshua remembered his resolution and ua remembered his resolution and lived for the Lord the remainder of his days. And likewise "Israel served the Lord all the days of Joshua, and likewise that days are the lord all the days of Joshua, and all the days of the elders that overlived Joshua, and which had known all the works of the Lord, that he had done for Israel," (verse 31).

"As for me and my house, we will serve the Lord" is a splendid resolu-tion for every Christian father to make at the start of a new year. And "The Lord our God will we serve, and his voice will we obey" goes hand in hand with it.

Perhaps you are a Christian mother, however, and your husband is yet unsaved. Although the head of the household, he has no regard for resolutions that include devotion and loyalty to the Lord Jesus Christ. In that case, you are the spiritual head of the household—until your prayers avail and he becomes a true Christian. Yes, indeed, it is a man's job to lead the family to the Lord and to be the high priest of the home. But God can give a woman sufficient grace to accomplish what seems an impossible task. And He can help you through the hard places of life!

(d) Paul Resolves to Press Toward the Prize.

HIS one thing I do, forgetting those things which are behind, and reaching forth unto those things

which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus," Phil. 3:13, 14.

In connection with this, Hebrews 12:1, 2 says, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us. and let us run with naeasily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith."

Living the Christian life is likened unto running a race. To press toward the prize, we must unburden ourselves from everything that would hinder and hold us back—for example, bad habits, evil thoughts, wrong companions, questionable amusements, corrupt books, unholy ambitions, etc. Then, with our eyes fixed firmly on Jesus and not on ourselves, or on any other person in the race—we must patiently plod forward toward the goal.

Yes, New Year's Day is a good time to make new vows (or resolutions) unto the Lord—and to determine, by the grace of God, to live up to them!

Let's Be Good N'

OUIS EVANS, JR. was the president of the Hollywood High School. Yes, I mean that the son of a minister, who was planning to be a minister, was president of the student body of a high school in the center of movie-struck, glamor-crazy Hollywood.

Being a consecrated Christian certainly didn't stop Louis from getting votes. He could be good n' popular because he knew that being a Christian wasn't being against something but that it meant being for Someone. He knew in WHOM he had believed.

THE same was true of Cliff Barrows, now song leader with Evangelist Billy Graham. Cliff played in the high school band. He was an earnest Christian and had taken a stand against playing popular music. But the teacher in charge of the band knew that a snappy dance orchestra would be in demand and could make some money. One day at rehearsal he passed out a piece of popular music.

Cliff knew that everyone knew his convictions and that they were watching him. Without a moment's hesitation, he put his horn on the floor and sat back in his chair. His talent belonged to the Lord! Nearly everyone in the band put down their instrument, too. There was no more talk about a dance orchestra; Cliff had lived up to his convictions and because he had, he was respected by the gang.

The trouble is that teen-agers have the wrong idea of what it means to be good. They think it means being against something. They think they are good if they don't smoke, don't drink or don't pet. Sure, they won't do these things which their own common sense tells them are harmful but that is not what being good means. Not doing things is not enough. If you are going to be good, you must be good for something!

T is good to be real. I will never forget Leila. (That's a phony name for a girl who was phony.) How could I forget her? She gushed and told me all the details, how much her father earned, the year and make of his big car and that her mother had once known Percy Faith of radio fame. In time—a very short time—her bragging grew tiring and boring.

And there was Gladys. At first, I thought she was somebody! There was nothing Gladys wouldn't promise to do. She would promise to get the games lined up for a party but on party night she would come with the excuse, "I simply didn't have the time. Surely someone knows something we can play." So it went with every other promise Gladys made. It was always a promise but no performance.

Neither Leila or Gladys smoked or

POPULAR

Dorothy C. Haskin



the that won't be counsella, to can't be helped.

Benjamin Franklin.

petted, but that was not the reason they were not popular. They lost their friends because both of them, in different ways, tried to be what they weren't. They weren't *real*.

BERT didn't make a lot of friends with a bang. Neither did he lose the ones he made. He was thoughtful. If he wanted a date with a girl he called her up ahead of time and asked her. He could open the car door for a girl as if it were natural for him to do it. It was—he always opened it for his sister! Nor did he interrupt others in the middle of a sentence. Maybe he didn't like to wait until they finished speaking but he did wait. People grew to realize that they enjoyed Bert's company. More and more they invited him to their homes, to their special gatherings. Bert didn't wind up marrying the banker's daughter but he did end up with the girl he wanted and that's a great thing.

In being courteous Bert was only following the example of really big men. Harold E. Stassen, former presidental candidate, always takes the time to sign autographs. He is a busy man but he has time to be courteous. And by the way, he is a strong believer in Sunday Schools.

Another thing did you ever notice in the pictures of really important men like Stassen that they always look neat? Their hair doesn't look like a disturbed mattress. A shirt that it is ages since anyone could tell its color adds nothing to a boy's popularity. Nor—and we shriek when we say this—does gooey inch-thick grease on his hair. No one is in favor of the male Emily Post.

But a Christian boy should be clean. All right, let's give that statement the acid test. Do you think Jesus was clean when He tramped the hills of Galilee? Did He stop by the river side to wash His hands? Why, He even washed His disciples' feet. Furthermore, He was neat when He washed them. He girded himself with a towel.

THE same principles apply to girls who want to be popular. Ann, eating her third candy bar for the day is on her way, and fast, to

a corner with Little Jack Horner. When she gets there she can't complain that she is lonely because of the things she didn't do. It was the extra sweets she ate that put on the fat which made her unpopular.

Many a girl has found that a brisk walk each morning, more vegetables at meals and a stiff hairbrush applied to the hair each night is the path to popularity. God expects the Christian girl to be pretty, but not gaudy, and never frowzy. You can see that for yourself if you read the last chapter in Proverbs where the "worthy woman" (R.V.) is described. As you read the chapter you have the sense that the woman spoken of is kind, thoughtful but, also, neat and attractive. That's the kind of a girl who has the dates.

The girl who wants dates has to be good—good for something besides being looked at. Looks only hold the interest for a while—a short while. Boys don't enjoy a date that is like visiting a picture gallery. So what do you do next? Cultivate interests in other things; be able to engage in an interesting conversation on the news of the world, on music, books, people, etc. Or you could learn to stir up a good cake. How about fudge with co-coanut frosting?

Then there are those music lessons which mom stopped because you wouldn't practice. By now you have seen that the girl who can play the piano is always in demand. Maybe your ability to play will be the reason you receive an invitation—but that's your opportunity to become acquainted and to make friends.

ONE way of really being good is to be a real Christian. All of us have sinned. Often it is our subconscious sense of guilt which keeps us from being friendly with others; but Christ died on the cross to save sinners. When you believe in Him as Saviour, your sins are taken away, and when you follow Him, you live life at its best, and lose your sense of wilt.

Why not be a Christian? Many of the outstanding men of the day are Christians. For instance, Vaughn Shoemaker, chief cartoonist on the Chicago

(Continued on page 26)

Going Forward in the Margaret Lewis Smith New Year

E have come to the close of another year. As we look back over the past, we can see many shadows, heartaches, disappointments, and, especially, to the Christian blessings and opportunities. Whether we knew it or not, we each had opportunities that will never come our way again. The past is gone forever into the hands of God, and we can never hope to receive again those opportunities that we had in 1950. I do not say that you will not receive great opportunities in this new year, but I am sure that each one can see something that he failed to do, perhaps a soul that he failed to win for the Lord and today that soul is in eternity. Oh, there are so many things that the youth of the church can do, and many times we do not see the opportunity until it is too late.

There are so many things that need our attention, so much work to be done, and it seems many times that time is too short to do the necessary things that we feel must be done.

As WE BEGIN anew this next year, God has given us each one a great book as it were filled with 365 snow-white pages. It will be up to us whether we soil our book or keep the pages white. So many make a lot of resolutions that really do not have any meaning to them, resolutions that are to be forgotten in just a few days. But let us not forget one thing, there is a God up in Heaven who sees each promise and vow you make, and He is going to expect you to keep those vows, Ecclesiastes 5:4, 5; Isaiah 19:21.

It is true we cannot undo the failures of the past year, but as we look back over the past and see those mistakes and broken vows, we can go to our knees in prayer and seek the will

of God concerning our lives lest we make the same mistakes again.

There will be new trials to face in the coming year, perhaps things that we never dreamed of, and we will have to live closer to God if we have strength to go on. The victories of the past will not be enough to sustain us in the future. Each day will call for a new supply of grace and blessing from the great hand of God.

There are great opportunities in store for the youth of the Church this year. God will open up new fields of labor and make our lives useful if we will let Him. We will not see all the opportunities at once, but as we go on and work for the Lord He will qualify us for other fields of labor, and before you realize it you will be doing great things for the Lord. It will mean much to stay in the hands of the Lord so He can use us. It will take hours of prayer and waiting on God and much sincere consecration. God wants those who are consecrated to do His work. And whatever place you fill, be sure you are in the will of God and giving your best.

Perhaps you have a call to the work of the Lord, have been making preparation for years, and seemingly getting nowhere. You have even begun to doubt if the Lord ever called you. But remember, God has His hand on you all the time, and is getting you fitted for the work He wants you to do. 1951 may be the very time that God will lead you out and make you a mighty worker for Him. Jesus was thirty years preparing for a ministry of three years. God knows where you are needed the most and in His own good time and way will send you forth to work for Him. He does not make a mistake. If He called you to service He will see to it that you are given that work to do. But He does not work in a hurry. He will place you where He can use you, when He sees that you are ready.

WE CANNOT SIT in the ruins of the wasted past and weep over lost opportunity. We must pluck up courage and build again that which has seemingly gone down in defeat. Our lives are just what we make them.

Can we afford to sit by idly when so many around us need help? The year 1950 is gone forever. It cannot be recalled, but in its place have arisen new opportunities to win greater achievements than we have won in the past.

Paul, as many of us, sometimes felt that his work was to no avail, but one day he was able to see beyond those mistakes and failures of the past, and with hope anew he went forward doing great things for the Master, Philippians 3:13,14.

He saw a lost world that needed to be won to Christ. If we could catch the same vision, we too would begin to press toward the mark for the prize of the high calling in Christ Jesus, and begin to win the world for God.

WE ARE nearing the end of the age, and what we do for God must be done quickly. If we could but see how near the coming of the Lord is, we would fall on our faces before the Lord, begging Him to save a lost world. The youth of the Church can be a great help in winning these lost ones to the Lord. While you are young and have the strength and vitality, you can become a great blessing if yielded to the Lord. The older people look back with regret and wish for the strength of youth that they might fulfill the Master's will.

This story is told about a little drummer boy in the army during the Civil War. One day it seemed that they were about to lose the battle and the captain, fearing that they would go down, told the little boy to beat a retreat. But the drummer kept beating for them to march forward and the army took on new courage and went forward and won the battle. When asked why he did not beat a retreat as commanded, the drummer boy said that he did not know how. So should we forget how to retreat, and apply ourselves earnestly to the task of pressing forward. Only God knows what victories we can claim in 1951 if we will determine in our hearts to do so.

The Preacher of Righteousness

Maifred B. Hunt

OHN the Baptist is one of the most interesting and important characters in the Bible. He is interesting because of the uniqueness of his life, and he is important because of this uniqueness and be-cause of the place he occupies in the Messianic Kingdom. He is the appointed herald of the Messiah (Mal. 3:1) and the one designated to prepare the people for His coming. He's the connecting link between the Old and New Testaments, a priest, a prophet, a preacher of righteousness and of repentance, and a messenger of grace. Luke tells us that his father Zacharias was a priest of the course of Ahijah and his mother Elizabeth was a decendant of Aaron.

John was born about six months before Jesus. It was predicted of him that he should be great in the sight of the Lord, should drink no wine, and should be filled with the Holy Spirit (Luke 1:15). That he drank no wine or strong drink indicates that he belonged to the order of Nazarites. That he was from the beginning of his life under a peculiar divine influence is implied in the words: "The hand of the Lord was with him," (verse 6).

The early life of John was spent in some village in the hill country of Judah in a priestly home of deep and sincere piety. When he became a youth his life took a strange turn. He became a wilderness dweller (verse 80), where he lived the simple life of the wilderness people (Mot life of the wilderness people (Mat-thew 3:4). How long John lived in the awful solitude of the desert, how he grew into a full sense of the nature of his prophetic vocation as the her-ald and the forerunner of the Messiah we cannot tell, but the Holy Ghost which had been working in him and the hand of the Lord which had been laid upon him from the first, his own constant brooding over the words of ancient prophecy (John 1:23) and a deep intuitive reading of the signs of the times, would gradually bring him to a clear knowledge both of his functions as a prophet, and of the time when he must begin to exercise it.

AND so came at last the

day of his "showing unto Israel," (Luke 1:30). The ministry of John was an important event as shown by the care with which Luke dates it. His ministry began in the fifteenth year of Tiberius Caesar (A.D. 14-37). John was fundamentally a preacher, bearing a message to Israel—his voice crying in the wilderness made demands of all the people to turn from their sins, that they might be for-given. John's insistence that repentance be manifest in a changed life made a profound impression on the made a profound impression on the people, who came to him for baptism asking, "What must I do?" In his answers we see his emphasis on righteousness. When publicans came to him for baptism they were told to practice honesty in their business, not to become extortioners or be carried away by the ideas and schemes of money makers (verses 12, 13).

The inquiring soldiers were told to use their authority and power in the promotion of justice and right, and by all means not to use their position as an opportunity to be cruel or to force higher wages (v. 14). John's preaching made such an impression on his hearers they began to wonder if he were not the Messiah. He sensed this and made the plain declaration that he was not Christ (Messiah).

HE high point in John's ministry was the baptism of Jesus. One day Jesus came to Him for bap-tism. John hesitated. He did not see how it would fit in with the character and mission of Jesus. When Jesus assured John that His baptism was necessary for the fulfillment of right-eousness, John baptized Him. At this baptism John saw the descent of the Spirit and heard the voice out of heaven that gave him assurance that Jesus was the One he was to herald. The Messiah was at hand.

It is not enough to speak of the death of John the Baptist. It was more than that. John died because he was a preacher of righteousness and held the high and mighty of the world under God's rule, for life. When Herod Antipas broke the seventh commandment, John did not pass the matter by in silence but spoke out boldly, condemning Herod and Hero-

dius for their unrighteousness. Herod knew John was right and his conscience troubled him. Herod lived with this bold preacher, and all his days he could not get away from the truth he spoke, so that when Jesus was mentioned to him he thought He was John risen from the dead.

Herodias was cruel and cold—made of sterner stuff than Herod, and more deeply set in her sin. She hated John, and, for his rebuke, schemed and plotted his death. She finally accomplished her end—John the Baptist, a preacher of righteousness, died because of her heartlessness. It would indeed be wonderful if the pulpit were filled with such preachers today: Righteousness has its place in the Gospel: both as the righteousness of God and as the righteousness of man.

"Send thou, O Lord, to every place, Swift messengers before thy face, . . Send men, whose eyes have seen the King,

Men in whose ears His sweet words

ring; Send such thy lost ones to bring; Send them where thou wilt come.

 $\diamond \diamond \diamond$

Samuel Longfellow

A voice by Jordan's shore!

A summons stern and clear:

Reform! be just! and sin no

God's judgment draweth near!

A voice by Galilee,

A holier voice I hear;

Love God! thy neighbor love! for, see,

God's mercy draweth near!

O voice of Duty, still

Speak forth; I hear with awe. In thee I own the sovereign will,

Obey the sovereign law.

Thou higher voice of Love!

Yet speak thy word in me;

Through Duty let me upward

To thy pure liberty!

Mercy Triumphs Over Judgment

Geneva Carroll

THE PROPHET WHO LEARNED OBEDIENCE THE HARD WAY

INEVEH was the capital city of the Assyrian empire, and one of the most ancient cities of the world. It was a great city not only in the thoughts of man, but even in the thoughts of God. We're told the place was three days journey in circumference, i.e. some sixty miles around it. Nineveh is reported to have had walls one hundred feet high, and so broad that three chariots might run abreast upon them. The city was situated on the Tigris River, or it may have been a little to the west or on the west side of that river. The population probably numbered six hundred thousand, since the scripture tells us there were one hundred and twenty thousand infants.

The great number of cattle to which reference is made were for the support of the inhabitants; and probably at this time the Ninevites gathered in their cattle from the champaign pasture, expecting that some foe coming to beseige them might seize upon the animals for their forage, while the

people within might be suffering the lack of all things.

There is little doubt but that Nineveh was like ancient Babylon, of which Quintus Curtius says, the buildings were not close to the walls, and in several parts there were enclosed portions of cultivated land, that, if beseiged, they might have provisions to sustain the inhabitants. Perhaps this was true of all large ancient cities. They were cantons or districts rather than cities such as now are, only all the different inhabitants had joined together to wall in the districts for the sake of mutual defence.

THE people of Nineveh had become very wicked, even more wicked than most cities of its time; therefore God chose a prophet to go and declare the destruction that was just ahead of them. The prophet that God chose to send was Jonah, who was the son of Amittai. Probably the place of his birth was about four

miles north of Nazareth. He was a native of Gath-hepher which was situated in the land of Zebulon. This prophet loved his people and homeland and found it difficult to understand and obey the call of God to Nineveh to announce the doom of that city, so that the people might repent and live. Jonah had no love for the Assyrians. Like most of his people perhaps he wished they would be destroyed.

The author of Kings tells us that Jonah lived in the days of Jeroboam II. We know that this great ruler extended his borders from Hamath to the Dead Sea. While his own kingdom enjoyed ease, prosperity, and peace, the Syrians were pushed back to their own land and other neighbors were weakened. Meanwhile Uziah built up the same kind of kingdom in the South. During the times of these great kingdoms, Assyria made three trips to Palestine to keep his subjects in line, but he did not molest Jeroboam. When God said to the prophet Jonah, "Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me," Jonah took a ship to Tarshish.

DBEDIENCE is better than sacrifice," said the wise prophet Samuel to King Saul, but the first king of Israel wasn't the only person who failed to practice this great truth and had to learn the hard way. Not long after they left port at Joppa, a great tempest arose on the sea and the ship was almost wrecked. Evidently the ship's crew were all heathens, and each had a different object of religious worship. Every man called on his god, after which they threw overboard everything possible to lighten the ship.

While all this was taking place, Jonah was asleep in one of the cabins where they had berths for passengers in the sides of the ship. He may have been exhausted as well as being overcome with distress because of his disobedience, which caused the deep sleep. At any rate, the shipmaster who was either the captain or pilot found him and, supposing that Jonah had his god, as well as the others, said, "What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not."

Soon it was decided that they cast lots and see who was to blame for the storm. This was a very ancient mode of endeavoring to discover the mind of Divine Providence, and in this case it proves that they supposed the storm to have arisen because of some hidden crime of a passenger on board the ship. When they cast lots, the lot fell on Jonah. Then they questioned Jonah, at which time he answered, "I am a Hebrew, and I fear the Lord; the God of heaven, which hath made the sea and the dry land." This placed Him before the eyes of the sailors as infinitely higher than the objects of their adoration; for the



God of Jonah was the God of heaven, who made the sea and the dry land, and governed both. He also told them that he was fleeing from the presence of God, whose honorable call he had refused to obey.

On hearing this the men asked, "What shall we do unto thee, that the sea may be calm unto us?"

Although Jonah was running from the Lord, he did not try to hide his guilt when questioned, and did not refrain from the most severe punishment. He said to them, "Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you."

There appears to have been an uncommon degree of tender feeling in the hearts of these men, for they were reluctant to do as he told them. However, the storm continued to rage and all their efforts were in vain. It seems that after they decided to do as the prophet advised, they called God to witness that it was with the utmost unwillingness, and only in obedience to his command.

As soon as Jonah was cast into the sea, the storm ceased and all was calm. This caused a great fear to come over all on board. They offered sacrifice unto the Lord and made vows. Perhaps these pagans, witnessing what was done, became sincere converts to the true God.

THE all merciful God prepared a great fish to swallow Jonah where he remained for three days and three nights. When the prophet became settled in his new location he began to pray to the Lord. Some may ask, "How could Jonah either pray or breathe in the stomach of the fish?" All things are possible with God, and he could do so very easily if God so willed. Let us keep in mind that from the time Jonah was swallowed by the fish until he was cast on the shore was all a miracle. It was God who prepared the great fish, and it was also the Lord who spoke to the fish, and caused it to vomit Jonah upon dry land.

Jonah the second time to go to Nineveh, he gladly obeyed the command. As soon as he began entering the city, he cried out the message which God gave him, "Yet forty days, and Nineveh shall be overthrown." During the three days' journey through this great city the prophet kept crying the message from God until everyone heard that destruction was just ahead of them. The people believed God and began to fast. They had no doubt that the threatening would be fulfilled, unless their speedy conversion prevented it.

When the king heard the news, he proclaimed a fast and everyone put on sackcloth. Men and women, old



As soon as he began entering the city, he cried out the message which God gove him, "Yet forty doys, and Nineveh shall be overthrown."

and young, high and low, and even the cattle were given no feed—all kept such a fast as the total abstinence from food implies.

When God saw how they humbled themselves and repented of their sins, He changed His purpose and the city was saved. The purpose was: If the Ninevites do not repent of their evil ways, and the violence that is in their hands, within forty days, I will destroy the city. But the Ninevites humbled themselves by putting on sackcloth and fasting and praying, therefore they escaped the threatened judgment.

Most preachers and prophets would have rejoiced when they saw that their message was accepted and the whole city repented of their sins, but Jonah was displeased exceedingly. This hasty, and inconsiderate prophet was vexed because his prediction was not fulfilled. It seems that he had more respect to the high sense of his own honor than he had for the goodness and mercy of God. It appears that he cared little whether six hundred thousand people were destroyed or not, just so he wasn't classed as a deceiver.

FOR the second time we are told that this prophet prayed to God. "O Lord, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness and repentest thee of the evil. Therefore now, O Lord, take, I beseech thee, my life from me; for

it is better for me to die than to live." In other words, do not let me survive this disgrace. What a foolish prayer!

In order for the prophet to be delivered from his grief, God prepared a gourd to shade him from the heat of the day, but the next day He permitted a worm to crawl over the gourd and destroy it. After the plant had withered a hot wind arose which caused Jonah to faint and wish himself dead.

Then the Lord said to him, "Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow, which came up in a night and perish in a night. And should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand, and also much cattle?"

In these verses the God of heaven pointed out to Jonah his unjust attitude. He was grieved because a little plant which shaded his head had been destroyed, but at the same time he wanted that great city of Nineveh to be destroyed. God told him that in the city were one hundred and twenty thousand little children who were innocent, for they did not know the difference between their right hand and their left. Also the people had humbled themselves by putting on sackcloth. At that time they were fasting and praying, asking for mercy, and a merciful God would not destroy the city whose people were repenting of their sins in sackcloth and ashes.

This last rebuke of God, it is to be hoped, produced its proper effect on the mind of the irritable prophet; and that he was fully convinced that in this, as in all other cases, God had done all things well.

HAPPY HOME CIRCLE



Conducted by ALDA B. HARRISON

THE GREAT LEGACY

By Groce Nall Crowell

I may never have a legacy of lands To leave behind for these, my precious ones,

But I can place securely in their hands

The staff of Faith. My daughters and my sons

Will need this staff up every hill they climb.

I must give it to them now. This is the time!

I may never leave a heritage of gold, But if I give them Christ through these young years,

'Twill be a shining wealth that they can hold

As a shield against life's poverty and

I must be quick to give them Christ today:

A heritage no one can take away.

I would early give them Jesus as a friend-

The unfailing One on whom they can depend.

PRAYING IN FAITH

I want to teach my children to pray in faith," says many a puzzled mother, "but what can I say when I hear them praying for something I know they can't possibly have?"

That is a problem which confronts us all. Not only the mother who would teach her children to pray, but every Christian who wishes to deepen and enrich his own spiritual life is puzzled by this problem of praying in faith. We all laugh at the story of the little girl who asked God to make Albany the capital of New Jersey, "because I put it that way in my examination paper this afternoon, but I didn't know if it was right," yet some of us who are older and ought to be wiser haven't really got very far beyond that point in our own prayers.

Some of us have not got far beyond that point, but others of us have. There are those who have learned to say, "Thy will be done," and when they have learned to say it with sin-

cerity they find a quietness of peace and a depth of contentment which cannot be had in any other way; for this, more than any other, is the true prayer of faith, because it is based on a perfect confidence in the heavenly Father's love.

This, and only this, does satisfactorily answer the question, both for ourselves and for our children. When we hear a child praying for something which our mature judgment sees cannot be granted, we don't need to shake his faith in the power of prayer by telling him this prayer won't be answered. We can explain to him, in simple language, that the heavenly Father knows much more than we do about things like this, and so He may decide that something else would be a better way of answering our prayer; and if He says it would be better, we can be sure it would be, for He is a lot wiser than we are. "So, in this case," a mother might say, if it is a question of praying for good picnic weather, as all children wish to do, "we'd better just ask Him to do whatever He sees would be best for everybody—we don't want Him to do just what's best for us, you know, but what's best for everybody. Perhaps we want a clear day tomorrow, but we mustn't be selfish, if rain would be better for the farmers. And then, too, if God always gave us clear weather until the crops dried up, we wouldn't have enough to eat, and that would be worse than losing the picnic. So we'll just ask God to do whatever He sees best about the weather; and then whatever kind of day He gives, we'll thank Him for it

and have a good time in it."

Note: When my two older children were small we lived in Texas and the children wanted a pony. I said, "Well, pray and ask Jesus for it, but be sure to say 'Thy will be done,' for it might not be best for you to have it." After so long a time one of them said, "Mother, I guess it was not God's will for us to have a pony. Maybe it would have kicked us and killed us." A good way for all of us to pray.

Question: After hearing several times that God is everywhere, my little girl has become confused. She does not understand why she cannot see God. How can I explain?

You can help her with Answer: this perplexity by pointing out to her that there are many real things in the world that we cannot see. Let her watch the leaves stirring in the trees and the clothes blowing to and fro on the wash line. Ask her what makes them move. When she replies that the wind is blowing, you can say, "Yes, it is the wind blowing. We can't see the wind but we know it is there because we can see what it does." In the same way, you can point out to her that we do not see the cold, but we feel it on our skin. We cannot see heat, or pain, or hunger, but we know they are there because of the way they make us feel.

Tell her that we know God is all around us because of the things He does. We can see the gardens. He makes them grow with the sunshine and rain He sends. We can see all the beautiful things He made. It might be well to take a walk with her and let her help you point out, one by one, all the evidences of God's handiwork. It will give her a new concept of what we mean when we say "God

is everywhere."

Youth at the Crossroads

Whot cauld you give your son or daughter ar ony member af your family that would be a greater blessing than this baak? Read these letters. You see it is good for young ond ald. I om proying that I will receive 500 orders by Januory 1. Will you help God answer my proyer?

Dear Sister Harrison:

I am enclosing money for one of your books, Youth at the Crossroads, and we would like to read the articles from it at our Willing Workers' Band meeting. May God richly bless you is our prayer.—Cora Stock-well, Paris Michigan.

Dear Sister Harrison:

I have read your book, Youth at the Crossroads, and it has meant a great deal to me and my three children. They have been using it often in their young people's meetings, and my son and daughter have found help in writing essays in their school work in high school. My daughter's most recent essay has been chosen with those from school to be judged in a city-wide contest. I am glad that they are not ashamed to witness for Jesus

in all their work.—Mrs. Collette, 318 E. Avondale, Youngstown, Ohio.

Dear Sister Harrison:

I was very happy indeed to receive a copy of your book, Youth at the Crossroads. It is beautiful and helpful all the way through. I will always cherish my copy, and hope it will prove a great blessing to others. May God bless you, dear sister, and still use you as you go toward the sunset of life, and make you a blessing and help to our youth.—Gracie El-wood, Key West, Florida.

Dear Sister Harrison:

Enclosed you will find \$2 for your book. Your messages have always been a great blessing to me, so I want your book to give Mother for Christmas. (Name withheld. Perhaps this is to be a surprise.)

HELPS FOR TEMPTED AND TRIED

Conducted by ALDA B. HARRISON

MY FATHER'S WAY

My Father's way may twist and turn, My heart may throb and ache, But in my soul I'm glad I know He maketh no mistake.

"My cherished plans may go astray, My hopes may fade away, But still I'll trust my Lord to lead For He doth know the way.

"Tho' night be dark and it may seem
That day will never break;
I'll pin my faith, my all in Him,
He maketh no mistake.

"There's so much now I cannot see, My eyesight's far too dim; But come what may, I'll simply trust And leave it all to Him.

"For by and by the mist will lift
And plain it all He'll make,
Through all the way, tho' dark to me.
He made not one mistake."
(A. M. Overton)

Dear Tempted and Tried Ones:

WHILE thinking of some friends the other day who were going through a very great trial, these verses from God's Word came to me very forcibly and I think the Lord must have meant for me to share them with you.

"While he thus spake, there came a

cloud, and overshadowed them: and they feared as they entered into the cloud. And there came a voice out of the cloud, saying, This is my beloved Son: hear him," St. Luke 9:34, 35.

What a beautiful thought for us

today, especially for those who are in the midst of the cloud and who are filled with fear. Somewhere there is a boy who is in the midst of the Korean war and loved ones are filled with fear that he will never return. Some have already lost a loved one over there. You're in the cloud now. How about listening for the voice. God will speak if you will listen. I remember the time when the cloud of death hung over our home, years ago when we had to give up our little son. Oh, how we loved him, and fear and disappointment filled our hearts. The cloud was dense but a voice came out of the cloud, "I gave my life for thee, what hast thou given for me." I knew it was God's voice, for although I had been a Christian for years I knew that I had not been as earnest a follower as I should be. My consecration was not complete. As I obeyed that voice, God was able to lead me into fields of service of which I had never dreamed. Many clouds have come and gone, and I expect more to follow, but when they come I want to be still and hear that voice that will be sure to speak if I will listen. "Be still and know that I am God." It must have been a cloudy, dark day when Jacob's sons brought the bloodstained coat of many colors to him, for he mourned for many days and refused to be comforted. He went so far as to say he would go down into his grave mourning. But did he? No, read this beautiful story beginning at Genesis 37 through the book of Genesis. It shows how God works out for His glory and fulfills the scripture, "For we know that all things work together for good to those who love God." Remember God may be working out some great blessing for you out in the future just like He did for Jacob.

Let us look at Joseph's disappointment. He had been petted by his father until he became puffed up and decided he was better than his brothers. He had a dream. Sometimes God reveals secrets to us and we spoil everything by giving them out to others. So God had to humble him. Just so when we think we are a little better than someone else, God deals with us the same way. We have to go through some trying experience to let us see we are nothing without God. But after Joseph's humiliating experience and his loyalty to God through it all, he was used mightily in God's great plan. Joseph heard God's voice in the midst of the cloud.

New Testament and visit Mary the mother of Jesus. Can you not imagine the cloud that settled down over Mary when she found she was to become a mother? How could she ever explain to her friends, but she made the consecration, "Behold the handmaiden of the Lord." How often we feel that way when God calls us to do something that will cause people to misunderstand. But as soon as Mary said yes to God, there came a voice out of the cloud to Joseph, "Fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost."

Let us follow them on down to the inn where Jesus was to be born. I imagine they expected the door of the inn to be thrown wide to welcome them. Just like we expect God to spread wide the doors for us because we are called of God to work for Him. Yes, we want everything the easy way. We want to be looked up to and have the doors of the fine hotels opened up to us, but God does not always see it that way. Sometimes we must suffer privation and loneliness. We must be tried to the limit that God may work out His will in our lives and in the lives of others. However dark and lonely the way we must keep our light burning, for a light

that goes out in time of stress and storm will cause some ship to be lost at sea. J. Stuart Holden tells this story. "On a rocky coast of Maine stands a lighthouse, built some distance from the land on a small rock. The lighthouse keeper lived alone being visited every two months by a relief boat. On one occasion in the middle of winter they saw a small bark in distress, obviously battling to find an entrance into the narrow mouth of the harbor, and the husband conceived it his duty to launch his boat to help them, to give them guidance and bearings they needed. When he reached the bark his wife saw his boat swamp and her husband go down. There she was alone amid that howling waste of wintry water. What did she do? She kept the lamp trimmed. At night she lighted the lamp, realizing that her own private sorrow must not be allowed to extinguish the light which guided mariners from destruction into safety. For three weeks before the packet boat came, she lived alone with her sorrows and cares, and she kept the light burning. Can you and I do the same?"

SPEAK LORD

The clouds hang heavy round about, The winds are bleak and high; Speak Lord and let me hear thy voice And know that thou art nigh.

Speak Lord and I'll make haste to

Speak Lord and take away all fear And let me rest in thy sweet love Until I reach my home above.

A weary and discouraged woman, after struggling all day with contrary winds and tides, came to her home, and flinging herself into a chair, said: "Everything looks dark, dark!"

"Why don't you turn your face to the light, Auntie, dear?" said a little niece who was standing near.

The words were a message from on High, and the weary eyes were turned toward Him who is the light and life of men, and in whose light alone we see light.

"Turn your face to the light," O weary watcher; you have looked, and longed, and struggled in the darkness without avail; now turn your glance the other way! "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give lunto usl the light of the knowledge of the glory of God in the face of Jesus Christ"; and if we will look toward the light, and walk in the light, we shall find blessing and peace along our way; and even amid darkness and shadows shall rejoice in hope of the glory of God, the light of an unsetting day.—The Christian.

Text: 1 Cor. 15:57, But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

To US WHO believe in pure religion, it is evident that victory is ours and that only through the Lord Jesus Christ. Now when I say "victory," I am talking about real victory—the kind that will rout the devil and render him powerless; victory that releases the mighty power of the Holy Ghost; victory that conquers the world on the outside and self on the inside; victory that not only cleanseth us from the filthiness of the flesh, but also cleanseth us from filthy spirits (2 Cor. 7:1).

History proves that many battles waged in past wars were lost because of limited knowledge on the part of improperly trained, undernourished and discouraged troops. If the cause of lost battles of many armies can be traced and tracked down, there is no excuse for not doing the same in the Christian's warfare. We need only look back over past experiences to see how we failed to gain the complete victory and to realize that there were definite causes for defeat instead of victory. Only a few major disasters need be mentioned to remind us that battles have been lost by the church. The repeal of prohibition, the juvenile crime wave, the decline in church loyalty, the tidal wave of modernism sweeping over the country, carnality in the pew, and the popularity of worldliness speak out with great force to declare the need of real Bible victory. When we view this picture it makes us want to cry out, "Where is the Lord God of Elijah?"

I know there is a measure of success and blessing in the rank and file of Christians, but not comparable to what could be experienced. My Christian Friends, we live far beneath our privilege when we fail to have a complete victorious life, because our Master, Jesus Christ, giveth us the victory.

It is not too hard to admit that numerous victories have been lost by the church, but sometimes we find it quite difficult to look into our past personal experiences and see and admit the "whys" of our individual failures.

Why is there an alarming lack of victory in my life? Ask yourself that question. Is it because you have been uninformed of the truth taught in God's Word that victory over sin is possible? Are you undernourished because you have been feeding on the

A Victorious Life

CLYDE H. CARAWAY

worldly "husks of the hog pen" as prodigals? Or is it because you have turned your ears from the truth (2 Timothy 4:4) and prefer to hear teaching and preaching that does not make you uncomfortable in your sins? It is time for us to find out why victory is not ours and then begin to press our claim as never before, through Jesus Christ who giveth us the VICTORY.

HE QUESTION arises, when does the victorious life begin? Now I believe that it can and should begin when one is saved, yet it seldom does. After one has been saved by grace he finds much to defeat and frustrate him. Unless he realizes that he is in a state of spiritual childhood and that he must deepen himself in spiritual things, he may remain in this stage or return to his former sins. This must be prevented. But how? 1 Peter 2:2, "As newborn babes, desire the sincere milk of the WORD, that ye may grow thereby." Read the Word, meditate on the Word, study the Word diligently and put it into daily practice and you will grow and gain victory over sin and the devil.

Some never conquer and become full-grown stalwart victorious Christians because they never gain the RE-VEALED KNOWLEDGE of their VIC-TORIOUS CHRIST. Indeed, there are too many babes in Christ that apparently are not striving to have real victory. Yes. Paul had the same crowd to contend with in 1 Corinthians 3:1-3: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able, for ye are yet carnal: for whereas there is among you envying, and strife,

and divisions, are ye not carnal and walk as men?" Here is proof that these Christian brethren had failed to enter into the fulness of their heritage. Spiritual dullness hid the glorious truth of victory over the sins of the disposition—jealousy, strife, and divisions.

These Corinthian brethren were typical of many of this day; saved but stilted; saved but carnal; saved but sour; saved but contentious; saved but self reigns on the throne. These childish Christians pout; they are easily hurt and offended; they are unable to assume much responsibility, yet they feel their ability to fill any position in the church. They gossip and their imagination runs away with them. Then, there are those who gain victory over some things, and take great pride in their accomplishments, yet they are perfect failures in patience, self-control, temperament, love and faith. What, then, is the answer to this unbalanced Christian experience? How can we have a completely victorious life? Let the Word of God answer. Read, study and meditate on these scriptures, 1 Corinthians 15:57: Romans 8:37; 2 Corinthians 2:14, and Philippians 4:13.

A LIFE of victory is possible through Christ. It is only through Him that we can be assured of success and victory as a Christian. There are people who try to have victory but do not have Christ. That is impossible. The very fundamental premise for victorious living is Christ as our Lord and Master. Moral reform alone is not victorious living; church membership alone is not victorious living; golden-rule philosophy alone is not victorious living. It must begin with Christ in the heart. The right beginning produces a desire to

A hard-hitting sermon that will leave

you first uncomfortable, then thoughtful,
and finally thankful for its frankness in

exposing sin in your life.

build our lives on a sure and secure foundation, namely, the Word of God. The Word produces faith, and faith produces the VICTORY.

Think with me now on what I sincerely believe is the greatest need of our day-practical Christianity. There are too many theoretical followers of the Lord and not enough putting the theory into everyday practice. James 1:22 tells us to be "doers of the Word and not hearers only." Continually to give mental assent to Bible truths and never apply them to your own life will keep you in a state of spiritual childhood. By failing to live by the Word, you fail to LIVE. The very heart of my appeal in this message is for all who are in the Christian ranks to be practical Christians. Do more than just agree with its possibilities. Move in and stake a claim. Apply it to your own life and it will become a precious reality. It is unwise and unnecessary to live a defeated, discouraged and fruitless life.

Some people think the victorious life is like the "pot of gold" at the end of the rainbow-something that is talked about but never realized, a target that is never hit, a goal that is never attained. That is what the devil would like for you to believe, but thank God there are those who are satisfied with nothing short of complete victory, for they searched the Scriptures and found an escape from bondage; they found and accepted deliverance from the power of sin and a sure cure for the troubled heart and disturbed mind. The victorious-life teaching is practical, IT WORKS! for those who have never entered into their inheritance, remember, "the proof of the pudding is in the eating." The psalmist in Psalm 34:8 invites YOU to "taste and see that the Lord is good."

RECENTLY a pamphlet was given to me which contained words of untold value, which I feel obligated to pass along to you in this message, "A Victorious Life Through the Victorious Christ."

"When you are forgotten or neglected, or purposely set at naught, and you smile inwardly glorying in the insult or the oversight, because thereby you are counted worthy to suffer for Christ—THAT IS VICTORY.

"When your good is evil spoken of, when your wishes are crossed, your taste offended, your advice disregarded, your opinions ridiculed, and you take it all in patient, loving silence—THAT IS VICTORY.

"When you are content with any food, any raiment, any climate, any society, any solitude, any interruption by the will of God—THAT IS VICTORY.

"When you lovingly and patiently bear with any disorder, any irregularity, any unpunctuality or any annoyance—THAT IS VICTORY.

"When you never care to refer to yourself in conversation or to record your own good works, or to itch after commendation; when you can truly love to be unknown—THAT IS VICTORY.

"When you stand face to face with folly, waste, extravagance, spiritual insensibility, and endure it all as Jesus endured it—THAT IS VICTORY.

"When, like Paul, you can throw all your suffering on Jesus, thus converting it into a means of knowing His overcoming grace; and can say from a surrendered heart, 'Most gladly, therefore, do I take pleasure in reproaches, in necessities, in persecutions, in distress, for Christ's sake'—THAT IS VICTORY.

"To love equally as much the grace that comes through being 'instructed how to be hungry' and how to suffer, as you love the faith required to know how to be 'full' and to abound in health—THAT IS VICTORY.

"When death and life are both alike to you through Christ, and to do His perfect will, you delight not more in one than in the other—THAT IS VIC-TORY."

In conclusion may I repeat, the victorious Christ desires to mold and make your life into a new LIFE OF COMPLETE VICTORY.



CLYDE H. CARAWAY

Haste Not. Rest Not

Without hoste! Without rest!

Bind the motto to thy breost;

Beor it with thee os o spell;

Storm or sunshine, guord it well!

Heed not the flowers that round thee bloom,

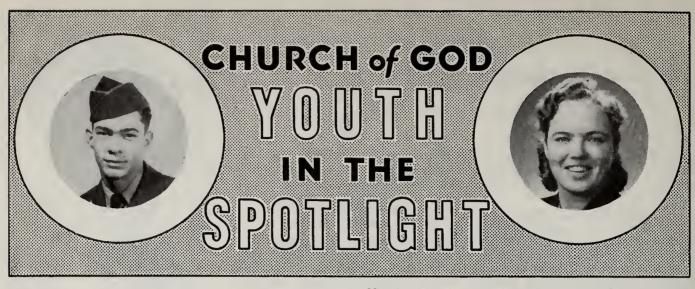
Beor it onword to the tomb.

Hoste not! Let no thoughtless deed Mor for oye the spirit's speed! Ponder well ond know the right, Onword, then, with oll thy might! Hoste not! Yeors con ne'er otone For one reckless oction done.

Rest not! Life is sweeping by,
Go ond dore before you die
Something mighty ond sublime
Leove behind to conquer time!
Glorious 'tis to live for oye,
When these forms hove possed owoy.

Hoste not! Rest not! Colmly woit;
Meekly beor the stones of fote!
Duty be the polor guide—
Do the right whote'er betide!
Hoste not! Rest not! Conflicts post,
God sholl crown thy work ot lost.

-Johann W. von Goethe.



Clytus Elliott Bright, son of our Editor-in-Chief, is the young man our Spotlight focuses this month. His native state is South Carolina, but he has traveled extensively and met thousands of young people in South Carolina, North Carolina, California, Alabama, and Tennessee. He was saved at an early age and joined the Church of God in Sacramento, California. Later his membership was transferred to Alabama City, Alabama, and he was baptized by his father.

As a National Guard he was called to the United States Army in September of this past year, and has been stationed at Fort Devins Massachusetts. When asked if he had rather not go in service he replied, "Others are going, I must not shirk my duty. Perhaps I can be a blessing to someone." At his big Thanksgiving dinner his Lieutenant called on him to give thanks. The boys—even though most of them are not Christians—respect him for his faith in God.

Clytus has always been a very helpful and industrious boy at home and school. To know him is to admire him. Since his conversion he has spent much time in prayer and reading the Bible. He has also been very faithful in paying his tithes and abiding by the teachings of the Church that he loves and appreciates. Asked if he intended to be a preacher, his reply was, "If God calls me, I will be willing to say yes, but I want to be sure of His call."

Miss Aurora Anderson is the young lady featured in the limelight this month. She was born and reared on a small farm near Christine, North Dakota. After joining the Church of God at Wahpeton, North Dakota in 1944, she attended Bible and Music Academy of Lemmon, South Dakota, for two terms. She plays the piano and accordion and sings soprano, alto, and tenor. In 1945 she was licensed as an evangelist since which time she has been actively engaged in church work. As pastor at Harlowton, Montana, Aurora had the privilege of seeing the Sunday School grow from a mere half dozen to fifty-five within half a year. August 1, 1949, she was called to pastor Manhattan, Montana, Church of God, where she is at present. When she accepted the church at Manhattan, the building was only a rough structure frame. Now it is stuccoed, has been floored and walls put in. Aurora painted the doors, papered the walls, and put sealer and varnish on the floors herself.

She paints pictures and mottoes on glass and does chalk pictures on construction paper, which are used to great advantage in Y.P.E. services. For several years she has conducted Daily Vacation Bible Schools, and the past two summers, she has taught handwork at Montana's State Youth Camp. At last summer's camp, she was dean of the girls, as well as their recreation director.

What Is His Name?

See answer on page 26.

His home town is Dodd City, Texas.

At the age of seven he was saved and sanctified; several years later he was filled with the Holy Ghost.

He is a graduate of a Texas high school and Bible Training School, Cleveland, Tennessee. He completed one semester of college work and one year bookkeeping at Lee College.

This outstanding young man began preaching the gospel eleven years ago. He served as Youth Director in Kentucky for two years, during which time his state won both Sunday School and Y.P.E. national banners the first year, and the national Sunday School banner the second year. He was also State Youth Director of West Virginia one year, at which time he won the national Sunday School banner.

From 1941 until 1950 he served at our church school (now Lee College), with the exception of one and a half years' leave. During his years of service there, he was dean of men and cafeteria manager for five and onehalf years. For the last two years he

served the College as Business Mana-

While he was pastor of the Sweetwater, Texas, Church of God, he built a new brick church and bought a fiveroom parsonage.

For three and one-half years he taught singing schools.

A few years ago he married Nina Bell Burnette, a young lady of Texas, to which union has been born three children—Sandra, Carolyn, and David

At the last General Assembly he was appointed Business Manager of the Church of God Publishing House.

Who is he?

Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God," Romans 12:2.



A YEAR ROUND WISH

The yearly Christmas wishes Are flying round the world; And New Year's greetings follow, A merry, happy whirl.

"And now they're almost over, Far ane year mare," we say, Fargetting that their message Should in each glad heart stay.

These yearly Christmas wishes-And New Year's greetings, taa— Might stand far what we mean them Ta all, the whale year through.

Gad's blessings on the hearts and hames Of you and you and you!

Why Worry?

Evelyn Blackstone

In Psalm 55:22, we are told to "Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved." A little girl once reproached her mother, who after singing, "Go bury thy sorrow," burst out lamenting her losses. "Mother," said the child, "Why did you go and dig up your sorrow again?" Let us do as we are told, "Cast thy burden on the Lord and leave it there.

Isn't that a wonderful promise? However, we do not realize the real value of the scripture until we put it into practice. Have you faced a certain problem recently which God alone could solve and you tried to carry it in your own strength? Please listen to the words of the Psalmist David when he tells us to lay our burdens upon the Lord. David was a man who had gone through many trials and tests and he knew what he was talking about. Through all of life's difficulties he had learned that there was no need to worry when he could pray to God.

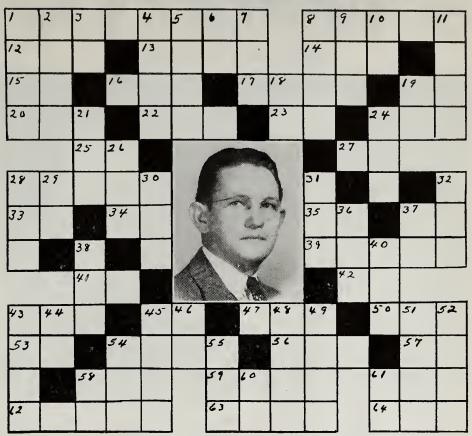
If we allow ourselves to worry over the problems of life, we will become confused and will soon not know which way to turn. Jesus tells us in Luke's gospel, "When they bring you unto the synagogues, and unto magistrates and powers, take ye no thought how or what thing ye shall answer, or what he ought to say: For the Holy Ghost shall teach you in the same hour what ye ought to say. Many have experienced that wonderful truth, and there is no sweeter experience than to be still and know God. But, young people, we must be in close contact with the Holy Spirit of God, to expect words to come from our lips, of which we had given no thought beforehand.

The Bible is filled with promises to those who will only trust and obey, but most of us are guilty of worrying over our difficulties. I wonder why we do not listen to the words of the Master, "Which of you by being anxious can add a cubit to his span of life? If then you are not able to do as small a thing as that, why are you anxious about the rest?" Luke 12:25, 26, R. V.

A visitor suggested to Hannah, a very aged negress, that she might, after all, be forsaken in her old age. "Why, honey, don't you know I have a Father in heaven, who takes care of me each day? Don't you remember His promise, 'I will never leave thee'?"

Worry will only shorten our life, and no one ever gains anything through worrying over a matter. Therefore let us realize our helplessness without God and claim the promise that through Him we can do all things. The Lord never forgets our needs. He has told us in Matthew

THIS MONTH'S CROSSWORD PUZZLE



Margaret J. Miller

Across

- 1. Pictured General Sec .- Treas. of the Church
- of God is Rev. Houston R.

 8. Place God destroyed, Gen. 19.

 12. Tree mentioned in Isaiah 44:14.

 13. Father of Adonirom, I Kings 4:6.

- 13. Father of Rudhitom, 1 Mings 4.6.
 14. Indebted.
 15. Royal Engineers (abbr.).
 16. Form of "to be."
 17. Place where the widow's son was raised (2015) [22]. (Biblical).
 19. North America (abbr.).

- North America (1883). In addition. Son of Gad, Gen. 46:16. Middle Latin (abbr.). Man who was afflicted with sores Man who was all (Biblical).
 Personal pronoun (pl.).
 In the direction of.
 Twelve dozen.

- Half em.
- Same as 27 across. Upon.

- 35. Upon.
 37. Exclamation expressing approval.
 39. Daughter of David, 2 Sam. 13:1.
 41. Virginia (abbr.).
 42. "But seek first the kingdom of God..." Matt. 6:33.
- Single unit

- 45. Same as 37 across.
 47. Chief Signal Officer (abbr.).
 50. Adverbial particle expressing negation.
- 54. A minute particle mentioned in Matt. 7:3.

6:32, 33, "The Gentiles seek all these things. . . But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Worry and cares are dangerous. They hinder us from receiving the full blessings of the promises of God. We must believe in order to receive, but don't forget that, "All things work together for good to those who love God.

- 56. To inquire of.
 57. Objective case of I.
 58. Any dry dehiscent seed vessel.
 59. Grandmother of Timothy (Biblical).
 61. Brownish color.
 62. Mountain from which the law was given (Biblical).
 63. Father of Micaiah, 2 Chr. 18:7.
 64. Article (abbr.).

Down

- Mother of Jesus (Biblical).
 Four-letter proper name in Romans
- Right hand (abbr.)
- A rodent mentioned in Lev. 11:6. Third word in Gen. 10:25. Anno domini (abbr.). Son of Jacob (Biblical).

- 1. Son of Jacob (Biblical).

 8. Earth.

 9. To possess.

 10. Of, from. (fr.).

 11. Son of Lot, Gen. 19:36, 37.

 19. Form of "to be."

 19. Negative answer.
- More than one, less than three. Happiness.
- Happiness.
 Eastern standard time (abbr.).
 Relationship of male children to father.
 Wife turned to a billar of salt (Biblical).
 Mountain on which Aaron died (Biblical).
 "But let your communication be, yea, yea: nay . ." Matt. 5:37.
 South America (abbr.).
 First woman (Biblical).
 Male human beings.
 Grains.

- Grains.

- 43. Grains.
 44. New Testament (abbr.).
 45. Last word in Num. 13:10.
 46. Old Testament (abbr.).
 48. A kind of boat.
 49. Mountain in Greece.
 51. Son of Eliphaz, Gen. 36:11.
 52. A portable lodge of skins or cloth.
 54. New Zealand bird.
- 54. New Zealand Dird.
 55. First word spoken by Jesus while on the cross. (Biblical).
 58. Promissory note (abbr.).
 60. Order of Merit (abbr.).
 61. Tantalum (abbr. chem.).

The WARTET & Page

KNOW YOUR MISSIONARIES!



Many of our readers will recognize the couple pictured above, I am sure. They have spent almost a lifetime in the far-away cauntry of India. Both are licensed ministers in the Church of Gad. At present they are in the United States, living at Daraville, Georgia. They will prabably be visiting your church in the near future and you will enjoy hearing them tell of their experience on foreign soil. Who are they?

An Arabian Marriage

David Suleiman

Until recent days, many of the old native customs and habits were adopted in Palestine, and one of the

most interesting phenomena to see is a Moslem wedding party. Let us start from Jerusalem and go to one of the largest strongholds of Arabian Moslems in the district of Jerusalem. Hebron is one of the most ancient cities in the world. We are told in Numbers 13:22, that it was built seven years before Zoan. Outside Hebron we stop at a village called Dura, which has a population of 3,000 people, all of whom are Moslems. Before going into this village, let us stop at the house of the "Mukhtar" who is the head man of the village. This man will welcome us in a warm Arabic fashion and invite us to have seats on his beautiful decorated carpet. The conversation is then opened by the Mukhtar who asks about the weather, your health, and a discussion on politics, after which he invites us to a marriage party for which we thank him.

Before telling you what takes place in the wedding party, let me give you a brief idea of how the man finds his bride and how they get married. Keep the following rules in mind which are strict and honorable:

1. The greatest shame for a girl to bring on her family is to look on a man when passing in the street.

2. If a man talks with a girl on the street, he will have to pay for that crime by giving his life and there is no alternative.

3. If a man speaks to a girl in front

of her family, he has to keep his face toward the ground.

Now let us discuss the way a Moslem manages to get his wife. Often a relative of the man who is seeking a bride, finds a girl whom he likes. He tells the young man about the girl who in turn begins to get ready to marry her, even without knowing the girl. After that the news of the wedding will spread in the village like a radio broadcast.

The next step in this important matter is that the bridegroom takes a group of prominent men of the village and goes to the house of the bride. While coffee is being made they will all spend the time in conversation. Not one word about the bargain for the bride is mentioned until the coffee is served. However, no one will drink his coffee until the host promises that their request will be granted. Then one man who has been appointed beforehand humbly begs the father to state his price for his lovely daughter. While the father plays with his mustache he says he should have \$1000, but finally he comes down to \$600. After that you can see here and there a group of men shooting in the air, the bridegroom running with a commanding tone in his voice, "Didn't he pay the \$600?" With a fire burning brightly, men begin to dance around it and clap their hands while a small girl beats on a drum. Mohammedans do not use liquors, so they are satisfied with the host killing ten or twelve sheep for the party to eat for supper. The men eat from one dish, using both hands as forks and spoons. They eating about midnight, finish which time the bride comes with her father holding her right hand, and the bridegroom with his \$600 in his left hand waiting for the exchange. The proverb is true which says, "If a Mohammedan becomes rich, he will either go on a pilgrimage to 'Mecca' or he will find a wife."

How would you like to give the gospel message to those people who are now hungry to know of the only One who can give them peace and salvation, especially after the suffering from this recent trouble in Palestine?

Rev. and Mrs. Hanna K. Suleiman, Jean and David fram Bethlehem, Palestine. This family has recently came to the States from the old country. Jean and David are now attending Lee Callege.





HIDING GOD'S WORD

LA VERNE MAE SELMAN

_INDA was staying in the city with Grandma during the cold winter months. In the country where Linda's parents lived, the snow was piled high, blocking the roads in many places and making it impossible at times for her father to take her to the little school house five miles

away.

She liked to stay with Grandma in the city, for there she attended the large school which was just a short distance from Grandma's house, and on Sundays the two of them would attend Sunday School at the little white church on Brookings Avenue. There was no Sunday School in the country, so Sundays with Grandma were filled with joyous times for little Linda. How she loved the Bible stories her teacher told them! The songs about Jesus she would sing to Grandma as she skipped along by her side as they made their way home. How happy she was with Grandma!

LINDA especially liked the evenings at Grandma's house, for it was then that Grandma read stories which Linda liked very much—stories that her mother and father did not read to her. When she saw Grandma pull her chair closer to the fireplace and take the large, worn Book down from the top of the bookcase, Linda knew it was time for another story.

"Come, Linda, it's time to read God's holy Book," Grandma would call as she seated herself in her rocker and

switched on her reading lamp.
"All right, Grandma, I'm ready,"
Linda answered. "Are you going to
read another story about Jesus tonight?"
"Yes, dear," Grandma answered, "to-

night we shall read about the time Satan tempted Jesus to sin."
"Oh, good!" cried Linda, as she

drew her little rocker closer to Grand-ma's chair. "I like to hear how Jesus

won all those victories."

Grandma opened her large Bible and found the fourth chapter of Matthew, the first book in the New Testament. She then began to read: "Then was Jesus led up of the spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungred. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pin-nacle of the temple, and saith unto him, If thou be the Son of God, cast

thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and behold angels came and minisand, behold, angels came and ministered unto him."

"Wasn't that old devil mean to tempt

Jesus like that, Grandma?" asked Linda disgustingly.
"Yes, child, he was mean, but God permitted this to happen to Jesus, our Saviour, so He could overcome the devil as we must also overcome him in our own lives. In the book of Hebrews, we read that Jesus was Hebrews, we read that Jesus was tempted in all things like we are tempted, but He never did sin. You see, Linda," Grandma continued, "Jesus is our example. When the devil comes to tempt us and try to make us to do wrong, we can remember this lesson and tell Satan 'no' just as Jesus did. Remember, dear, we need God's help and His Word to say 'no' to the enemy, for did you notice that each time the devil tried to get Jesus to sin, He said, 'It is written.' That meant that God had written. That meant that God had written those words in His Bible and Jesus knew that the devil hates God's holy Word."

"Why did he want Jesus to make bread out of stones, Grandma?" asked

Linda.



"Because he knew that Jesus had been fasting for forty days and nights and he was hoping that Jesus would be so hungry that He might listen to him and make some bread to eat."

"But Jesus said, 'No, old devil, I won't!' didn't He?" asked Linda.

"Yet that is that He might had."

"Yes, that is what He meant, but remember He said, 'It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.' We find this verse that Jesus quoted in the Old Testa-

that Jesus quoted in the Old Testament of our Bibles, in Deuteronomy 8:3," Grandma explained.
"Jesus said, 'It is written,' when the devil wanted Jesus to throw himself from the high temple, didn't He, Grandma?" Linda inquired.
"Yes, He said, 'It is written again, Thou shalt not tempt the Lord thy God.' This scripture is also from the book of Deuteronomy, Linda, and it is one I want you to remember. My child, when you are tempted to do child, when you are tempted to do something foolish to show-off, re-member these words of Jesus. He does not want us to tempt Him by doing foolish or careless things."

GRANDMA, do you mean God has a verse in the Bible for every temptation?" inquired Linda.

'Yes, my dear child, God's Word has a scripture for every temptation, every trial, every sorrow, and every problem we face. That is why it is so important for you to know your Bible."

"Is that why you teach me Bible verses, Grandma, so I will have God's Word to tell Satan when He tempts me to do wrong things?" asked Linda taking Grandma's small, wrinkled hand in hers.

"Yes, dear, that is one reason. Remember one of the verses we learned

member one of the verses we learned last week about hiding God's Word in our hearts so we would not sin against Him?" asked Grandma.

"Oh, yes," answered Linda, "that's one from the book of Psalms. Let's

see, it's in—Psalms 119:11, 'Thy word have I hid in mine heart, that I might not sin against thee.' Oh! Grandma, I understand that verse now," cried Linda joyfully. "When I learn the verses you tell me to learn, it is like hiding them in my heart from Satan and then when he comes and tries to get me to do something Jesus doesn't want me to do, I bring out one of the verses and he has to leave

one of the verses and he has to leave me alone 'cause it's God's own Word!" "Yes, that is it, my child," said Grandma, "Keep hiding verses down in your heart, for when the devil comes to tempt you to do many things, you will find it is much easier to give him God's Word than to make up

words of your own to tell him 'no'."
"Grandma, my dear, dear, Grandma," said Linda, "I'm so glad you read that story to me tonight. I was getting tired of learning those verses you gave me to learn this week, but now I know that I am hiding them away down deep in my heart so I can use them when the devil tempts me to sin. I don't ever want to be me to sin. I don't ever want to be caught without a good verse from the Bible when I am tempted. Tell me another one, Grandma, so I can hide it way down in my heart."

Ohio Enjoys Great Youth Congress

The Church of God Ohio state youth congress convened Saturday, October 28, at the Memorial Baptist Church, Columbus, Ohio. The congress was opened and moderated by O. W. Polen, state youth director. Brother Polen opened the service by reading Psalm 100, after which Paul H. Walker, state overseer, led in the opening prayer. Congregational singing for the opening service was directed by George Lytle, Ashland district youth director.

The first speaker of the morning was L. C. Caldwell, Hamilton, Ohio, who spoke on "Sunday School Promotion Day." He suggested an annual promotion day to be held by local churches, thus adding an extra inducement for children in their Sunday School work. It was further stressed that the adults take a more active part in the Sunday School

activities.

Following this, Whitt Denson, chairman of the music committee for this youth congress, led the con-

gregation in singing choruses. We were happy to have Lewis Willis, national youth director of the Church of God with us and he was introduced by our state youth director as the next speaker. Brother Willis stressed the importance of Sunday School and youth workers taking the Hurlbut's teacher-training course.

Accompanying Brother Willis to this congress were his wife and Sister E. C. Thomas, wife of the youth director of North Carolina. We were most happy to have them with us.

We were then favored with a song entitled, "The Sweetest Song I Know

by the West Hamilton Trio.

As the next speaker, our state youth director, Brother Polen, gave instructions regarding properly fill-ing out Sunday School and Y.P.E. report blanks. He also suggested the election of Sunday School and Y.P.E. secretaries for a period of a year, instead of electing them quarterly.

As a musical feature in the morning service, Harold Phillips, Jackson district youth director, played a piano solo, entitled "Joybells."

The introduction of "Junior Tithing Envelopes" was the next feature on the program and this was dis-

cussed by Brother Willis.

We were happy to have with us several visitors from out-of-state, and these visitors from West Virginia, Kentucky, Florida and Indiana were

introduced at this time, after which the Cincinnati Trio inspired our hearts by singing "Echoes from the Burning Bush."

As the principle speaker of the morning service, Paul H. Walker, state overseer, spoke to us on the subject, "Youth Responsibility." He stressed that it was the responsibility of the adults to set a good example and that the purpose of a Sunday School and Y.P.E. is to develop character so the youth can assume the responsibility of leadership. He further stated that it is important that our youth be spiritual.

The morning service was closed with prayer by Luther Turner. The delegates then enjoyed a fine lunch served by the L.W.W.B. of the Columbus, Ohio, Church of God. We certainly appreciate the work of this band in serving lunch and dinner for the delegates to this youth congress.

The afternoon service opened with congregational singing led by Brother

Denson.

The first speaker of the afternoon was Luther Turner, the pastor of the Cincinnati Church of God who spoke on "Sunday School Home Extension Department." Brother Turner spoke of the effective means of carrying this gospel into the homes of shut-in people. He emphasized the importance of extending a guiding hand to the under-privileged children. It was mentioned that another means of getting the gospel around is by conducting services in various institu-

Sister Mary Lou Parman then favored us by singing "When God Dipped His Love in My Heart."

Paul Stallings, pastor of the Canton, Ohio, Church of God, spoke on "Church Libraries." A special point in Brother Stallings' message was the need of putting the right kind of literature in the hands of our young

Before the next speaker, Brother and Sister Colwell of the Belmont Church of God sang, "Why Not Make Heaven Your Home."

Sister Ruth Frey, Canton district youth director, spoke to us on D.V.-B.S. and visual aid. At the conclu-

sion of her fine talk, she told us the visual aid story of "Little Joe."

A favorite of many people, "Well Done, My Child" was sung by the Marion Church of God young people.

One of the most important features of the youth congress, "The Sunday

School Standardization Plan" was then presented by our national youth director. We are expecting every Sunday School in the state of Ohio to make a fine showing with regards to this standardization plan as proposed by our national youth board.

"Me, and Pap and Mother" was then sung by our state overseer. Everyone enjoyed this song.

Another main feature of the afternoon service was the presenting of the plan by which the state banners would be awarded this year in Ohio. Our state youth director presented this and asked the Sunday Schools and Y.P.E.'s throughout the state to really get behind the various drives for which the banners will be awarded. We feel this will be a great banner year for the state of Ohio.

The night service of the youth congress opened with a blessed song service directed by Brother Whitt Denson. Throughout the day and especially at this service, we were blessed with a fine orchestra companied of musicians from throughout posed of musicians from throughout the state of Ohio. A variety of special singing was presented by the following: The Canton Trio, singing "This Great Caravan Keeps on Rolling Along"; Sister Margie Hitte, "He Knows Just How Much We Can Bear"; The Richardson Trio, singing "I'm Awaiting His Call" and "Come and See Me in My New Home"; and Mr. and Mrs. Stanley Rippetoe, singing
"I Bowed on My Knees and Cried

Our state youth director, Brother Polen, then introduced the district youth directors. Each youth director spoke briefly, pledging himself or herself to promote the work on the re-

spective districts.

Our state overseer and wife, Brother and Sister Walker, rendered a special song entitled "In the Garden of My Heart." This was enjoyed very

During this youth congress, the Lee College Alumni chapter of Ohio was organized and in the night service, a report of this meeting was given by the state overseer. He also read to the congregation details of the Lee College scholarship contest. After this, Brother Polen introduced the officers of the alumni chapter as president, Paul Stallings; vice-president, George Lytle; and secretary-treasurer, Mrs. George Lytle.

The main speaker of the evening was our national youth director, Lewis Willis, who brought a very fine mesage on "Going On." I am confident that all hearers of this sermon returned to their fields of labor with a greater desire to go on. Prior to his message, Brother Willis brought greetings from the general officials.

This was really a great day in Ohio! It would be impossible to put in writing all the good that was accomplished at this meeting. We can summarize the affair, however, by stating that we believe Ohio will experience, this year, its greatest youth year.—Mrs. W. C. Edgell, reporter.

. Poetry Page ..

A LITTLE BOY'S PRAYER

Dear God .

I'm going to write you a little letter, If I don't spell the words all right, Why next time I'll do better. I'm just as lonesome as I can be, My mother's sick, my daddy's cross, No one to play with me. Last week, dear God, I prayed to you, To send me a baby brother; I'll let him have my ball and bat,
I'll let him claim "my mother,"
But your careless angels went and brought

Not the one I wanted at all, but a girl, Her face is red, she hasn't a tooth or a curl.

Please take her back, dear Lord, She's practically good as new And send a boy, I'll not ask more, Let him be about, just about four.

Mrs. Maifred Hunt.

A LOOK AT CALVARY

Oh, look-the Cross! How sweet the sight! I know He died for me. My sin and dross, with every blight Are lost at Calvary.

O weary one, come rest awhile; From Satan's bonds be free. For God's own Son will gently smile On you, at Calvary.

O Calvary, sweet Calvary
Where joy and peace are giv'n,
I know that He, who died for me,
Awaits for me in heav'n.

Mary Lee Harris.

KEEP LOOKING UP

There is no night so dark That light does not appear; There is no trial too hard That Christ will not be near.

There is no road too long, Though weary we may grow And heartaches soon overcome By tears of joy which flow.

When strength seems almost gone And hope seems to disappear, Keep looking up, my friend Then you'll find Jesus near.

Mrs. Lucille Crisafulli.

WINTER DAWN

O heart awake to life's embrace, Look up my soul in reverent grace; God in His goodness came last night And etched His love in black and white.

Laura Morris Shaulis.

THE NAIL-SCARRED HAND

Come and hide; tho' the storm be raging

There's a solid rock on which to stand.

While the battle around you fierce is waging, Hold to the nail-scarred hand.

Flee the world with its many evils, For virtuous ones are in demand.

The strength you need for daily trials
Will come thro' the nail-scarred hand.

Mary Lee Harris.

THE LOOM OF TIME

Listen to the "click clack."

The weaver's are at work and the shuttles fly,
Man's life is laid in the loom of time,
To a pattern he does not see.
"Click-clack!" Forth and back,

Till the dawn of Eternity.

Some shuttles are filled with silver thread,

And some with threads of gold, While often, but the darker hues Are all that they may hold.

But the weaver watches with skillful eye,

Each shuttle fly to and fro, And sees the pattern so deftly wrought, As the loom moves sure and slow.

Not till each loom is silent, And the shuttles cease to fly, Shall God reveal the pattern And explain the reason why.

Mrs. Maifred Hunt.

THE HIGHWAY OF LIFE

This life is not a bed of roses, Nor is the sky always blue But it's filled with thorny thistles That we must travel through.

Troubles come, and troubles pass While traveling life's highway, But if we put our trust in God He will lead us every day.

False prophets will mislead us, Temptations we're sure to meet, But the only way to overcome Is to kneel at Jesus' feet.

Then dark clouds soon will disappear Behind the sky of blue; Our load will be much lighter If His will we strive to do.

So as we travel down life's highway Let us do the best we can May we be of service to our Lord And true to our fellow man.

Mrs. Eunice Snelgrove.

WAIT: TOO LATE

'Twas not so many years ago I heard a youngster say; "Please let me go to Sunday School, Please take me there today."

"You are too young," his mom replied, "Wait till you're eight or nine; Then you can go on by yourself, Because I haven't time."

On through the years he'd say to her, "Please go with me today." She'd nod her head and just reply, "Some other time I may."

The worried look that she now wears, Neglectful days recall; For now her son is serving time Inside four prison walls.

Gertrude M. Glow.

ACKNOWLEDGEMENT

Success would have waned and long been gone

Had not my friends urged me on With encouraging words they spoke, unaware.

And the burdens of life they helped to share.

Peace would have long since taken its flight

And I would have given up the fight If someone had failed to say the word That led me on to serve the Lord.

I might have gone down in sheer despair

When I was troubled and burdened down with care,

Had it not been for someone who smiled down on me, Revealing what joy life really could be.

So as through life I onward trod May I, too, be possessed with the gift of God,

Of doing, day by day, some little deed That would help other souls who are in need.

Hope Goodman Powell.

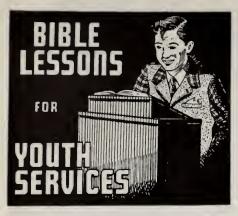
FEAR NOT

Fear not when dark clouds gather, Keep safe within the fold! For He who plans all things, Will keep 'til life unfolds.

And when the lightening flashes, It brightens up the way, That will lead along more clearly, To the land of endless day.

So when the thunder rolls! We will never have a fear, For the hand who guides the cradle, Will be always near.

Pearl Tunstall.



A NEW YEAR EDNA CONN Introduction

On this new year people all about us will again be reviewing in their minds the mistakes and failures of the past year, with firm resolutions to overcome them and do things in a better way during the new year. This "turning over a new leaf" is not always successful, as in most cases the new leaf is also soiled within a short time. For in his own weak sinfulness man is prone to mistakes and failures. Nevertheless, this innate longing for better things, this universal striving to conquer the weakness within us is a refreshing and healthful quality.

And in response to this very human need we find a fulfilment in the provision of Christian grace. Because of the power of Jesus' cleansing blood we have access not only to a new leafbut to a new book—a new life, which can be kept clean by His amazing grace, "an epistle to be known and read of all men."

And so by virtue of this wonderful provision, let us stand with Paul in his resolution, "...Forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."—Philippians 3:13, 14.

A New Heart

When we look back to the Law, and realize how laborious and difficult it must have been to live up to its manifold precepts, we are made more thankful for the new covenant of grace. Thousands upon thousands of burnt offerings were given, according to God's commandment, in atonement for men's sins and yet they continued to sin and found constant necessity for more sacrifices. Sin was in their hearts! Christ had not yet died! The precious blood of our Saviour had not yet been spilled to make atonement

for the sins of all mankind.

To live a life of holiness is impossible unless we are made partakers of His holiness through grace. For with-out the power of His shed blood we would be as Paul in Romans 7:19, "For the good that I would I do not: but the evil which I would not, that I do."

But if we have been born again we have received a new heart which is no longer bound by sin and which

delights in the things of God. Ezekiel 36:26, "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh."

With the God-given blessing of a new heart we receive an impelling and forceful urge to "press forward toward the mark."

A New Life

2 Corinthians 5:17, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new

The miracle of new life, whether it be natural or physical, is wonderful. Most people accept the fact of God's creation in the natural things, but only those who have known the ex-perience of the new birth can understand the glorious reality of a new spiritual life. Only vaguely can they even imagine the wonder of a new

creature in Christ.
So much brighter is this new life in its vision, so much broader in its scope, and so much more lasting in its happiness that it is incomparable with the old existence of darkness of sin. The eternal reality of this new life is sufficient to change the vilest of sinners to the purest of saints. Some of you have heard the story of the wretched man who stooped so low in sin that he drank whiskey from the cuspidors in the taverns which he visited. But all of you have sung that glorious hymn which came forth from the heart of that same John Newton, made new by the blood of Jesus.

"Amazing Grace, How sweet the sound That saved a wretch like me.
I once was lost but now am found,
Was blind, but now I see."

He is only one of countless thousands who has found this newness of life with its joyful and unending recompense.

A New Goal

While the possibilities and hopes of a new year burn brightly within your consciousness, let us urge every unsaved person to turn to Christ. Except your new resolves and aspirations are founded on His truths they are vain. Let your new year begin with a new heart and life.

And then join with us who know the Lord as we press forward to make this the greatest and most profitable year of our Christian experience. So that when this year comes to a close we may feel sure that we have heeded the admonition of Paul in 2 Corinthians 8:10, "And herein I give my advice for you, who have begun before, not only to do, but also to be forward a year ago."



Wishes You a HAPPY NEW YEAR!

THE WORLD THAT GOD LOVED

D. B. HATFIELD

Scripture Texts: John 3:16; Mark 16:15; Matt. 13:38; John 4:35.

This is to be a service centering around world missions. A world globe should be conspiciously displayed if possible. It adds interest and makes a good impression for the service.

Thoughts for the Leader:

Give a brief talk on world geography, revolving the globe around frequently and pointing to the world's five continents, especially the parts that are mission fields. Stress that God sees not the world as we see it. We see only our immediate sphere and are consequently prone to be interested in just that part. God sees all the world at the same time. It ever turns on it's axis before Him. His interest and love for the world is equally proportioned. Explain that some were never deeply interested in missions until they had visited a mission field after which they burned to activity. Imagine God's interest always beholding the need.

The World That God Loved, John 3:16

It was the whole world of which we are a part that God loved. It was this tangible world of human beings, of mankind, and of immortal souls. It was the races before us, those now with us, and those that may not live. These with the property of the contraction yet live. Those with us now number about two and a quarter billion people. In every country the feeling exists: "We're the people." But where did we get this idea? Surely God is not more interested in the whites than the blacks! The song says, "The red and yellow, black and white, all are precious in His sight." Rev. 5:9 says, "Every kindred, and tongue, and people and nation." nation.

Our Love for the World God Loved, Mark 16:15

The supreme test of our love is to "go and tell them." The Great Commission says, "Go ye into all the world and preach the gospel to every creature." Some are never interested beyond their own country. When God loved He loved the whole world. When Christ died He died for the whole world. Our vision should be a vision of the whole world. We the church have had intrusted to our stewardship a world message and we deprive the world of its rights if we withhold it. Christ's love for the world God loved was that He died to save it. Romans 5:6, 8. Our relation to God should make us love this world of should make us love this world of immortal souls as He loved it. A plan was suggested, and, if carried out in fifteen years every soul could hear the gospel. Two persons as a team win another two persons to Christ and after instructions, that two seeks another two, and the original two another two, and so it goes. In this way in thirteen and one-half years 67 million could be won to Christ, and in fifteen and one-half years two bil-lion could be won. As the motive that moved God to give His Son was love,

only by love will the Church be moved to sacrifice to see the world brought to Christ.

Our Gratitude for God's Love

Out of gratitude for God's love every Christian should be a missionary at home or abroad. The will of God makes all Christians missionaries. It's not His will that any should perish. We should make it our will to do something about it. There are 14,560,000 who die each year—1,200,000 die each month— 280,000 die each week—40,000 die each day-1,666 die each hour. In China only one thousandth of those who die are Christians. The eternal destiny of these perishing millions should make us all missionaries in some way. No one can save the unreached but Christ, John 14:6, Acts 3:12; but we must take Christ to them, Matthew 28:19. If we do not go these shall die without Christ. "How shall we go except we be sent?" There were 5,000 which Jesus fed with the five loaves and two small fishes. He had them to sit down in companies, as God has also set the boundry lines of all nations. He did not serve the front row over and over again because they were close and neglect the back rows because they were difficult to reach. So we must not be content to take the gospel only to those who are close to us. "Why should any hear the gospel twice until all have heard it once?" famous question uttered by one of America's greatest missionary ministers.

REACHING YOUR GOAL HOPE GOODMAN POWELL Thoughts for the Leader

The reason there are so many aimless, shiftless persons today who are merely existing and do not know the true meaning of living, but are slum-bering and drifting toward eternity with no goal in mind, is the lack of proper training in childhood. How easy it is for children to become an asset to the world if parents will only think how important the first part of their child's life is. A good child is not so much born as made. One thing psy-chologists agree on is that what a child becomes in life will depend more than anything else upon the training he receives. It is needless for parents to wonder how their child will "turn out" if they will bear this in mind and act upon it.

We are familiar with the scripture, "Train up a child in the way he should go." Our youth receive their training in the home, in the church and in the outer world. They receive their conception of God before they are old enough to attend school, so if our work is well done in their formative years there will be less wor-ry when they contact the outer world. Realizing our responsibility toward the training of our youth, we wish to bring out a few points that will help them reach their goal successfully.

Remember Thy Creator **Ecclesiastes 12:1**

"Seek ye first the kingdom of God, and his righteousness," Matthew 6:33. If you are not a Christian, young boy

or girl, don't wait any longer to accept God into your life. While you are young and your heart is tender is the time to give your heart to Jesus. Statistics prove that the older one becomes the less chance there is that one will become a Christian. Bearing this in mind if you will notice for this in mind, if you will notice, few old people endeavor to play the piano, but the greatest pianists usually began their musical career at an early age. And so it is with Christianity. If you accept God in your life while you are young you will grow up to be a more effective Christian.

Once you find God in your life, it is like a car that is started. You can sit still and burn up all the gas without moving until the motor dies, or you can step on the gas and go as slowly or as fast as you wish. It is up to you.

Your major goal is Heaven; what is your earthly goal? What ever it is go after it! "You miss what you want because you do not ask God for it,"
James 4:2 (Moffatt). "Ask and you shall receive," John 16:24.

Form Good Habits

To form good habits will enable you to reach your goal more easily. Good wholesome physical habits are vital to good health. You should eat properly, have good posture, get sufficient rest and exercise for your thinking capacity to be up to par and to keep your nerves calm.

Regular spiritual and mental habits should also be formed such as private devotions, participating in public worship, helping others, correct speaking, proper breathing, memorizing and right thinking. All of these things tend to help you reach your goal in life.

Ве Нарру

"Maintain the spiritual glow," Romans 12:11 (Moffatt). "Rejoice in the Lord alway: and again I say rejoice," Philippians 4:4. If we have good habits and are living for God and are successfully reaching our goal in life how can we help but be happy and rejoice. We have everything to gain.

If we are succeeding we should re-joice in the Lord and take care not to become proud, for pride will steal away our joy. Pride is cruel, weakening, fruitful of failure, makes for wretchedness and shuts the door to the fellowship of God that gives us joy. However, to have joy we must have self-respect and legitimate pride. a pride that our sonship to God gives us. How can we help being happy? Joy is not only a duty, but a delight. It is demonstrative, stimulating, influental, and contagious. So let us be happy!

Take Heed

"Ye did run well," Galatians 5:7. I hope that you see how simple it is to reach your goal no matter how large or small it seems. It is easy to gain if you bear in mind our lesson. However, I would also like to warn you that there are many ways to be side-tracked. It is easy to start toward your goal then loose your vision and fall along the way. And once you see how you're failing, it is natural to slacken more and more, and finally give up in despair and defeat. Don't let selfsatisfaction overtake you. If you find

yourself slumbering, shake yourself and see what the trouble is. If it's failure to pray, pray; if it's the devil, resist him; if you have let too much of the world creep in, rededicate your life to God. But be not overtaken by sin and error. Be strong. Be not weary in welldoing. 2 Thessalonians 3:13.

> **FAITHFULNESS** JOHN E. DOUGLAS, JR. Scripture—Matthew 25 Introduction

The 25th chapter of Matthew gives us the parable of the ten virgins, the parable of the talents, and the description of the judgment of the nations. Those who were saved and honored in the parables and the judg-ment were those that had been faithful. Let us consider three phases of faithfulness brought before us in this chapter. (1) We must be faithful to ourselves. (2) We must be faithful to God. (3) We must be faithful in our duties to our fellowman.

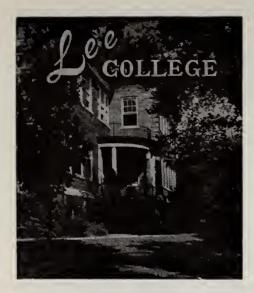
Faithfulness to Ourselves

The five wise virgins made it a personal matter to see that they had sufficient oil. The five foolish were admonished to go and buy. Even while they were asleep they could have been purchasing oil that would have enabled them to go when the Bride-groom came. It is one thing to be with the group that is going to meet the Lord and another thing to be ready personally. Paul speaks of keeping his body under subjection lest, after having preached to others, he should be-come a castaway. God's Word not only tells the beauties of Heaven but also gives us some plain and pointed instructions to follow in order to be prepared to meet Christ at His coming. In example, Philippians 2:12, Matthew 24:44, Luke 21:34-36, 2 Peter 3:18, and 2 Peter 1:4-10. There are many such scriptures that have an application to your personal duty. If you are not prepared to meet Christ, the responsibility lies with you. You have an immortal soul to save, eternal heaven to gain, and eternal doom to escape. Your most important duty in life is to make your calling and election sure.

Faithfulness to God

God has entrusted and given to every Christian something that can be developed, enlarged, and improved upon. It is not a matter of merely choosing whether I desire to work for God or not; it is a matter of necessity. It is the nature of a real Christian to work, and produce, and grow. Some have greater capacities, more talents, but that does not excuse the one that has just one talent. To say that works do not have a bearing on our eternal state in the face of such plain teaching of our Lord Jesus Christ is utter folly. Remember the unprofitable ser-yant was a servant. He was not cast into outer darkness because he sinned by a positive act of evil but because he was of no profit. God does not require us to be successful but He does require us to be faithful. God's portion of our money, our time, our mental energy, and our physical en-(Continued on page 24)

JANUARY, 1951



ARE YOU CONCERNED ABOUT YOUR SUNDAY SCHOOL?

DOES YOUR
SUNDAY SCHOOL
MEASURE UP?

- 1. Is your Sunday School staff taking its educational task seriously?
- 2. Is it seeking those in the community who are waiting to be gathered in?
- 3. Is it analyzing its opportunities, and executing a program to develop them?
- 4. Are the teachers succeeding
 In furthering numerical growth of
 the class?

In maintaining a high attendance average?

In bringing pupils to Christ? In strengthening and deepening the spiritual life of class members?

5. Do the teachers know
Each pupil, his home and school
background, and environment?
The characteristics of the various
age groups?

The methods of dealing with each age group?

PLANNING

IMPROVEMENT????

Thorough and systematic training greatly multiplies the value of a soldier. Likewise does a good training program enlarge the sphere of usefulness of the Sunday School teacher. It helps the teacher to know his subject matter, the Bible, to understand his pupils, and to develop technique. With trained teachers, as well as proper equipment, and housing, enlargement of Sunday Schools can be expected, and the one golden hour each week utilized to its fullest extent.

The Evangelical Teacher Training

Association offers a training course which has been especially prepared for church and community classes in the training of present as well as prospective Sunday School teachers. Graduates of the Standard Course of the Association, pastors, and Christian public school teachers are urged to serve in this program of training others. This preliminary training course consists of six units: Old Testament Law and History; Child Study; Old Testament Poetry and Prophecy; New Testament; Pedagogy; and Sunday School Work.

The foregoing article was furnished by Dr. Clarence H. Benson, nationally known Sunday School authority and General Secretary of the Evangelical Teacher Training Association, author, minister and Christian educator.

Dr. Benson is scheduled to return to Lee College during the first three weeks of the spring semester, beginning January 22, 1951. He is eager to offer to Sunday School teachers, pastors, and Sunday School superintendents an opportunity to prepare themselves for making their Sunday Schools more profitable.

Lee College is interested in this work also and as a result is making a special offer in order that as many as possible may be able to attend this training period. THE TUITION FOR ALL STUDENTS IS FREE. There will be an \$8.00 a week room and board fee and a \$5.00 registration fee at the beginning of the term.

Think of it! Three weeks of specialized instruction with one of the world's most outstanding authorities, plus the opportunity to do additional work in the Lee College library and association with the students and personnel during this period of training.

Since this course is to be offered at this inexpensive rate each Sunday School should send at least one representative to this training period in order that he may receive instruction and pass it on to the general church when he returns. This is the opportunity that many of you have looked for and prayed for, one that may never come your way again, and we sincerely hope that you may avail yourselves of it.

For further information direct your inquiries to the Registrar, Lee College, Cleveland, Tennessee.

Remember Christ taught and commissioned his disciples to do likewise, and we as His disciples can well afford to prepare ourselves for more effective Christian teaching.



Dr. Clarence H. Benson

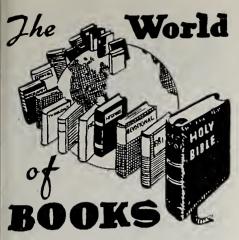
BIBLE LESSONS

(Continued from page 22)

ergy should be given to the promotion of His kingdom. The cause of Christ must prosper even if mine suffers. The work of God's church must go on even if I have to chew less gum, eat less candy, and do without other luxuries. Yes, the words of Jesus still are full of meaning for us. "If any man will come after me, let him deny himself, take up his cross daily, and follow me." By all means I must hear the Lord say to me personally, "Well done, thou good and faithful servant." If I am to hear it, then I must be faithful to God.

FAITHFULNESS TO MY FELLOWMAN

In the description of the judgment of the nations and the dividing of the sheep from the goats, the grounds of the division were: "Inasmuch as you did it unto the least of these my brethren, you have done it unto me, or inasmuch as you did it not unto the least of these my brethren, you did it not to me." You cannot stiff-arm your way through the crowd, trample under your feet the good and respectable people, try to build yourself up by tearing your brethren down, and mistreat your fellowman, and still have an abundant entrance into the City of God. You will never be in heaven if you would have to cross the golden street to keep from meeting a brother that you mistreated here on earth. "By this shall all men know that you are my disciples because you have love one to another." "Thou shall love the Lord thy God with all thy heart, with all thy soul, with all thy strength, and with all thy mind, and thy neighbor as thyself.



Reviewed by CHARLES W. CONN

All books reviewed can be purchased from the Church of God Publishing House, 922 Montgomery Avenue, Cleveland, Tenn.

AMERICAN FREEDOM AND CATHOLIC POWER, by Paul Blanchard, 350 pages, cloth bound, Beacon Press \$3.50 Every Protestant preacher and thoughtful layman who has not read this book should make it the number one book to be read in 1951. Pardon the word, but it is terrific! Quite naturally, since the date of its publication it has been the center of a storm of controversy, and has been under constant attack by the Catholic Church. No other book published in the last decade has been quite so explosive and effective in its charges and exposés—no other has been so diligently

persecuted by the high-pressure tactics and

coercion of Romanism.

Paul Blanchard has written bravely and distinctly concerning the threat to our American way of life imposed by the Catholic Church and its principles. He deals with every phase of Catholicism and Catholic world power. He does not quarrel or rant, but orderly and accurately sets forth facts that prove the truth of his writing. It is so carefully and thoroughly documented that its statements cannot be denied-even by responsible and honest Catholics. He sets forth convincingly and authoritatively that Catholicism is set to destroy our American freedom-and has already destroyed it to some degree in some places. We Americans have gone along fearing Communism and Soviet Russia - hating them for their purpose to strip from us our precious heritage-too often little realizing, or too easily forgetting, that the Roman Catholic Church has fundamentally and essentially the same design for non-Catholic

Protestants are indebted to both the author and the publisher for their courage in presenting such a factual, thorough study of the Catholic threat to our freedom. The Catholic Church has already demonstrated in various high-handed, coercive, ruthless, and un-American ways that it hates Mr. Blanchard and his book—even though they are powerless to refute it. Read the book without delay: buy it, borrow it or beg it—but read it!

THE NEW SCHAFF-HERZOG ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE, edited by Samuel Macauley Jackson, 13 volumes, cloth bound, Baker \$4.50 a volume Baker Book House has now completed the restoration of this monumental encyclopedia. Its reprinting is definitely one of the

most significant and praiseworthy publishing achievements of the past year. Now this generation of preachers and students of religion have access to the greatest and most ambitious work of its kind written in the past few centuries. The attitude of this reviewer toward the work itself and its reprinting is altogether one of commendation and personal gratitude.

In other issues of The LIGHTED PATHWAY (March, July, September, 1950) the various volumes of the encyclopedia have been surveyed; for it is impossible in the limited space of a printed review to tell fully of its features and contents. It is not an encyclopedia on the Bible alone, but it embraces the entire scope of religion: the Bible; great religious leaders; important religious movements; church denominations; Christian doctrine, theology and ethics; and scores of other facets of the religious world. Happy will be that person whose library has this wonderful set for a cornerstone.

Two supplementary volumes, now being prepared under the editorship of Dr. Lefferts A. Loetscher of the Princeton Theological Seminary, which will bring the encyclopedia up to date, are to be published sometime in the near future. I trust that they will measure up to the high scholarship of these present volumes—for they will then be of eminent value.

Through the years this exquisite book of hymns will become one of the most treasured volumes on your family bookshelf. It is by far the most colorful, enchanting and inviting book of songs I have ever seen. It is a work of real art and taste, and must not be mistaken as just another hymnal.

The words and music of more than 100 favorite and familiar songs are presented amid an array of gorgeous illustrations which depict the mood of the song—such as "Silent Night, Holy Night," "America, the Beautiful," "Sweet Hour of Prayer," and "God of Our Father." Included are Hymns for Marching, Hymns for Rejoicing, Hymns of Intercession, Hymns of Thanksgiving, Hymns for Young People, Hymns for National Days, Camp Meeting and Gospel Songs, Songs for Christmas, and others. With the songs are brief articles about them and biographical sketches of their composers.

Happy will be the family with this magnificent volume ready for its devotions, song fests, or social gatherings. On the jacket are a young mother and father, a small lad, a teen-age girl and their silver-haired grand-mother—which is intended to say that the book is a delight for people of all ages.

THE AMERICAN PRONOUNCING DICTION-ARY of Troublesome Words, by Frank O. Colby, 399 pages, cloth bound, Crowell, \$4.50

As have both his previous books, this newest work of Frank O. Colby gets my vote of appreciation and confidence. Once again Mr. Colby has made a distinguished contribution to the study of the English language as it is used in America. His simplified manner of teaching is a godsend to the average layman in speech, phonetics, and grammar. Many authorities have criticized the fact that he does not insist upon the memorizing of countless intricate gramatical rules, but I dare say that his common-sense approach has done more to produce better usage of the American

language, generally, than the works of any of his contemporaries.

This present volume is Mr. Colby's most ambitious book so far. In it are 3,000 words and expressions most difficult for most people to pronounce correctly. It is particularly valuable in that it does not use diacritical marks, but phonetic spelling to denote the correct pronunciation for example, chamois is pronounced SHAM-ee; zoology: zoe-OLL-uh-jee; awry: uh-RYE; Babel: BAY-b'l). Where it is necessary Mr. Colby has given a lengthy discussion of the word, its etymology and usage, or why its pronunciation should be as he lists it. It is strictly a book of the American language and American pronunciation.

Other valuable features are also embodied in the book, such as chapters on Standard American Speech, Stoplights of Speech, How to Read the Dictionary, The Speaking Voice, and Microphone Technique. These and other features make it particularly desirable for preachers, teachers, speakers, businessmen, and students.

Mr. Colby is consistently authoritative. He has simply stated speech correctness in understandable terms. If you like good speech you will like this book.

WINE OF MORNING, by Bob Jones, Jr., 252 pages, cloth bound, Van Kampen . . \$2.50

While this is not a great book, it is a very good one—readable and unforgettable. When a scholar whose name is followed by four college degrees—D. Litt., L.H.D., LL.D., D.D.—invades the field of Christian fiction, it is to be expected that he will produce something worthwhile. He has, This is the story of Barabbas, told in such a way that many of the riddles of his life and personality are solved. Why did this renegade have favor enough with the people that they desired his release more than that of Jesus? What were his crimes? The story Dr. Jones has built around these questions is one of intrigue, suspense, and violent action.

Through the fabric of the story runs the beautiful pattern of the life of Jesus, as it influenced and affected the lives of those who lived in His day. The facts of His life are cleverly woven into the plot, and the life of Jerusalem in that violent period is colorfully portrayed. It is a book you will be glad you read.

THE DIVINE CONQUEST, by A. W. Tozer, introduction by William Culbertson, 128 pages, cloth bound, Revell \$1.50

Thank God, this book was written! It is the watchman's call to the Church to awake from her sleeping and reclaim the spirituality and the power she has lost. It is not the trumpeting of a pessimist or an alarmist, but is undoubtedly the inspired message of God. delivered in loud, clear, unmistakable tones. It is a burdened messenger who cries, "I think that there can be no doubt that the need above all needs in the Church of God at this moment is the power of the Holy Spirit . . . So carnal is the body of Christians which composes the conservative wing of the Church, 'so shockingly irreverent are our public services in some quarters, so degraded are our religious tastes in still others, that the need for power could scarcely have been greater at any time in history."

There is a way to recovery: through the gospel and experience of the new birth, and then the infilling of the Holy Spirit which all Christians can and should receive. This is a great book—it disturbs, it prods, it probes, it hurts—which is to say, it helps. How can any Christian read it through with-

out examining himself to see if he has really experienced the divine conquest, and without a sincere, heartfelt prayer of dedication? I don't think you can-if you stili have even a spark of the divine presence in your heart.

PARSONAGE DOORWAY, by Anna Laura Gebhard, illustrated by Janet Smalley, 144 pages, cloth bound, Abingdon-Cokesbury

All the lively good humor of family life is found in this delightful account of the antics and lives of the four young children of a young mid-western pastor and his wife. Many suppose that life in a parsonage is a drab and lustreless existence, but it is far from it. Charlene, Duane, Denny, and Gwendy are normal, energetic youngsters-and the parsonage is the arena of their activities. Even the watchful eyes of the church members cannot dampen their ardor and zest in living.

It is a gay and heart-warming book, written by the mother, who shared with them their joy and happiness-and what little sadness crept into their young lives. Yet neither she nor their preacher father dared to intrude into their childhood world to make them conform to the standards which lay members often set for pastor's children. The book is a delight for parents, children, or anyone who can read and enjoy life as children live it. The drawings are a perfect complement to the book.

CHRISTOPHER COLUMBUS, DISCOVERER, by Alberta Powell Graham, illustrated by Janice Holland, 128 pages, cloth bound, Abingdon-Cokesbury \$1.50

Here we have the exciting story of the discovery of America, written for boys and girls eight to twelve. The life of Columbus is followed from his boyhood days in Genoa, Italy, through his years as a sailor, his dream of reaching India and Cathay by sailing west, and his great effort in persuading Queen Isabella to sponsor the expedition. It tells of the Nina, Pinta, and Santa Maria and their brave crossing of the Atlantic in a dramatic manner that will hold the young reader spellbound. In simple language, the tension of the crossing and the jubilation and triumph of the discovery of land have been related. Very profitable and adventurous reading.

-0-CAN YOU TELL ME? by Dena Korfker, 96 pages, hard laminated covers, Zondervan \$1.50

This is a book of pictures and answers to the questions children ask most often. "Where did I come from?" "Who made the world?" "Who is God and where is He?" "Why can't I see God?" "What does heaven look like?" These are only a few of the many questions answered for the inquisitive child in simple, wholesome language and illustrated by many captivating photographs of children. A distinguished and practical children's book.

MR. JONES, MEET THE MASTER, by Peter Marshall, 192 pages, cloth bound, Revell, \$2.50

Dr. Peter Marshali led a full and busy life as a minister of the gospei. At the time of his untimely death in 1948, he was Chaplain of the United States Senate, and numbered among his friends many of the greatest names heard in America-or the worldtoday. He was pastor of Washington, D. C.'s historic and fashionable New York Avenue Presbyterian Church. From these facts one

might mistakenly conclude that he was a "society preacher" or a stuffy theological orator. But he wasn't! Position and prestige never chilied his fiaming heart—he was a gospel preacher, one who used ail his gifts and powers-and they were many-to promote true Christiikeness in a weary, bewildered world. He told senator and street bum alike that Jesus saves.

These sermons and prayers of Peter Marshail were compiled by his wife after his death. They have biessed the life of this reviewer, and I can easily state them to be the best sermons I have read during the past year, and among the best I have ever read. America's pulpits are in desperate need of more ministers like Dr. Marshail.

The style of writing used by Dr. Marshail is something rarely seen-whereby the force of the spoken word is in a great measure retained on the printed page. Mrs. Marshall has introduced the book with a short sketch on the life of her popular husband.

A CHILD KNEELS TO PRAY, by Grace Noll Crowell, illustrated by Lee Mero, 33 pages, cloth bound, Augsburg \$1.00

These are typical Croweli poems-which is to say they are exceptionally good-written as prayers for children. The spirit of the child is caught here in truly beautiful poetry, enhanced by delicate and mood-giving drawings. It is a source of confidence, courage, and devotion to any child, whether he himself reads, or has it read to him.

CHILDREN'S MISSIONARY LIBRARY, by Vernon Howard, illustrated by J. L. Craig, 8 volumes, hard covers, Revell, per vol., 75c

These eight delightful volumes are about David Livingstone, Hudson Taylor, Adoniram Judson, Mary Siessor, Alien Gardiner, John G. Paton, Wilfred Grenfell, and Pandita Ramabai. The lives of missionaries always make excellent reading for children, for they contain adventure, history, geography, native customs, and deep spiritual encouragement. These eight colorful books are especially prepared for children of Primary and Junior age. In them the author has told in charming simplicity the life stories of these famous servants of God. Facing each printed page is a fuilpage drawing to iliustrate the text, which means that fifteen such pictures (ail in fullcolor) are in each book. I know of no finer books on missionaries for children than these, for I consider them the best obtainable.

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was na mare sea.-Revelation 21:1.

LET'S BE GOOD N' POPULAR

(Continued from page 7)

Daily News; Gil Dodds, track star; James L. Kraft, the cheese man; and thousands of others in every field of life.

It is true you may not be as famous as they are. You may not even be the most famous girl or boy in your school, or the best-looking, or the smartest. But there is one thing that any Christian man or woman can be. You can be the friendliest. A quick smile makes quick friends; and if you are friendly, you will win friends, not only for yourself but for your Lord.

HONOR BRIGHT

(Continued from page 5)

DUT it was a week later that Dan was even happier, when a letter from Florida came to him. It was from Mrs. Vandersloot. "Dear Daniel," it ran, "I hear from Miss Barrett, my neighbor, that you are having an unusual amount of snow this year. She reports, however, that you are working manfully to keep your contract to the letter. I do appreciate this so much—and am enclosing a check to help pay you for the extra work you have to do. A basket of fresh Florida oranges will reach you before long, with my compliments. Please share them with your young friends who, according to reports reaching me, are helping keep my walks in shape also.'

Dan went over to Dotty's house and showed the letter to her. "I guess the preacher was right after all," he said. "It was tough, working when I thought I couldn't have any good times, but I'm glad I stuck to it."

"Why Dan Manning!" pretty Dotty exclaimed. "You don't mean to tell me you'd have gone skating when it

me you'd have gone skating when it meant neglecting your contract, do

you?"
"I—er—that is," he stammered, "I
might have—but only because I—I
thought you'd not like it—if I wasn't

at the Creek, and—"
She smiled at him in a way that was wonderful. "That was sweet of you," she said; "but I wasn't at the Creek-I preferred to watch a boy keep a promise."

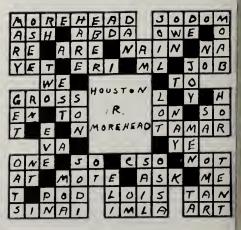
NOVEMBER PRIZE WINNER

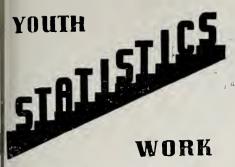
MRS. G. C. ALLEN 202 Pine Street Rome, Georgia 1050 papers

RULES: A cash prize of \$5.00 is offered each month to the person who (1) sells the most LIGHTED PATH-WAYS and (2) pays for the papers by the twentieth of the month. Payment for each month's issue is due on the twentieth of that same month.

WHAT'S HIS NAME ANSWER Cecil Bridges

Crossword Puzzle Solution





NEW YEAR GREETINGS

Happy greetings to each of you for the best, finest, and most glorious year yet lived. The personnel of your youth office joins in an earnest prayer that your life will be crowned with glowing successes throughout this New Year.

SUNDAY SCHOOL STANDARD-IZATION PROGRAM

I would urge your attention toward our recently proposed Sunday School Standardization Plan. It is earnestly believed that this program will assist us tremendously in "teaching all nations."

This plan proposes eleven standards that any and every Sunday School should meet. The program is so designed as to offer equal challenge to the large and small Sunday Schools. Even the small, one-room Sunday School may qualify for the AA rating.

No doubt every Sunday School in the United States has already received an examination blank from your state youth director. Perhaps most of you have already returned yours. If not, then won't you do it right away, and let us be 100 per cent in cooperating with this program that is dedicated to making our Sunday Schools the biggest and best in every community?

Your youth office has prepared a

Your youth office has prepared a very attractive Sunday School grade card. It is arranged on a shield with the Church emblem as the background. The colors are very bright and pretty with the grade of the Sunday School conspicuous in the lower center of the card. You will be mighty proud of this lovely card. As your Sunday School attains a grade higher, a new grade card will be awarded until every Sunday School has qualified for the AA rating!

EVANGELICAL TEACHER TRAINING SESSION

Dr. Clarence H. Benson, well-known Sunday School authority, minister, and Christian educator is returning to Lee College during the first three weeks of the spring semester, beginning January 22, 1951. He is eager to offer to Sunday School teachers, pastors, and Sunday School superintendents an opportunity to prepare themselves for making their Sunday Schools more profitable.

Lee College is interested in this work

Lee College is interested in this work also, and as a result is making a special offer in order that as many as possible may be able to attend this training period. THE TUITION FOR ALL STUDENTS IS FREE! There will be an \$8.00 a week room and board fee and a \$5.00 registration fee at the

beginning of the term.

Think of it! Three weeks of specialized instruction with one of the world's most outstanding authorities tuition free! Make your plans now to attend.

EIGHT BIG FIVES

Lorgest Y.P.E. Attendance for Month of October

Average Weekly Attendance

· ·	Group AA	
North Carolina		12.851
Tennessee		10.648
Georgia		9,492
Alabama		8 292
Florida		8 135
rioriaa		. 0,100
	Group A	
West Virginia		7,031
Kentucky		. 5,076
Ohio		. 3, 575
Texas		. 3,0 99
	Group B	
Mississinni		4 320
Virginia		2 000
Colifornia		2,300
Tilimoia		0 460
		2,403
	Group C	175
Arkansas	Group C	. 2,257
Pennsylvania		1.612
Louisiana		1.352
Oklahoma		1 321
		,
Kansas	Group D	
		659
	Group E	
New Mexico		577
	~~~	
		112
	Group F	
Washington	•	148
	~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~	
Oregon		107
Colorado	*** * * * * * * * * * * * * * * * * *	96
Idaho		96
	Group G	
Mahwaalea	Group G	72
Nedraska		14
Wisconsin		62
	*	
New Jersey		_ 55
Massachusetts	************	_ 21

EIGHT BIG FIVES

Lorgest Sunday School Attendance for Month of October

Average Weekly Attendance Group AA

		,509
Tennessee	17	.527
South Carolina	14	.906
Florida		401
	13	
		,00,
	Group A	
		,589
Kentucky	6	,216
	4	,750
		.677
		,
	Group B	
		,621
California		,513
Mississippi	3	,364
Illinois		.098
	Group C	
Danis andreas (Group C	000
Pennsylvania	2	,299
Arkansas	······ 2	,193
		,105
Oklahoma		,013
Louisiana		.857
		,
	Group D	
Kansas	Group D	928
Kansas	Group D	
Kansas	Group D	
Kansas	Group E	928 931
Kansas	Group E	928 931 717
Kansas	Group D	928 931 717 372
Kansas Arizona New Mexico Iowa North Dakota	Group E	928 931 717 372 337
Kansas Arizona New Mexico Iowa North Dakota South Dakota	Group E	928 931 717 372
Kansas Arizona New Mexico Iowa North Dakota South Dakota	Group E Group F	928 931 717 372 337 307
Kansas Arizona New Mexico Iowa North Dakota South Dakota	Group E Group F	928 931 717 372 337
Kansas Arizona New Mexico Iowa North Dakota South Dakota Montana	Group E Group F	928 931 717 372 337 307
Kansas Arizona New Mexico Iowa North Dakota South Dakota Montana Washington	Group E Group F	928 931 717 372 337 307 339 319
Kansas Arizona New Mexico Iowa North Dakota South Dakota Montana Washington Oregon	Group E Group F	928 931 717 372 337 307 339 319 171
Kansas Arizona New Mexico Iowa North Dakota South Dakota Montana Washington Oregon Idaho	Group E Group F	928 931 717 372 337 307 339 319 171 161
Arizona New Mexico Iowa North Dakota South Dakota Montana Washington Oregon Idaho Colorado	Group E Group F	928 931 717 372 337 307 339 319 171
Kansas Arizona New Mexico Iowa North Dakota South Dakota Montana Washington Oregon Idaho Colorado	Group E Group F Group G	928 931 717 372 337 307 339 319 171 161 135
Kansas Arizona New Mexico Iowa North Dakota South Dakota Montana Washington Oregon Idaho Colorado Nebraska	Group E Group F Group G	928 931 717 372 337 307 339 319 171 161
Kansas Arizona New Mexico Iowa North Dakota South Dakota Montana Washington Oregon Idaho Colorado Nebraska	Group E Group F Group G	928 931 717 372 337 307 339 319 171 161 135
Kansas Arizona New Mexico Iowa North Dakota South Dakota Montana Washington Oregon Idaho Colorado Nebraska New Jersey	Group E Group F Group G	928 931 717 372 337 307 339 319 171 161 135
Kansas Arizona New Mexico Lowa North Dakota South Dakota Montana Washington Oregon Idaho Colorado Nebraska New Jersey Wisconsin	Group E Group F Group G	928 931 717 372 337 307 339 171 161 135 148 90 90
Kansas Arizona New Mexico Iowa North Dakota South Dakota Montana Washington Oregon Idaho Colorado Nebraska New Jersey Wisconsin Central Canada	Group E Group F Group G	928 931 717 372 337 307 339 171 161 135 148 90

YOUTH REPORTS FOR OCTOBER

Saved Sanctified	
Baptized in the Holy Ghost	
Added to the Church of God	

NATION'S BIG TEN IN Y.P.E.

Average for Month of October

Average Weekly Attendance	
So. Mt. Zion, Ga.	
Erwin, N. C.	459
Somerset, Ky.	434
Lumberton, N. C.	388
Jacksonville, Fla.	374
Alabama City, Ala.	
Springfield, N. C.	352
So. Gastonia, N. C.	
Lakedale, N. C.	
Cincinnati, Ohio	

NATION'S BIG TEN IN SUNDAY SCHOOL

Average for Month of October

Average Weekly Attendance	
Tremont Avenue, Greenville, S. C.	773
Kannapolis, N. C.	577
So. Gastonia, N. C.	542
Lenoir, N. C.	532
N. Chattanooga, Tenn.	497
Alabama City, Ala.	470
N. Cleveland, Tenn.	436
Jacksonville, Fla.	425
Dillon, S. C.	
Erwin, N. C.	

TEN LARGEST HOME DEPARTMENTS

Cincinnati, Ohio Middletown, Ohio Hamilton, Ohio	1,542 1,249
Canton, Ohio	1,066
Tucson, Ariz.	889 822
Phoenix (Chicago Ave.), Ariz.	400
Allen Junction, W. Va. Henderson, N. C.	

STATES REPORTING HOME DEPARTMENTS

Ohio	22
South Carolina	17
North Carolina	14
Tennessee	12
Florida	11
Georgia	
Georgia	8
West Virginia	7
Kansas	7
Arizona	4
Texas	4
Iowa	2
	2
Louisiana	2
Illinois	1
Mississippi	ī
Prouds Delega	- ÷
North Dakota	1
Indiana	1
Washington	1
Idaho	ī
	1
Missouri	- 1

NUMBER NEW Y.P.E.'s

ORGANIZED SINCE

ASSEMBLY

52

NUMBER NEW SUNDAY
SCHOOLS
ORGANIZED SINCE
ASSEMBLY

68

HAVE YOU HEARD

of the PATHWAY BOOK CLUB?

NO? Well here is exciting news, real good to hear. The Church of God now sponsors a positively fundamental book club known as THE PATHWAY BOOK CLUB! HEAR ABOUT IT!



You Receive ABSOLUTELY FREE a \$3.00 Selection

I Shall Dwell

By Ruby E. Grimes

An entrancing novel on the majestic theme that was David, from shepherd to king. Gripping detail! Absorbingly realistic, and true to Biblical account. The love of David and Michal is a picture of beauty and richness. The life of King Saul stands out as a sad commentary on one who has forsaken the Lord.

It is a fascinating, fast-racing, breath-taking and enlightening book; profitable reading for all.

We will send you the book described above absolutely free when you join the Pathway Book Club and purchase the current club selection. Every Christian person who loves wholesome, Christian reading should take advantage of this offer today. Every Y.P.E. or young people's group should join, and use this method of beginning a new library, or of maintaining one already begun.

YOU DO NOT PAY TO JOIN

WE GIVE you this free book for joining. Your only obligation is to purchase at least four during the year.



FORTY YEARS IN THE AFRICAN BUSH By Josephine Bulifant \$2.00

Herein is a dramatic, verbal picture of the work, difficulties, dangers and successes of missionary endeavor in the heart of Africa, written by a missionary who has faithfully and sacrificially labored for the Lord in that field white un-

WHAT MEMBERSHIP MEANS TO YOU

Free membership. No dues.
 Free—one book for joining.

3. Free—one book for every four regular selections,

after your first selection.

4. Free—subscription to "The Book Path," a monthly review of the forthcoming selection, and other valuable information about new Christian books.

You receive one free book with your membership and first selection. After that, you receive a free book with every fourth selection. You are obligated to make only four purchases a year. You may cancel your membership any time after making four selections.

to harvest.

This shockingly true yet sympathetic account of blackest heathenism will challenge the Christian to pray, to go and to give cheerfully, that those shrouded in darkness may know Him who is the Light of the world.

HOW THE CLUB WILL OPERATE

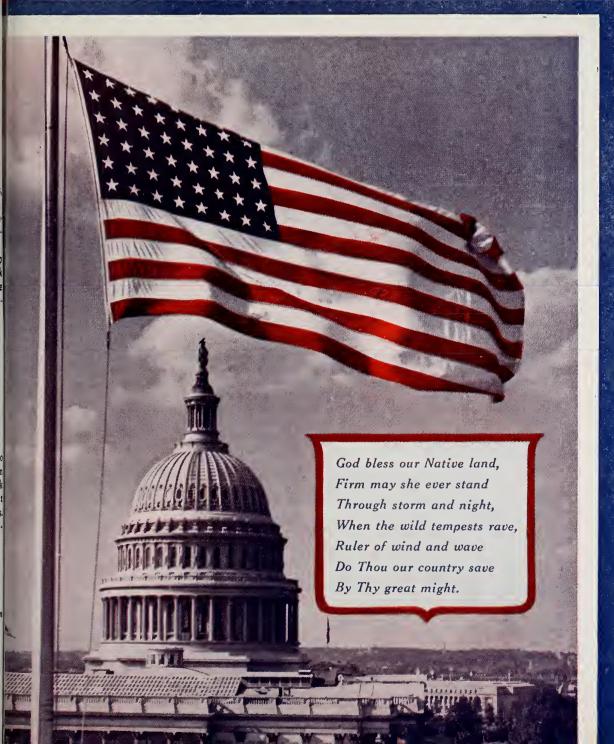
Each month the four judges will make a selection from the very best Christian literature printed. This selection must meet the unanimous approval of the judges. Then the book will be reviewed and described in "The Book Path," which will be sent free to each member. The member will decide whether or not he desires the book. If so,

you do NOTHING, it will come automatically. If you do NOT want the selection, you simply mail in the rejection slip that will be attached to "The Book Path." Each book you select will come to you at the regular cost, and must be paid for, plus a few cents for postage, within ten days. TWO BOOKS UNPAID FOR CANCELS YOUR MEMBERSHIP, UNTIL THE BALANCE IS PAID.

Yes! I want to become a membership by sending me Far this membership I am t	member of the PATHWAY BOOK CLUB. Please begin my the club's selection, "Farty Years in the African Bush." to receive, "I Shall Dwell" pasitively FREE. I understand E baok with every fourth selection hereafter.
NAME	
ADDRESS	
CITY	STATE

PRESIDENT—
Lewis J. Willis
THE JUDGES—
Charles W. Conn, Chairman
Avis Swiger
Alice Pullin
R. H. Gause
MANAGEMENT—
Cecil Bridges

The LIGHTED DEDICATED TO THE CHURCH OF GOD YOUNG PEOPLES ENDEAVOR



"Thy Word 18 a Light Unto My

Psalm 119:105

Path"

COVER PICTURE

N commemoration of the birthday of our first president, George Washington and our sixteenth president. Abraham Lincoln, The LIGHTED PATHWAY cover this month depicts the liberty for which both of these men fought. Washington represents the founding of our nation and Lincoln the preservation of it. Both men became instruments of God in establishing this great God-fearing and freedom-loving democracy. Both men possessed the Christian qualities of vision, courage, and fear of God. Each guided our nation through a turbulent period that threatened to destroy it and the principles on which it stood.

HE crisis of this present time undoubtedly exceeds anything our country has ever faced before. In times past nations have risen against us and have tried their hands at destroying our nation, its freedom, and its principles. The conflict which now looms before us is unlike anything we have faced before. It is a conflict between two ideologies-actually, a conflict between a nation that has followed the Christian concept and a world-wide anti-Christian philosophy. There are no hard and fast lines of demarcation which mark our boundaries and the boundaries of our enemies, but we are fighting an idea, a false concept, a devilish and insidious thought which has not regarded national boundaries nor confined itself to any race or color. More than ever we need God to help us now.

In a way we are fighting an enemy that cannot be recognized by the way he looks or the place he lives, but we are struggling against an insidious doctrine which has contaminated many of our own people, and the time has come when it is difficult to distinguish between friend and foe.

America needs God. We need His mercy, His strength, His favor, and His stedfastness. God needs America. He needs our honor of Him, our service to Him, and our devotion to His Word. He needs more great men among us like Washington and Lincoln who will remember that He said, "Righteousness exalteth a nation" and "All the nations that forget God... shall be turned into hell."

The LIGHTED DEDICATED TO THE CHURCH OF GOD YOUNG PEOPLES ENDEAVOR

J. D. BRIGHT

Editor-in-Chief
Church of God Publications

The Lamblighter

CHARLES W. CONN

Editor
The LIGHTED PATHWAY

ALDA B. HARRISON Honorory Editor The LIGHTED PATHWAY

Vol. 22

FEBRUARY, 1951

No. 2

CONTENTS

Birds of a Feather	3
	3
Features	
Reputation at Stake	4
A Christian Patriot Avis Swiger	6
You Can Live! Harry O. Kutz	7
Word Pictures Charles W. Conn	8
Washington's Rules of Civility Anonymous	10
Mastering Discouragement Evelyn Blackstone	11
Heroes for Teen-agers	
The Rudest People I Know F. W. Lemons	20
All Things Work Together for Good	21
	~ '
Departments	
Happy Home Circle	12
Helps for the Tempted and Tried	13
Pathway Pulpit:	1
Divine Aspirations J. A. Cross	14
Children's Page	10
Mary Hears of Jesus	22
The World of Books Charles W. Conn	25
Youth Work Statistics Lewis J. Willis	
Variety	
Youth in the Spotlight: Dorothy Upton; E. H. Miles What Is His Name?	16
What Is His Name? J. Herbert Walker, Sr.	18
Cover Picture "America Needs God—God Needs Americ	a"

"Thy Word is a Light Unto My Path"

National Youth Board

Lewis J. Willis, Choirmon; Brady Dennis; Roy Hughes; L. E. Pointer; Rolph E. Willioms.

Contributors

Genevo Corroll; Edno Conn; Morgie M. Mixon; Mortin Miller; Avis Swiger; Monuel F. Compbell; M. M. Mortenson; LoVerne Selmon; John E. Douglas, Jr.; Alice Pullin; D. B. Hatfield; Doniel Homner.

Subscription Rates

Published monthly at the Church of Gad Publishing Hause, Cleveland, Tennessee.

All materials intended for publication in The LIGHTED PATHWAY should be addressed to Charles W. Conn, Editor. All inquiries concerning subscriptions should be addressed to Bookkeeping Department, Church of God Publishing House, Cleveland, Tennessee.

ENTERED AS SECOND-CLASS MAIL MATTER AT POST OFFICE, CLEVELAND, TENNESSEE.



BIRDS OF A FEATHER

HE old adage "Birds of a Feather Flock Together" was taught to our grandparents by their grandparents. It is so old and most of us heard it so early that as we grow older it loses its meaning. Nevertheless it is as true today as when first some genius mind gave it expression.

In Amos 3:3 we find a provocative question which infers that the Bible writers believed the adage to be true; "Can two walk together except they be agreed." It is a rare thing to see people who are completely different remain congenial in their association one with the other. There must be some basis of camradeship; there must be similarities; there must be concord of ideals or ambitions; there must be an uncommon degree of mutuality. The axiom refers to the fact that a bluebird will usually be seen with other bluebirds, a blackbird with other blackbirds, a duck with other ducks, a crow with other crows, and a buzzard with other buzzards. While the adage mentions birds, it refers to the habits of people.

UST as the contents and quality of a man's mind are revealed by the books he reads, so are his character and personality revealed by the company he keeps. It is inevitable that you will be classed as one with your fellows. It is known that people generally seek comfort, and continuous association with those unlike themselves is an uncomfortable experience. It is only natural to forsake the companionship of those whose ideals are different from yours, whose ambitions are much higher or lower than yours, whose personal habits greatly contrast your own, or whose personal life makes you feel different or unique. The person who is sloven and dirty will usually feel ill at ease around those who keep themselves spic-and-span. So will the prim person be reluctant to associate with one who is slouchy and offensive. They just do not make a good pair, therefore their walk together will be short indeed. People who gossip usually associate with other people who gossip, for with them they feel free and comfortable, being able to hear much and tell much. In fact, it usually takes a gossip to hear gossip, for if it is not reciprocal and mutual the one person who does all the talking will soon get the idea that the second person's silence is disapproval of his gossip, or that he is being cheated by always telling the latest scandals without hearing new ones to keep his supply fresh and abundant. Those who gossip and those who are discreet

soon come to the end of the way, for the Bible says "A fool uttereth all his mind: but a wise man keepeth it in till afterwards" (Proverbs 29:11).

The critical person can have very little comradeship with the sympathetic person. It is quite disconcerting for one to speak critically of some person, and then his companion speak favorably of him; therefore it usually turns out that either the critic becomes sympathetic or the sympathetic person becomes critical—or they soon cease their companionship to seek new companions more like themselves. A silly person will feel ill at ease with a serious-minded person, while the sober person will feel ridiculous with the one who is silly. They will not flock together for long, but will find companions with whom they have greater affinity.

The lewd and vulgar person will feel rebuked in the presence of a person with pure thoughts and words, while the pure person will feel filthy in the presence of the coarse one; and soon the vulgar one will seek vulgar companions and the pure one will seek the refreshment of pure companions. A scholar can never find true contentment with the ignorant and indifferent man. While there may be some other base that does give them real companionship, the ignorant man will soon begin to increase his knowledge and culture, or the scholar will find himself in a state of mental decadence.

It is not likely that you will find a spiritual person and a worldly-minded person bosom friends. It is almost impossible, for one of two things must soon happen: the spiritual person will find himself becoming lax and indifferent, or the worldly person will find himself striving to achieve the same spiritual life of his friend. Two cannot walk together without agreement. One will either change to conform with the other, or they will soon part company and go their separate ways.

On AND ON examples can be cited to prove that the maxim is true: birds of a feather do flock together. They must, for it is only by doing so that they can be comfortable and happy. Your companions usually reveal you. This being true you should exercise extreme caution in the selection of your friends and fellows. Bad friends are a greater reflection on you than bad relatives, for God gave you your relatives but leaves you to choose your friends. You must not feel bad when you are classified with those with whom you constantly associate. People know that you will find no pleasure in associating with those who are so different to you that you are conspicious for your virtue or your lack of it. If you flock with a particular group or pal with a particular person, you may be sure that in the eyes of others you are essentially alike.

You must accept the fact that those who know you will think that you, too, are flippant and chaffy if your constant association is with a silly group or person; likewise, they will know that you have high and lofty ideals and aspirations if you are the associate of those who possess them. If you are repeatedly seen with gossips then you, too, will be considered a gossip. If you are the boon companion of critics then you, too, will be thought a critic. If you find delight in the presence of vulgar people you must not feel affront when you yourself are classed as vulgar. If you link yourself with a vain and worldly group you cannot escape being considered of the same sort. Whether good or bad, you must accept the fact that when people think of even you they remember that birds of a feather flock together.

LARISSA picked up the milk bottle, thoughtfully studying the little rivulets of buttermilk that ran down its sides. The steaming sudsy dish water waited; and as she deftly and thoroughly washed the bottle, her thoughts turned back to the time when her soul had been dirty and in need of washing. She was only sixteen when Jesus washed her in His atoning blood. At this happy remembrance, her countenance grew brighter and a smile touched her intelligent face with a rare type of

Almost simultaneously, the memory of a very unhappy episode in her life brought back its poignant pain. She had been a Christian about a year when the incident took place; and had the Lord not been with her, she

might not have survived the ordeal.

She had been dating the town's most popular boy, and although she cared nothing for him, in that special sort of way, she enjoyed his com-pany. Her pastor, her parents, and her friends advised Clarissa to find a Christian boy friend. George Hilliard was not a Christian, but his parents had many times tried to persuade him to give his life to Jesus. With his talent as a singer-musician George could have made a wondera singer-musician ful contribution to the church in Glendyke.

With mingled emotions Clarissa gave herself over to the memories which were now crowding her mind with frustration, pain, and, yes, with

right there in Glendyke. George was never belligerent or stubborn unless his ideas, plans, or desires were thwarted or denied him. Being their only child, he was naturally the only recipient of all the love and affection of his doting parents. Still, he was likeable and had a magnetic personality. When he was with Clarissa, he was especially charming. Knowing her good Christian background and virtuous character, he was the perfect gentleman. Clarissa had established herself as a virtuous, high principled girl. Her standards were exceptionally high and George, though a sinner respected them sinner, respected them.
One afternoon, Clarissa was on her

way to the library for some information for an essay she was to write in Senior English Literature.

"Wait a minute, Clarissa, and I'll walk a couple of blocks with you." It was George on his way home from practicing football with his college team. His team, the College Sophomores, was to play a visiting team the following Saturday

"Where are you headed, Clarissa?"
"Why, I was just going to the library to get some information for my essay, George. Have you been practicing? You look rather tired."

"Yes. But I'm lucky we finished practicing in time for me to walk down the street with you. I wanted to ask you if you would like to go with me to the college Band Festival to-night."

Reputation at Stake

By MARY LEE HARRIS

Clarissa learned that when a Christian girl dates a sinner boy and has a gossipy neighbor it can all lead to confusion and misunderstandina.

Illustrated by CHLOE STEWART

Without thinking, she quickly replied "Why yes! I'm sure the band will do well. They have been making preparations for . . ." Her voice trailed off as she suddenly remembered a promise she had made earlier that day. "Oh, George! I'm afraid I won't be able to go after all. I promised Mother I would stay and take care of the twins tonight so she and Dad could have the evening free to do some visiting. There are several out of our church because of illness. Since Dad is a deacon, the members expect him to visit them about as regularly as the pastor. When Dr. Highley appoints his assistant pastor, it will be easier for everyone."

"Yes, but where does all this leave me?" George pettily exclaimed. "I have waited to ask you, and if you won't go I'll not have time to ask anyone

"It isn't that I won't go, George. It is just as I explained; I made a promise and I must keep it."

"You certainly have put me in a fine predicament. Come on, Clarissa. Be a sport and go."
"George," Clarissa spoke in a firm tone, "I simply can't go with you tonight. Perhaps some other

night. Perhaps some other night when I haven't already made plans."

"All right, Clarissa." George was plainly disturbed, and a little angry, too. "If that's the way it is, that's the way it is. But I'll not go by myself. I'll find someone to go with me."

"I'm sorry, George."

"Goodbye!" He spoke sharply, trying to make her angry; and he hoped

ing to make her angry; and he hoped to arouse her jealousy by his accent on the word someone.

CLISE TAYLOR was well known in Glendyke for her unethical and unprincipled conduct. She was one of those dark-haired, brown-eyed beauties so many authors try to de-scribe. Elise and Clarissa were both high school seniors, and Elise had often tried to win George's attentions for herself. But though Elise had beauty and vivacity, Clarissa had even more: freshness, innocence, and naivete. She commanded the respect of the young men, while Elise was in-discriminate and lavish with her petting. True enough, Elise had numerous boy friends, but none dated her for any length of time. When George spoke of getting "someone" to go with him, he knew he could get Elise. She would throw away any of her own plans, break any promise, to go with him. He was certain of that.

AFTER George had so tartly said goodbye, Clarissa walked up the library steps and entered the door. The librarian, Mrs. Drake, was behind her desk, marking and sorting some books for the shelves.

"Good evening, Mrs. Drake. How are

"Well, Clarissa! I'm so glad you dropped in. Is there anything I can help you find?" Mrs. Drake was a member of Dr. Highley's church and knew Clarissa very well. She had been Clarissa's Sunday School teacher until Clarissa had been appointed teacher of the little girls' class.

"Well, I do need some information on Geoffrey Chaucer. Our English Literature teacher asked us all to write an

essay on his life and work.

After Clarissa found the books she wanted and started to leave, Mrs. Drake spoke again. "Paul was in just a while ago. He said the appointment of assistant pastor would be made tomight."

"In my opinion, your son Paul is well qualified for the position, Mrs.

"Oh, Clarissa, do you really think so? Paul is such a good boy and treats me so well; especially since his father passed away." Here a cloud crossed her face, for Mr. Drake had been dead only seven months. "The Lord would be answering my prayer if my Paul is appointed."
"Don't be surprised when you find

out that he is Dr. Highley's assistant.'

N her way home, Clarissa's thoughts turned again to George and how disappointed and angry he had been. She was really sorry she add disappointed him, but, after all, she had to keep her promise. Why did George have to be so childish?

Then her thoughts turned to Mrs. Drake and their conversation at the library. If Paul were appointed assistant pastor, Clarissa knew that Mrs. Drake would be happier. And no one deserved the position any more than he. On and on her thoughts flew by.

She turned in at the gate to her home. At once her mind was snapped back to reality, for inside the house she could hear the twins giving their mother a pretty rough time. She raced up the steps, two at a time, opened the door to hear her mother say, "Thank heavens, Clarissa, you're home. Will you fix the twins some supper while I finish pressing our things for to-night?"



They saw Gearge's car parked an a secluded side road.

Clarissa made a dash and caught little Jon as he was toppling out of a chair and gasped, "That was a close one! No wonder you get nervous with that going on all day. Two-year-olds are pretty adventuresome. I'll get an apron."

Clarissa went to the chest and stood wide-eyed. The twins, Don and Jon, had pulled everything out of the lower drawers and had strewn them everywhere. She scrambled around, picking up and sorting, putting away. She retrieved her apron from under the chest, and returned to the kitchen where the twins were making a play house out of the cabinet. She picked them up, put each in his respective high chair and proceeded to fix them some soup.

Soon Clarissa's parents said their goodbyes and left to visit the sick. After they were gone, Clarissa washed the few dishes and then took her typewriter into the front room to type her essay. But before she could begin, she washed the twins and put their gowns on them; then tucked them in bed. She then sat down at her typewriter and began her essay.

VEANWHILE George had called Elise and they had gone to the Band Festival together. Later that night, Mrs. Tyler, a neighbor notorious for her gossip, and her husband were going home from a late show. They saw George Hilliard's car parked on a saw George Himard's car parked on a secluded side road; they recognized it because it was the only light blue car in Glendyke. But who was with him? Her husband said not to pay any attention to them, but Mrs. Tyler tried to see by the starlight who it was that George held in his arms. She couldn't George held in his arms. She couldn't see who it was clearly, but everyone in town knew that he had been seeing quite a lot of Clarissa Stewart lately,

and Mrs. Tyler's imagination did the rest.

When she arrived home she immediately called her friend across town. She informed her friend of "Clarissa's" shocking conduct, and the deceit she was using to claim salvation and act that way. By noon the next day, Clarissa's name was whispered by gossip mongers all over Glendyke. She was entirely ignorant of it all until Paul came over to see her the same afternoon. He appeared very nervous and Clarissa wondered why.

"Clarissa, have you heard the talk that is going around town about you?" queried Paul.

"Why, no I haven't. Is it good or bad?" she laughed.

"I'm afraid it isn't too good. But, Clarissa, I know you are entirely innocent. You see, someone saw George's car parked on Pine Drive last night and it is rumored that it was you who was with him."
"Oh, but Paul! I was right here at

home watching the twins while Mother and Dad went visiting! I wasn't in that car!" She shuddered a little and a worried frown creased her brow.

"There's not much we can do, how-

"Of course, the church knows you are innocent, Clarissa. Dr. Highley gave me this assignment to talk to you, since I am the assistant pastor now."

"Oh, Paul, that's wonderful!" For a moment she was enthusiastic about Paul's appointment.

AFTER a few more words of encouragement, Paul said goodbye and left Clarissa to her hurt and bit-terness. She was hurt to think that people would distrust her. She turned to her room and fell on her knees. For a while she just knelt there, trying in her own mind to figure out a way.

Realizing it was useless, she began to pray. She prayed until the tears were coursing down her cheeks and inside her she felt calm and assured of Christ's love. Things were going to work out she knew.

A week later the gossip was still circulating, in spite of the efforts of the pastor, her parents, Paul, and the church to keep it down. The Sunday School class of which Clarissa was teacher had practically disappeared. teacher had practically disappeared. The little girls' mothers didn't want "that kind" of a teacher for their children.

All this time George had been growing very nervous and had lost his appetite. He seemed to be very upset about something and his parents thought it was because of the trouble he had unnecessarily caused. This was partially true, but something else was bothering him. He knew he was going to have to do something about his soul! Those prayers being sent up in his behalf, unknown to him, were reaping results. The Holy Spirit was dealing with him in a most unusual way. He knew he would never have peace of mind until he followed the Spirit's leading. He fought an inward battle and each day he grew thinner and more languid. His grades began to fail and he was too slow on the football field.

Clarissa was still assured that the answer to her prayers was in the near future. She had reprimanded herself innumerable times for spurning all the advice given her to keep company with a Christian boy. She purposed in her heart to listen to her elders in the future.

AT young people's service on Wednesday night, about a month later, they were having a wonderful service. The choral singing was over and they were in the middle of a sermonette. There were quite a few visitors at church that night, because a neighboring church had agreed to put on the program. The speaker had announced his subject and opened his Bible to his text. Suddenly, the door of the church flew open and George Hilliard burst in.

"I've got to get relief," he cried. "I can't sleep, I can't eat, nothing seems to go right with me any more. Please, someone pray for me," he finished brokenly.

Clarissa caught her breath and spontaneously said, "Oh, thank God," very softly. George fell down at the altar and several of the young and old Christians gathered around him with thankfulness and praise in their hearts. All at once, George said, "Before we pray, I want to tell Clarissa I'm sorry she has had to bear the brunt of the gossip that has been going on. I should have explained to others that she was entirely innocent. Oh, God, forgive me! Save me, Lord." His voice trailed off into a sob.

A chorus of voices rose for this sinner's salvation. What a difference now their attitude toward Clarissa. Those who had one time distrusted Clarissa now had a double portion of

(Continued on page 26)



A Christian Patriot

Avis Swiger

CCORDING to Webster, a patriot is one who loves his country and zealously guards its welfare. Such were George Washington and Abraham Lincoln, whose birthdays we celebrate this month.

However, I am concerned about a different kind of patriot, a Christian patriot—You! It would surely do no violence to the meaning of the word patriot, to say that one who loves the Lord, and is zealous for His cause, is a Christian patriot.

In time of war, one who fails to give full proof of his love for his country is thought of as a traitor. No one wants to be a traitor. Surely we, as Christians, are in a great conflict with the forces of evil, and one who does not give absolute support to God lends strength to the enemy, and therefore is, in a very real sense a traitor to his God.

How can we be sure to be a Christian patriot—not a traitor to the cause of Chirst? Matthew 6:24, "No man can serve two masters for either he will hate the one and love the other or else he will hold to the one and despise the other. Ye cannot serve God and mammon." 1 Corinthians 6:19, 20, "What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God and ye are not your own? For ye are bought with a price . . ." James 4:15, "For that ye ought to say, if the Lord will, we shall live and do this or that."

A Christian patriot will not only do his duty but will seek to do much more than is required of him. Many good Christians will do their duty, but the challenge comes to the youth of today to do more than is required of him—in other words to become the great Christian patriot of our generation! Let me make a few suggestions

about how you can become another "Paul" in this needy age.

HE last chapter of Leviticus lists three things that belong to the Lord absolutely. Among these things, you will notice all dedicated things. That is you. You dedicated yourself to God when you were saved. Surely it would not be possible to be saved without giving yourself to God. Christ then became your Saviour. That was a wonderful experience, accepting Him as your Saviour! But that is not enough! If you would really serve Him, He must be more—He must be Lord and King! "Ye are not your own, ye are bought with a price . . . "--and what a price—the Son of God Himself!

Enthrone Him as Lord and King of your life. "... ye ought to say, if the Lord will ..." "Not my will but thine be done ..."—this, I believe to be the real secret of a great and powerful life for the Master.

"Ye are not your own . . ." therefore you have no moral or legal right to refuse anything that God asks of you. A college teacher told us in class one day that some of us spent more energy arguing with ourselves about getting out of bed in the morning than we spend in actual study all day. I think



I can say the same thing here—some of you spend more energy trying to get out of doing what God requires of you than it would take to do the task.

Oh, but God has no right to ask me to preach; I can't do it! He knows I can't! Be very careful that you don't accuse God of knowing less than you do.

There is absolutely no place for refusal of any thing God asks of you—for remember you are not your own. I think there is entirely too much time wasted discussing and even praying about being willing to do God's will. If you are a true Christian you must do His will—so why argue and waste time and energy. "Ye cannot serve God and mammon . . ." Which one will you serve?

HE last great commission of Christ, given just before He went back to the Father, was: "Go ye therefore . . . and lo, I am with you alway . . ." We love to hug that great promise to us and claim it as our own —"lo I am with you . . ." and we have a right to claim it, along with all the rest of the Bible promises, provided we meet the requirements that .go with it. But we are prone to play leapfrog, jump right over the command and hold the promise. You don't need me to tell you that it doesn't work like that, for if you want the Lord always with you, you must be willing to do His bidding.

It is my firm conviction that each of you must prepare yourself for the Lord's work to the very best of your ability. Then await the will of God as revealed to you by open doors. Whereever a door of service opens before you, enter it with a real determination to do your very best.

Some of you are just sitting there waiting for God to reveal Himself to you by some definite call to a special field of labor. Don't waste time waiting—God calls busy people—get busy! Paul was already on his second missionary journey when he had the vision of the man from Macedonia, saying, "Come over and help us." If you prepare yourself, God will use you if He has to prepare a special place for you.

Every opportunity has as a mate, responsibility. Are you willing to bear responsibility for God! Then take every opportunity afforded you by open doors and go forth in the strength of God—a real Christian patriot, not serving mammon but God.

You Can Live!

(Based on Luke 10:25-37)

HARRY O. KUTZ

THE quest for eternal life is as old as man himself. The force that drove Ponce de Leon on his way in search of the "Fountain of Youth" has been the constant urge of men in their seeking a way to escape the certainty of death. The lawyer mentioned in the Scripture lesson was earnestly seeking to find the views of Christ on the matter of eternal life. The word "tempted" as it is used here merely signifies his desire to test or try the argument of Christ. I propose to do the same thing in this article. I think it is good to know what our Lord had to say in answer to this very vital question.

The first thing Jesus did in answering the lawyer was to appeal to the Law itself. The lawyer was supposed to know the textbook of his profession, so Christ asked him this question—"HOW readest thou?" I would call your attention here to the fact that Christ did not say "WHAT readest thou," but rather the more important thing of HOW a thing is read. The lawyer proved that he had a good knowledge of the Law by quoting immediately the two commandments that Jesus Himself called the greatest. It is not enough merely to know the commandments of God. Until they are in actual practice in our lives, they may as well have never been given. That seems to have been the case with the lawyer. He knew the Law and its great precepts for the human life, but only as a textbook. Jesus commended him for his answer and plainly and simply replied "this DO and thou shalt live."

What a wonderful reply this was. It was a gospel of ACTION—a gospel of doing—not mere precepts but practice. This is the eternal secret of life. If we would live—here and now as well as then and there—let us be a doer of the Word and not a hearer only. The Christian life is not to be a motionless stagnant pool, but rather a river of life, springing up within us. Only by a constant outflowing can the experience with Christ remain new and refreshing to the sintempted soul of man. Let each one ask himself this question anew—"What can I do to live." It can be assumed that the lawyer was speaking of the eternal life to come. But, did you ever realize that Jesus said that we have eternal life abiding in us now? So our conduct now will be the determining factor of the fulness of the eternal life that is to come. If we live small, narrow lives here, then we are to be rewarded at the end by that kind of works, for we are told that we will be judged according to our works. Then it can be assumed that Jesus taught a lesson in every day living and really meant

to imply such when he said "This do and thou shalt live." Let us not look out into the great beyond with such longing that we forget to live really right here. Live a life of real Christian service to God and to our fellowman.

The lawyer was very human. He sought to justify himself just like we do today when we are put into the corner and are forced to see ourselves as we really are. So he posed the ageold question to the Master—"Who is my neighbor?" Then Jesus gave the parable of the Good Samaritan that has remained a classic down through the years. Let us examine that story for everything that Christ put into it.

trations that were unfamiliar to the one to whom He spoke. In referring to the road from Jerusalem to Jericho, Christ was speaking of a stretch of road with which everyone was well acquainted. The lawyer, no doubt, had travelled the road many times. It could be imagined that he was the very lawyer (Levite) involved in the story. Jesus did not identify the traveler, by name, or nationality. It did not matter to Christ. He was a human being in need and that was enough. Christ said that the priest came by "by chance." That was natural, for Jericho was a residential city, where the priests lived while taking their turn to go up to the city to perform their office in the temple. It is said that there were no less than twelve thousand of them living in Jericho. There could be no one who should be more interested in the welfare of his fellow man than this priest. He was a representative of the Most High, a servant of God and man, one of professed sanctity. Yet, when he saw the wounded traveler he passed by on the other side. No doubt he made many excuses for not giving aid to the poor man. He could have easily pacified his conscience by saying something like this himself— "Oh, I would like to help that poor soul, but, due to help that poor soul, but, we seen having anything to do with a crime like this, so I'll just stay out of it. I owe it to my profession." It is highly probable that this was not the only case of its kind that he had witnessed on this notorious road.

Then came the Levite. He, too, was a public servant. He could have been a janitor, a singer, a scribe, a lawyer, a teacher or any other of the ones who performed these tasks in the temple worship and received their living from the tithes that the people of God paid. He must have been a morbid soul, for Jesus said he came and looked on the wounded and halfdead man. Even the sight of blood

The parable of the
good Samaritan
gives us a practical
lesson by which we
can help others to
live—

and in so doing begin to live ourselves.

did not move his hardened heart to do all he could to relieve the suffering and save the life of his fellow man. This is very typical of the thinking of our modern society, especially in the metropolitan areas. It is odd that they give away prizes and make a great play for those who are called a good neighbor now-a-days, when a few years back it was common place for such deeds to be done and nothing was thought of it. The Levite took a good look and followed the steps of the priest, passing by on the other side.

THE next character in the sequel was a shock, no doubt, to the lawyer, for he was a despised Samaritan. This Samaritan was the least chargeable to the wounded man. The enmity between the Jews and the Samaritans would have prevented the Jew's speaking to the other, had they met in the usual way. But Jesus gives the answer as to why the Samaritan acted as he did. This is it—"he had compassion on him." His heart went out to him without thinking of nationality, color, or religion. The important thing was that here was a person in need. Under ordinary conditions that existed between the two men, they could not have been next-door neighbors, nor could their children have played together or gone to school with each other. Actually, they lived in two separate worlds. God never intended that man should live in any such a society. He has made all nations of one blood, and created all equal. Not all have had an equal opportunity in life, but that is the doing of man himself with all his selfishness and pride. How often it is that we narrow our scope of life with our concepts of human behavior, building walls between ourselves and our fellows by our prejudices and discriminatory ideals.

The care bestowed by the Samaritan was not one of mere words of pity, but was one of action. He sat the wounded man upon his own beast, after giving what first aid he could, and led him to an inn and "took care of him." He was not content with this, but paid in advance for his patient's care, and stood as surety for any further expense that might be incurred by the keeper of the inn to assure a complete recovery for the unfortunate one.

(Continued on page 26)

Word Pictures in the English CHARLES W. CONN Dictionary

EW people realize the panorama of life that is contained between the lids of a good dictionary. Those who have never educated themselves in how to read one have closed to themselves a multitude of pleasant vistas seen through colorful panes.

A word is a complex mechanism, absolutely necessary for communication between human beings. But it is more than that; it is a living and beautiful jewel. Words do not merely happen in the course of human communication, but they are like people, in that they have a positive lineage, tracing their ancestry back to the remotest periods of antiquity.

Our modern English words did not just happen, but they exist and have meaning because they are the progeny of words that were the offspring of other words before them on back to the tower of Babel. Words have a history behind them, often a history infinitely worth our search and investigation. How they began and how they have influenced, and been influenced by, their day is interesting to the extent of being captivating.

FOR example, take the word "congregation." We know that in present day usage it means "a group of people assembled together for the purpose of religious worship." But how did it come to mean that? Well, the word comes from the Latin word congregatus, which is the past

participle of congregare, which means to congregate, and is a combination of the root terms, con and gregare. Con means "with or together"; gregare means "to collect," and comes from a still more primitive root, grex. Grex means "flock," and was used in referring to sheep. Now we begin to see how the word congregation came to be applied to those who attend religious worship. It means literally "with the flock." It pictures those who assemble to worship as a flock of sheep, gathered with the same purpose. The word congregation did not simply happen, but has an interesting life story for all those who are willing to dig it out. Many such word pictures are sermons in themselves.

HE word *thrill* is one that is used so freely and unthoughtedly that today it is used to mean something entirely different to what it originally meant. Today people say they are thrilled because they receive a gift or because they are going on a trip, or that they have just seen a friend, etc. Actually, this abuse of the word has given it almost no meaning at all, for in hearing a conversation one is likely to hear that the lady is thrilled with her new hat or is reading a thrilling book and any number of other things. Trace the origin of the word and you will find that it stems from the Middle English word thrillen, which

meant "to pierce." Hence, a man was "thrilled" when run through by a sword. Hence, it came to be that a man was "thrilled" by anything that gave him the sensation that he had been pierced. When a person felt a shivering or throbbing or tingling sensation he was "thrilled." That which causes a vibrating, trembling, or a tremor of excitement thrills. Thus, the power and majesty of God can thrill a person but it is hardly likely that a new pair of shoes could.

FTEN people refuse to go to the altar for prayer with the statement, "I am not under conviction." Let's look at the word conviction and see if this is true. The word is from a combination of Latin terms: con meaning "with" and vincere meaning "to conquer," or "vanquish." When two combatants met in a struggle, the one who was overpowered would have been, using the modern word, convicted. Later the word came to be applied to those who engaged in any quarrel, discussion, or debate. The loser was "convinced" or brought the "conviction" that he was wrong and the other was right. Now the word is used concerning the sinner's relation to God. Some think that to be "under conviction," one must be frightened, scared, as if expecting doom at any minute. Actually, to be under conviction means simply that one is convinced of the reality and truth of God, of his need of Him, and of His willingness to save. They can be under conviction without being scared at all, for conviction is the state of being persuaded and not of being frightened.

In the theaters of ancient Greece the actors wore masks which identified them as the hero, villian, or comic. These actors were called hupokrites, which word came from the masks they wore. This came to be, simply, the Greek word for "actor" or "plays a part on the stage." Eventually the word hypokrites came to be applied to anyone who apparently played a role, or pretended to be something he actually was not. The word was passed from the Greek to the Latin and from the Latin to Old French, when it was spelled ipocrite, and from Old French to our English word, hypocrite. We all know what a hypocrite is, but the irony of it is that hypocrites started in the theater and have ended up in the Church.

ROM the Greek word yros, which meant "power" came the vord kyrios, which meant master or ord (because of a lord's power or uthority), from which came the vord kyriakon, which meant the ord's house. This Greek word became irce in the Anglo-Saxon. From circe omes the modern English word church. It is interesting to note that he church can trace its ancestry back to a word meaning "power." This efers to the church building, howver, and not the body of believers which the Bible refers to as the hurch. Church in this sense sprang from the Greek word ekklesia, which meant "called out ones." Thus the church, that is, the body of believers is made up of those who are called out—called out of the world, out of sin, etc.

Then there is the word "influence" which comes from two Latin root terms in, meaning "in"; and fluere, meaning "to flow." An influence is literally "an inflowing." Our personal influence then is literally what we cause to flow into other people. If our words and attitudes and behaviors cause to flow into others courage, ambition, trustfulness, etc.—then our influence is good. However if our cowardice flows into someone else, or our bigotry or hatred flows into someone else—then our influence is bad. We must take care what we cause to flow into others.

Few pastors realize the significance of their title. Even in modern usage the word "pastor" looks and sounds much like the word "pasture." The word is an Old French word stemming from the Latin word pascere, which meant "to pasture or feed." Originally a pastor was one who led a flock to its grazing. He was strictly a shepherd, whose job it was to feed and tend his flock. Notice how the words "congregations," and "pastor" belong together.

The next time you pick up your dictionary and thumb through it, don't think of it as merely a compendium to you, read it. Study it. Each word is a window or a picture. By looking at it or through it you can often learn an entrancing, and perhaps beautiful story. Each word exists because it is a thread in the fabric of our language. It came into being as a primitive infant, then grew, attained culture, and adapted itself to our modern usage. Words are sermons when we know what they have to say.

Washington's Rules of

N George Washington's copy book there are 110 "Rules of Civility and Decent Behavior in Company and Conversation." These rules of civility were written by the time young Washington was sixteen years old. His mother, Mary Ball Washington, had been careful to instruct her young son at an early age in gracious manners and gentlemanly conduct. It is very difficult to be coarse and uncouth at home and then attempt to be gentlemanly when in the company of others. Here are a few of Washington's rules of civility—which are good for all young people to heed.

We are printing these with the same quaint spelling, expression, and punctuation that Washington himself used in writing them. It may be necessary on a few of them for you to read several times in order to get their meaning, but you will enjoy reading them in the archaic English used by our first president when he was a lad.—Editor.

A SSOCIATE yourself with Men of good Quality if you Esteem your own Reputation; for 'tis better to be alone than in bad Company.

Wear not your clothes, foul, unript or Dusty but See they be Brush'd once every day at least and take heed that you approach not to any uncleaness.

Be not hasty to believe flying Reports to the Disparagement of any. Shift not yourself in the Sight of

others nor Gnaw your nails.

Treat with men at fit Times about Business & Whisper not in the Company of Others.

Be not Curious to Know the Affairs of Others neither approach those that Speak in Private.

Eat not in the Streets, nor in House, out of Season.

Read no Letters, Books, or Papers in Company but when there is a Necessity for the doing of it you must ask leave; come not near the Books or Writings of Another so as to read them unless desired or give your opinion of them unask'd also look not nigh when another is writing a Letter.

If you Cough, Sneeze, Sigh, or Yawn, do it not Loud but Privately;

and Speak not in your Yawning, but put your handkerchief or Hand before your face and turn aside.

Do not express Joy before one sick or in pain for that contrary Passion will aggravate his Misery.

Let your Discourse with Men of Business be Short and Comprehensive.

Play not the Peacock, looking every where about you, to See if you be well Deck't, if your Shoes fit well if your Stokings Sit neatly, and Cloths handsomely.

While you are talking, Point not with your Finger at him of Whom you Discourse nor Approach too near him to whom you talk especially to his face.

Drink not nor talk with your mouth full neither Gaze about you while you are a Drinking.

Let your Recreations be Manfull not Sinfull.

Turn not your Back to others especially in Speaking, Jog not the table or Desk on which Another reads or writes, lean not upon any one.

Keep your Nails clean and Short, also your Hands and Teeth Clean yet without Shewing any great Concern for them.

Think before you Speak pronounce not imperfectly nor bring out your Words too hastily but orderly & distinctly.

In visiting the Sick, do not Presently play the Physician if you be not Knowing therein.

Be not froward but friendly and courteous; the first to Salute hear and answer & be not Pensive when it's a time to Converse.

Undertake not what you cannot Perform but be Carefull to keep your Promise.

Speak not Evil of the absent for it is unjust.

In Company of your Betters be not longer in eating than they are lay not your Arm but only your hand upon the table.

If others talk at Table be attentive but talk not with Meat in your Mouth.

When you Speak of God or his Atributes let it be Seriously & with Reverence. Honour & Obey your Natural Parents altho they be Poor."

ISCOURAGEMENT means depression, dejection, hopelessness; a state of being discouraged. The wise man said, "Where there is no vision, the people perish." A discouraged person has no hope for the future as long as he is in that state of mind.

There is a rule in the British navy that no officer shall speak discouragingly to his mates either on the watch or at the mess concerning the business in which he is or may be engaged. This is a rule that all Christians should follow. If we can only keep our goal in view, we may live in a state of expectancy even on the road of discouragement. road of discouragement.

W HEN the Syrophoenician woman came that day and cried, "Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil," she really expected help from the Master. Nevertheless Jesus answered her not a word. It seems that He took time to consider her request, and to give her the op-portunity of exercising her faith, and manifesting her fervor. This did not discourage the woman, for she con-tinued crying for mercy. The disciples became weary when she kept calling unto the Master. I am sure their actions would have discouraged most any one else, but not this woman. When Jesus said, "I am not sent but unto the lost sheep of the house of Israel," what did she do? Most people Israel," what did she do? Most people would have gone home, but she made her way to the feet of God's Son and worshipped Him, saying, "Lord, help me." All the answer she received to her earnest request was, "It is not meet to take the children's bread, and to cast it to dogs." Did this discourage the woman from Canaan? No, for she answered, "Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table." In other words. "I do not desire what is prowords, "I do not desire what is pro-vided for these highly favored children, only what they leave: a single exertion of thy almighty power, in the healing of my afflicted daughter, is all that I request.'

When the Master heard this He answered, "O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour." The hinderance thrown in this woman's way only tended to increase her faith. Persevering faith and prayer are next to omnipotence. No person can thus pray and believe, without receiving all his soul desires. This is one of the finest lessons in the Bible for a penitent, or for a discouraged believer.

IN teaching the disciples the value of praying the prayer of importunity, Jesus said, "Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves: For a friend of mine in his journey is come to me, and I have nothing to set before him. And he from within

Illastering Discouragement

Evelyn Blackstone

shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot

rise and give thee."

Since the village home has only one room, it is there all the family sleep. When darkness comes, everyone spreads his mat or quilt on the floor, and all living in the house lie down in their clothes together. For the father to rise to attend to needs of a neighbor would awaken the whole household; so the man had a far better excuse than we might at first

Jesus tells us that even though the friend in need had at first been treated rather rudely, he did not stop asking for the bread. Probably he said, "I tell you, I must have some bread. Come on and unlock the door. You may want something yourself sometime!" Then the Lord said, "Even though friendship would not cause the person to help, the neighbor's persistence finally won out."

HE four men who carried the palsied man to Christ that day mastered all discouragement. The Lord was teaching in Simon Peter's home. A large crowd of people gathered to hear Him, among whom were many scribes and Pharisees, but the presence of these leading men of Israel did not deter the zeal of the

The poor sick man had palsy, a disease which made his limbs shake and kept him helpless. When they reached the house, each carrying a corner of the cot on which the man was lying, the doors and windows were crowded with people trying to hear the message, and it was impossible to get the man inside the house. But the four did not intend to be defeated in their effort. Perhange be defeated in their effort. Perhaps a number of people told them it was utterly impossible to get the man to Jesus, but nevertheless their determination helped them devise a plan. Since the house had a flat roof, they carried the man to the housetop and opening a place in the roof, they lowered him down before the Lord. Je-us was pleased by such faith. He said to the man, "My son, be of good cheer;

your sins are forgiven!" The man was saved and completely healed. He arose, picked up the mat on which he was lying and went out through the crowd who made room for him to pass.

W HEN the widow went to the unjust judge, she refused to be discouraged even though he continued to send her out of the court room. She

to send her out of the court room. She kept going and crying for mercy. One day he said to himself, "Though I fear not God, nor regard man; Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me."

If a person of such an infamous character as this judge was could yield to the pressing and continual solicitations of a poor widow, for whom he felt nothing but contempt, how much more ready must God be, who is infinitely good and merciful, and who loves His creatures in the tenderest manner, to give His utmost salvation to all them who diligently seek it! There was little reason to expect justice from the unrighteous judge, since he was unjust and had no respect for man but there is all the

respect for man, but there is all the reason in the world to expect mercy from God.

DISCOURAGEMENT is one of Christianity's most dangerous enemies. It depresses the Christian's will and spirit. It promotes disobedience, and impairs faith. It will blight confidence in God and all that is right. Several times discouragement defeated to the control of the control ment defeated Israel, and has been known to play its part in the defeat of great armies. If discouragement is not mastered, it will finally destroy the Christian's faith.

Paul warns us not to tempt Christ as some of the children of Israel tempted Him. He sights the destruction of those who were bitten by serpents as examples to the Christian who becomes discouraged and allows discouragement to drive them to dis-

obedience.

AUL is a real example of faith and courage. After that mi-raculous vision on the road to Damascus, Saul of Tarsus became a new creature in Christ Jesus. When he returned to Jerusalem and attempted to join himself to the Christians, they were all afraid of him. But Barnabas rose superior to these fears and su-spicions and, having taken the new convert and hearing his story, believed in him and persuaded the rest to receive him. The intercourse thus begun only lasted a week or two at that time, as Paul had to leave Jerusalem; but Barnabas had received a profound impression of his personality and did not forget him. Later when Barnabas was sent down to superintend the revival at Antioch, it was then that he found himself embarrassed with its magnitude and in need of assistance. Then the idea occurred to him that Paul was the man he wanted. Since Tarsus was not far off, he went there to seek him, and Paul accepted his invitation and returned with him to Antioch. Later he and Barnabas went on a missionary tour together.

For a number of years the apostle was engaged in almost superhuman labors. His body was worn with disease and mangled with punishments and abuse, but he bore it all willingly for his loving Master. After his third missionary journey was completed, he set his face to go to Jerusalem. As he was hurrying toward that city the he was hurrying toward that city, the shadow of approaching death fell across his path. In city after city Christians endowed with the gifts of prophecy foretold that bonds and imprisonment were awaiting him, and, as he came nearer to the close of his journey, these warnings became louder and more frequent. Paul felt their solemnity, but his was a brave heart, and he refused to be discouraged. He parted from many of his converts as a dying man, telling them that they would see his face no more. But when they entreated him to turn back and avoid the threatened danger, he gently pushed aside their loving arms, and said, "What mean ye to weep and to break my heart? for I am ready not only to be bound, but also to die at Jerusalem for the name of the Lord Jesus." Paul surely proved the truth of this statement. At Jerusalem he was attacked by a mob, but the chief captain saved his life by taking him into the castle. Then when he learned that the Jews had vowed not to eat until they had killed Paul, he sent the apostle to Caesarea by night. After two years of imprisonment in Caesarea, Paul was sent to Rome for trial before Caesar. In all his years of im-prisonment and trial, the apostle was courageous and ready to preach the message of salvation to whomever he had the opportunity. Not long before his death, he said in his instructions to Timothy, "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of right-eousness, which the Lord, the right-eous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing," 2 Tim. 4:7. What a challenging message to us who are living in these last days!

HEROES for 7een-agers

DEALS have taken a tumble. Heroes are not what they used to be. At least we see a marked deterioration when we compare the heroes of today's youth with those of fifty years ago.

HEROES OF YESTERDAY

In 1898 some fourteen hundred boys and girls were asked to choose the hero they wished to emulate. Results showed that 78 per cent wanted to be like George Washington, Abraham Lincoln, Clara Barton, and other notable men and women of history. Twelve per cent hoped to be like outstanding characters of literature, while 10 per cent chose a friend or relative as their ideal. Father was the hero of many a boy in those days.

HEROES OF TODAY

Of fifteen hundred teen-agers questioned in 1949 by Dr. Lawrence A. Averill, of State Teachers College, Worcester, Massachusetts, 10 per cent still hoped to be like mother or dad or a friend; but, here the similiarity of ideals ceased. Less than 35 per cent chose to emulate great historical personages. Twenty-three per cent have made up their minds to make headlines in sports such as baseball or football. Fourteen per cent said their hero was a radio or motion-picture star.

HEROES(?) OF TOMORROW

If such thinking continues to shape the character of the leaders of tomorrow, "we are going to have a pretty lopsided generation," opines Robert L. Chase, newspaper writer. There must be too much emphasis upon sports and amusements when more than 35 per cent of our teen-age young people choose their heroes from these categories. A sports-mad, entertainment-crazy generation is reaping a harvest of shallow aims and ambitions that will not enrich our nation in days to come.

"CHANGED PRICE TAGS"

When a motion-picture actor makes headlines for two months because he receives a jail sentence, something is wrong with our sense of values. When frothy, moronic picture magazines constantly glamorize the silly and sinful in the lives of radio comedians, motion-picture and stage notables, youth is led to believe that this is the ideal life.

From whence do the shabby and distorted ideals come that influence the majority of our teen-agers? They are instilled in plastic minds by selfish and unscrupulous men and women of the older generation, the exploiters of youth. Newspapers, magazines, radio, and television use tawdry, pressagent methods to shape the minds to

these cheap standards. It is as if someone had entered the show windows of life and changed the price tags on all the articles.

Teen-agers have shifted their ideals because father and mother have lowered theirs. Materialism and the desire for gold have weakened the character of too many modern fathers. The Hollywood pattern of living, magazine romances, and soap operas have distorted the standards and ideals of too many of America's mothers. The ideals of the younger generation seldom rise above that of their parents. An honest, self-sacrificing Christian life is marked down as almost worthless, while a five-times-divorced movie star is valued at the top of the list! The ideals and purposes of Lincoln and Washington seem "old-fashioned" and obsolete to young moderns. If the loving service exemplified by Florence Nightingale or Clara Barton is spurned by the girls who will be America's mothers of 1960, then our nation is in grave danger. If home runs and radio slapstick are the highest ambition of young men, we see no bright tomorrow for our nation. Indeed, the dry rot of character can be more destructive to this country than a hurricane of war.

AS IT SHOULD BE

Where are the youth whose aim in life is to be of service to God and humanity? Where are teen-agers who are ready to dedicate their lives to ministering to the sick without thinking only of huge fees, who are willing to go to earth's ends as foreign missionaries to lift the ignorant and benighted, who will sacrifice to be teachers to guide the next generation? Yes, there are such young people. They are found in Christian schools and colleges where the simple and eternal principles of the Man of Galilee are still taught. There are still some young men and women who measure success not in dollars and cents, not in the headlines they can make, but in the amount of good they can do to their fellow men. They accept the age-old principle: "It is more blessed to give than to receive," Acts 20:35.

Young folks need a hero to follow—a hero that towers above all others—the Hero, Jesus Christ. Fame meant nothing to the man of Nazareth, for He said: "Whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul, or what shall a man give in exchange for his soul?" Matthew 16:25, 26.—Signs of the Times.

HAPPY HOME CIRCLE



Conducted by ALDA B. HARRISON

WALKING WITH CARE

How dare I name myself as one Who goes the way to God? As one who knows and walks the path Devoted feet have trod?

I cannot name myself as one Who never goes astray, Who never stumbles on the road, Or never leaves the way.

But when I know that baby feet Will follow where I've trod, I walk with care that they may keep The road that leads to God.

Author Unknown.

HELP YOUR CHILD HELP HIMSELF MOTHER AND CHILD PRAYERS

By MARGARET CONN RHOADS

I found it such a fine idea, and such a helpful one, for both my child and I to say an evening prayer for each other to hear. When Jack says his prayers I listen very carefully. It gives me the conception my child has gained of a Heavenly Father. When he supplements his little learned prayer with some requests of his own, I let it stand exactly as he says it. Then in turn, he listens quietly while

I say my prayer. When he hears me thank God for having given me such a loving little son, and hears me pray that I may be given the knowledge to lead him be given the knowledge to lead him aright, he realizes that mothers do have a care in bringing up their children, and that they, too, go to the Heavenly Father for help. When I confess in my prayer that I was hasty or cross that day with the little boy that means so much to me, he begins to feel that he may have been to blame, too. He gains a sense of companionship with men when he knows I do not, before God, think I am a Big Parent with the right to make a child mind. He comes to know me as one who wants to work with God to teach my child to live the right way.

He senses my faith in God when I ask God to guide me aright each day. In learning of my dependence on a Heavenly Father, my boy is eager to have this same comfort, too.

How many children have never heard their parents pray? So many of them have no idea what their own mothers or fathers would say if they knelt in prayer. Kneeling there in the child's room with the knowledge that God is there too, makes for spiritual happiness. And the child who is fortunate enough to hear his mother formulate her petitions nightly, is one who is being guided safely and understandingly.

YOUR CHILD AND YOUR RELIGION

By LILA G. SCRIMSHER

Do you realize how close is the connection between your religion and that of your child? If you are a parent who wants your child to have the strength and comfort of a practical faith in a world where he will badly need it, let him see it functioning in his home. If the promises of the Bible bear fruit in your own conduct, he will see your pattern. We cannot hide what we are from our children. They are quick to sense our feelings and to read our thoughts. A child feels dislike, affection, fear, hope, joy, and grief in those about him. The final test of your Christian princi-ples is the life you live.

Realizing the truth of this let us doubly desire for ourselves a living faith which we understand.

I wish I knew more about God. But I can see His power in the world about me. I can help my child to see Him in the beauty of nature and the wonder of the world: in the growing fields, in the winding line of trees along our creek which shelters squirrels and owls, in the bloom on my pink geranium.

God is love, and His love can melt down hate in our neighborhood just as the sun of spring thaws the ice of winter. My child can see how God's love expresses itself. Good will is one phase of God's love. The hope of the world lies in expressions of love that will melt down hate, like the Friendship Train which rolled across the country.

For my own sake, for the sake of my child, I must learn to tap the source of God's power. How can I achieve for myself and my child its quietness and strength? How can I make my prayer go above the ceiling—tune in and hear God's guiding voice? The tuning in is sincere praying! But true prayer is not

easy to achieve.

First of all, I must want to pray, feel the need to pray. I have to be on my knees spiritually. I must not try to tell God; but listen, and let Him tell me. My mind must be receptive. My body must be relaxed. Yet the hurly-burly of the world does crowd in so determinedly on my thoughts. I must overcome that.

Mornings are considered a good time for mothers to have their devotions. But that is not always practical. Why not then use the quiet of evening time when the day's chores are done? The earth is quiet; the stars are promises; the very darkness is part of heaven's plan. There is no hurry then. I can be tranquil and listen for a message from God.



BEGIN TODAY

Don't wait until the later years, When he has older grown, To tell your child the story Of the Saviour you have known.

You'll find the world has crowded in And stolen him away.
Oh, it will be much harder
If you wait until that day.

So tell him while he's little, As he plays about your knee. For sweet the name of Jesus On his baby lips will be.

Nay, even as his infant form Your tender arms enfold, Sing to him in lullables The sweetest story told.

But better still as 'neath your heart The precious life you share, Take him today to Jesus In the blessedness of prayer.

Don't wait until the later years To show your child the Way; You'll find the telling easier If you begin today.

By Bessie A. Olson.

çamınınının mariy NOTE OF THANKS

Thanks to my friends for all the beautiful Christmas greetings. I wish I had time to write all of you personally. May God richly bless you.—A. B. H.

......

HELPS FOR TEMPTED AND TRIED

STEADFAST

EVERARD JACK APPLETON

If I can help onother bear on ill

By bearing mine with samewhat of gaod grace-

Con toke fote's trusts with not tao long o face

And help him through his triols, then I WILL!

For do nat brover men thon I decline To bow to troubles grover, for, than mine!

Pain twists this body? Yes, but it shall not Distort my soul, by all the gods that be!

And when it's done its worst, Poin's victory

Sholl be on empty one! Whate'er my lot, My banner, ragged, but noiled to the

Shall fly triumphont to the very last!

Others so much worse off than I have fought;

Have smiled-hove met defeat with unbent head

They shome me inta following where they led.

Can I ignore the lesson they have tought? Strike hands with me! Dark is the woy we go,

But souls caurageous line it-thot I know!

Dear Tempted and Tried Ones:

HE clouds we spoke about in our last message are hanging over us. No clouds can be darker than the clouds of war. Our young men are going out to fight in this great warfare and our spirits are low. Many of the sermons we hear today convey fear to the hearts of the people. The speeches we hear over the radio are filled with doubt and fear. Poor old Elijah is sitting under the juniper tree. Elijah's faith was quite gone for the time at least and like us when the future holds out no hope for us by nature, we soon grow despondent and tired of life. Someone has said, "Faith is trusting God's rea-

son, where my reason cannot reach."

The Rev. F. B. Myers says, "I remember so well the first time I ever met form and opened the Bible to give an address, and said, 'Friends, I will give you the motto of my life,' and he turned to Mark 11:22. 'Have faith in Cod,' Have faith in God.' He said it meant to reckon on God's faith to you. He continued, 'All my life has been so fickle. Sometimes I could trust, sometimes I couldn't when I couldn't trust I knew that God would be faithful.'"

This is a comforting thought that when we do the best we can that God will reach out and meet us half way. Father, mother, God is just as able to protect that boy on the battlefield as He is here at home, if you will have faith in God.

Jesus said, "And ye shall hear of wars and rumors of wars: See that ye be not troubled." That is Jesus' own words. Let us try to obey the words of our Master, and let us lift our eyes unto the hills from whence cometh our help. Now have you lifted your eyes? There is not any use for me to write this article unless I can get your eyes lifted from your discouragements unto the Hills of God.

Today after I had written thus far I went to town and while there I heard two girls talking. One asked the other, "Are you getting ready for Christmas?" "I don't feel very enthusiastic about Christmas on account of this awful war, and I can't be happy," replied the girl. That is the general feeling of the people today. Whether we have loved ones over there or not, there is a cloud we must pierce through by faith if we can be victori-ous in a time like this.

IN the early days of emigration to the west a traveler came for the first time to the banks of the mighty Mississippi. There was no bridge, but he must cross. It was early winter and the surface of the mighty river was sheeted with ice. He knew nothing of its thickness, however, and feared to trust himself to it. He hesitated long but night was coming on and he must reach the other shore. At length, with many fears and infinite caution, he crept out on his hands and knees, thinking thus to distribute his weight as much as possible and trembling with every sound. When he had gone in this way painfully half way over, he heard a sound of sing-ing behind him. There in the dusk was a colored man driving a four-

horse load of coal across the ice and singing as he went. Many a Christian creeps tremblingly out upon God's promises where another stronger in faith goes singing through life upheld by the same word. If we have that faith in God that will sing as we go, we will inspire others to smile through the dark clouds of war.

"I will trust and not be afraid," was Moody's favorite text. He used to say, "You can travel first class or second class to heaven. Second class is 'what time I am afraid I will trust.' First class is 'I will trust and not be afraid.'"

Here is a story I have recently read. "A number of men were once talking about the burdens of duty, and one of them declared that they were somethem declared that they were sometimes too heavy to be borne. 'Not so,' said another, if you only carry your own part and don't try to take God's part out of His hands. Last year I crossed the Atlantic with one of the most skillful and faithful captains of the great liners. We had a terriffic storm during which for thirty-eight hours he remained on the bridge striving to save his passengers. When the danger was over I said to him. 'It must danger was over I said to him, 'It must be a terrible thought at such a time that you are responsible for the lives of over a thousand people. 'No,' he said solemnly, 'I am not responsible for the life of one man on this ship. My responsibility is to run the ship with all the skill and faithfulness possible to any man. God Himself is responsible for all the rest.'"

As we go forth in this New Year let us hold this same thought in our mind

that we are to do all we can to bless the world, but we must leave God's part to Him.

So let us lift our eyes unto the hills from whence cometh our help.

Dear Sister Harrison:

I have read with much interest your book entitled, YOUTH AT THE CROSSROADS. After comparing it with other books on the sub-

ject of youth I consider yours the best.

By carefully reading it's pages I was very much impressed with the spirit in which it was written. A deep interest in youth is manifested in every chapter, and the purport of your writing is that the young Christians of our country shape their lives into a channel of use-

Such chapters as the "God Planned Life," "Divine Guidance,"
"Perseverence," "Giving Your Best," and "Council for Young Pas-

tors" are worth the price of the book.

It should be in every church library, and all of our ministers would do well to add it to the list of books already in their study. It is justly regarded as one of the most valuable books of the kind ever published.

We bespeak a large sale for it and urge young Christians everywhere

to purchase one immediately.—E. J. Boehmer.

appreciate Brother Boehmer's approval of the book, since he has been outstanding in the Church for so many years, having served as General Secretary for twenty-five years. He is also a great student and lover of books.—A. B. H.

Acts 20:24, "But none of these things move me, neither count I my life dear unto myself, so THAT I MIGHT FINISH MY COURSE with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."



ONE of life's sad pictures is an unfinished work. Large structures stand all over the land that are incomplete, a mute testimony to unaccomplished work, and the shattering of someone's dream.

Perhaps the dread that besets many of us is the fear of being unable to complete life's work. Keats expressed this fear in one of the letters he wrote to a friend. "I am afraid," said he, "that I shall not live long enough to leave something beautiful to the world."

Paul knew not what the future held for him. Of one thing he was sure, that bonds and afflictions awaited him; but in spite of this his desire was to finish his course. I trust that a kindred spirit fires our hearts as we face the future.

A SPIRATION PRESUP-POSES A GOAL. Paul's goal was to finish his course. He is contending in the race of life. "Know ye not that they which run in a race run all, but one receiveth the prize? So run that ye may obtain," 1 Cor. 9:24. Verse 26 "I therefore run." "I have been running a long time," said Paul, "My body is weary; I have drained my resources, and exhausted my physcial strength—but I have one all-consuming passion—that I might finish my course."

If you realize your aspirations, there is one certainty. It will not be an easy task, and it will be definitely bounded by duties. No one can relieve

Divine Aspirations

J. A. CROSS

you of these duties. It is "my course." There is a solemn sense of duty laid upon us and the feeling of obligation to discharge these duties. However trivial the duties of these tasks may seem, if we attain our goal they must be performed. At times these obligations may prove irksome, but they cannot be shirked. The pianist who possesses ability to render beautiful compositions must spend long tedious hours practicing scales. One pianist told me that while studying music, he spent eight hours a day practicing the scale, and that at times he practiced so long that he could no longer distinguish one tone from another. The touch of that man on the piano was the touch of a master. Let us not shun the tedious and irksome in reaching our goal. It will mean continual effort-not the applause of the crowd, nor the cheers of the spectators. It will mean a straining of the muscles, panting of breath, and intense concentration of eyes and mind on the desired goal.

THE ATTAINMENT OF YOUR GOAL MAY MEAN SELF-DENIAL. The farmer who makes a good crop must forego pleasure. The shade of a tree, and a tall glass of lemonade my seem inviting, but if the corn is planted the sun must be endured. The fish may be biting, and the thoughts of dangling his feet in the cool water may be enticing, but if the corn is in the crib, the wheat is ready for harvest, and the meat is hung in the smokehouse, he must deny himself.

The athlete acquires speed and coordination through long hours of practice and discipline. The muscles are toned up through effort and exercise. The bed may be inviting, and the limbs somewhat stiff, but if he wins over his opponent he must de-

ny himself to attain the physical perfection necessary to win.

Such self-denial is expressed by Paul in the 9th chapter of 1 Cor., verse 27. "But I keep under my body, and bring it into subjection." Enticing bypaths must be averted. Short-cuts must be avoided. Self-indulgencies must be foregone to "Finish my course with joy." Easy-going lives are always contemptible lives. You will never realize your desires without effort. If one does only the easy things, he will never do anything worth while. Effort is one of the fundamental laws of success. It is true in all phases of the business world, and in our daily life. Since this is true of the natural life, it is no less strange that effort must be expended to attain our desires in the spiritual field. We shall grow Christ-like through faith in God, and in our effort to shape our lives like the ideal that is set before us.

If our goal is attained it will require uncompromising fidelity to our calling. Whole-hearted service, and all-out dedication to the task is demanded. A tithe of our time is not sufficient to win the goal. One day's service out of seven will not bring the desired victory. It must be faithfulness in all of our dealings, our labors, and our battles.

If we finish the course with joy all self-indulgencies must be repudiated. Self-pity over the rocky course that is to be run must be harshly renounced. The adulation of the crowd is not a contributing factor to the winning of the race so we must not whine or lament because the cheers of the spectators are not ringing in our ears. We cannot allow ourselves the luxury of injured feelings for the good soldier and competitor in the race of life must be inured to these petty things.

If we reach the goal we must ob-

The soul's aspirations are the thread and cloth of life.

They make us what we are.

tain victory over the opinion of the others. The great athlete cares little whether the crowd is cheering or booing. They may laugh at his pace, or criticize his efforts, but his eyes are on the goal. The opinion of the other person has little to do with the outcome of the venture. After five years of labor on the storage battery the crowd may have been of the opinion that it couldn't be done, but Edison kept on and produced the work. The opinion of the world was that it was a fruitless expenditure of labor to attempt to send messages over the wireless, but in spite of this Marconi was successful in his venture. So let us close our ears to the conflicting opinions of others, and let us be assured in our hearts that the goal is good, the prize is sure, and the race is worth while.

HERE WILL BE OB-STACLES TO BLOCK OUR REACH-ING THE HEIGHTS. The Spirit of God prophesied to Paul in every city that bonds and imprisonment awaited him in Jerusalem. Years before, on the Damascus Road, God had shown him great sufferings that must be endured for His sake. Now, in Caesarea, Agabus, a prophet of God prophesied that Paul would surely be bound and delivered to the Gentiles. The prophecy of Agabus about a famine had already been fulfilled; now the people were fearful that this new prophecy concerning Paul would be speedily fulfilled. All efforts to dissuade his going to Jerusalem were vain. "What mean ye to weep and break mine heart? For I am ready not to be bound only, but also to die at Jerusalem for the sake of the Lord." The petty trials that you picture will never hinder Paul. Within him is an all-consuming passion to finish his course. Everything that stood in the way of the accomplishment of this purpose was burnt up as tender. Paul wanted to finish his course with joy, and nothing could hinder the attaining of that which he desired.

Here is a marvelous spirit demonstrated. Here is a man that pain, imprisonment, and prospect of death

could not sidetrack. His eyes were on the goal, and he meant to reach it. "None of these things move me, neither count I my life dear unto myself." Nothing counts except finishing my course with joy. "You cannot burn him; you cannot slay him; you cannot imprison him; he is beyond your power," wrote Joseph Parker of Paul. Here is a man who is ready to spend, and to be spent that he might realize his attainment. This is a spirit all of us would do well to emulate.

In the city of Sheridan, Wyoming, my wife and I went downtown one night after service. Driving along the street, we saw a group of people standing, absorbed in watching a large shovel digging a foundation for a building. We stopped and became interested in the operations. In biting huge mouthfuls of earth, the machine became stuck in some mud and water. As the motor roared and the gears ground, the tread only spun in the mud. No footing could be gained. I heard some orders given, and noticed some workers with crowbars loosening huge rocks from the side of the excavation and rolling them directly in front of the machine. I thought, "My, they certainly do want to stop that machine from making forward progress." The very stones that I thought would hinder became firm footing for the machine to move forward. If it seems that your pathway is blocked and forward movement impossible, use the obstacles as steppingstones to climb upward toward the goal. Paul declares, Phil. 1:12, "The things which happened unto me have fallen out rather unto the furtherance of the gospel." I am reminded of the words in a poem by Edgar Guest that seem applicable here.

"There are a thousand to tell you it cannot be done,

There are thousands to prophesy failure;

There are thousands to point out to you, one by one,

The dangers that wait to assail you.

But just buckle in with a bit of a grin, Just take off your coat and go to it;

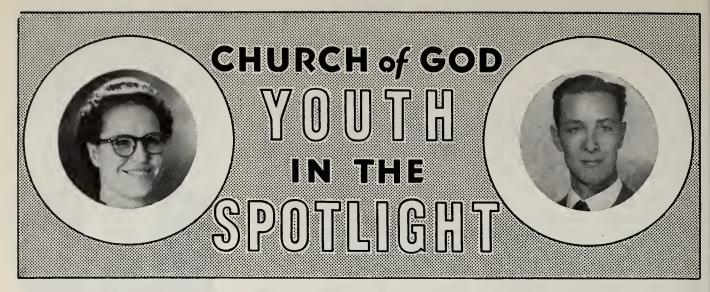


J. A. CROSS, Overseer of Pennsylvania

Just start to sing as you tackle the thing
That 'cannot be done,' and you'll do it."

PAUL'S ASPIRATIONS WERE FULFILLED. The long imprisonment had not dulled the keenness of anticipating the culmination of the struggle. Age had taken its toll, and the battle had drained his resources. The lustre of the fight was still in his eyes, and the note of victory is predominate in his writing. As you read his victory cry, it seems that you can almost hear his shout, "I have fought a good fight, I have finished my course."

Divine aspirations cannot be thwarted. "I can do all things through Christ which strengtheneth me," declares Paul, (Phil. 4:13). "My grace is sufficient for thee," (2 Cor. 12:9). "All things are possible to him that believeth," (Mark 9:23). "But thanks be to God that giveth us the victory," is the triumphant shout of Paul. If you are on the Lord's side victory is certain. Let us keep in mind, however, that our work will be reviewed. If it is faithfully discharged with the thought in mind that "none of these things move me—so that I might finish my course with joy," then when the last battle is fought, the last mile of the race is run, we will join Paul in a triumphant shout, "I have fought a good fight, I have finished my course."



The young lady featured in the Spotlight this month lives in Murdo, South Dakota. She is Dorothy Upton originally from Motley, Minnesota. Dorothy has been saved for the past thirteen years and a member of the Church of God since 1945. She is a graduate of North Central Bible Institute, Minneapolis, Minnesota, and also the Northern State Teachers College in Aberdeen, South Dakota.

Dorothy feels that she is called to the teaching ministry. In endeavoring to fulfill this call, she has taught Daily Vacation Bible Schools, and Sunday School teacher training courses. She has also served as Youth Director of Montana and supply pastor. She is interested in seeing an extensive teacher training program for our Sunday School teachers and officers in the Church of God. Dorothy is among the group of outstanding youth leaders who is helping promote the program for the young people in the Church of God. We anticipate greater things in the future for her. Please pray for her. E. H. Miles of Atlanta, Georgia, is the young man our spotlight focuses on this month. He was born on September 29, 1919, in Kennesaw, Georgia. He attended the public, grade and high schools of Atlanta, and the Atlanta Bible Institute. He was converted in September of 1939, at his home, after which he became immediately active in church work, which consisted of teaching Sunday School, leading in cottage prayer groups, and young people's services, and assisting in prison evangelism in Atlanta.

E. H. has served as state youth director of three states: Missouri, Illinois, and Virginia. He has had wide experience as youth evangelist and convention and radio speaker. He conducted the annual revival of Lee College during the term of 46-47. His outstanding work has been done as youth director and evangelist, even though he has had experience in a number of fields.

His great zeal and earnestness are noted throughout the thirty-five states into which his ministry has taken him. A number of marvelous healings and successful revivals are among his most recent victories for God. The future bids fair for this energetic young man.

What Is His Name?

See answer on page 26.

He is originally from Meadville, Franklin County, Mississippi. At the age of seventeen he was saved, sanc-tified, and filled with the Holy Ghost.

January 22, 1922 he began preaching the gospel.

He received his education from the school at Baskin, Louisiana, and Church of God Bible Training School.

Since 1925 he has been in the ministry full time. From 1921 to 1925 he preached and also worked at public works.

He has served in most every office of the church from janitor to Assistant General Overseer; for he has been Sunday School teacher, Y.P.E. president, evangelist, pastor, district overseer, and state overseer.

He has been a member of the Supreme Council for six years.

After he became a member of the Church of God in July, 1926, he evangelized in Louisiana until October 1927, after which he attended B.T.S. at Cleveland. The next year he evangelized in Mississippi and also pastored Joseph's Chapel. He has held pastorates at Epps Louisiana; Thorn, Mississippi; Friendship Church near Charleston, Mississippi; Etowah and Lenoir City, Tennessee. After attending B.T.S. in 1932, he conducted a revival in Memphis, Tennessee, and the Church on Pastorand in Memphis was Church on Rosemond in Memphis was established.

In 1933 he graduated from B.T.S. That fall he was appointed pastor of the Fort Worth, Texas, Church of God. The next year he pastored the Electra church, at which time he was district overseer and served on the state board.

The years of 1935-36 he was pastor and district overseer of the Nashville churches, during which time the present property was purchased and the first buildings for both East and West Nashville churches were erected. The churches at Mount Pleasant and Lawrenceburg were also begun.

At the General Assembly in 1937 he was appointed state overseer of South Carolina where he served for two years and the next year he pastored the largest church in the state, Greenville, South Carolina.

He was appointed state overseer of

Georgia at the Assembly in 1941, in which office he served for four years, Assistant General Overseers in 1945.
The next year he was privileged to return to Georgia as state overseer where he served three more years.

He married Laura Allen, to which union has been born nine children.
At the present he is state overseer of Tennessee. Who is He?

PROVERBS

"A wise man will hear, and will increase learning; and a mon of understanding shall attain unto wise counsels:

"To understond a prayerb, ond the interpretation; the words of the wise, and their dark soyings.

"The fear of the Lord is the beginning of knowledge: but fools despise wisdam and instruction.

"My son, hear the instruction af thy father, and forsake not the law af thy mother.

"Far they shall be an ornament af grace unto thy head, and choins about thy neck."

A 7imely DRODHET

Geneva Carroll

Joel was a native of Jerusalem. He was a very pious, godly and courageous preacher who came in the hour of opportunity to deliver the message of God to the chosen people. He may have been a priest, since he shows such an intimate knowledge of the Temple and its worship programs. He had a distinct individuality and an original approach to the problems of his day. Clearly, directly and courageously he tackled the task before him and suggested the divine remedy in terms that gripped the attention of his hearers.

The people of Judah were faced with the most devastating plague of locusts that the land had ever known. Wave after wave of these destroying pests swept down upon them. These insects were larger than our common grasshopper. They had brown spotted wings, with legs and bodies of a bright yellow. Their first appearance in the land was toward the latter end of March, when the wind, having been from the south for some time, seemed to drive them into Judah. By the middle of April their numbers were so vastly increased that, in the heat of the day, they formed themselves into large and numerous swarms, flying in the air like a succession of clouds, and, as the prophet Joel expresses it, they darkened the sun. When the wind blew briskly, these swarms were crowded by others, or thrown one upon another.

In order to stop this progress, the inhabitants made a variety of pits and trenches all over their fields and gardens, which they filled with water; or else they heaped up in them heath, stubble, and such like combustible matter, and as soon as the locusts appeared fire was set to the heap. But this was all to no purpose, for the trenches were quickly filled up, and the fires extinguished, by infinite swarms succeeding one another. A day or two after one of these broods was in motion, others were already hatched to march and glean after them, gnawing off the very bark, and the young branches of such trees as had before escaped with the loss of only their fruit and foliage. So justly have they been compared by the prophet Joel to a great army, who further observes, that the land is as the garden of Eden before them, and behind them a desolate wilderness. These locusts let nothing escape them; they ate every thing that was green and juicy, not only the lesser kinds of vegetables, but the vines likewise, the fig tree, the pomegranate, the palm, the apple tree, and even all the trees.

In addition to this calamity a serious drought had come to complete the picture of devastation and ruin.



Really it was a tragic hour. Men were desperate in their plight and ready to listen to God's messenger as the prophet interpreted the divine will. It was a great time for the preacher, and boldly Joel faced the frightened people with the divine call to repentance.

This prophet began his message abruptly, and before he proposed his subject, he so excited attention among his listeners when he said, "Hear this, ye old men, and give ear, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers?"

Joel was in earnest and did not want the people to miss the real meaning of the calamity. They faced utter ruin. Stark tragedy stared everyone of them squarely in the face. They were guilty of sin, and that sin must bring punishment. He wanted them to see God's hand holding the rod and not just the chastisement being inflicted. They could react in several different ways to such sufferings. Instead of self-pity, cynical hardness, or stony indifference, he wanted them to truly repent, for only genuine repentence would bring divine forgiveness.

After Joel had told them that it was their sins which had caused this campity he quickly suggested the remembers.

After Joel had told them that it was their sins which had caused this calamity, he quickly suggested the remedy. Every person who had been so affected was urged to come together in humble recognition to Jehovah's hand in the disaster. He challenged them to come to the solemn assembly with a united prayer to God for mercy and deliverance. Only fasting, praying, and true repentence would bring God's forgiveness. An appalling crisis called for a sincere turning to God.

THE Eternal said through His prophet, "Therefore also now, saith the Lord, turn ye even unto me with

all your heart, and with fasting, and with weeping, and with mourning: And rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him; even a meat-offering and a drink-offering unto the Lord your God?"

Three means are recommended for turning to God: fasting, weeping, and mourning. The prophet challenged them to reality in prayer and repentance. There was still time to turn back from their self-chosen course of sin, and avert a more serious calamity that God was sending upon them. Joel impressed the fact on the minds of the people that they should not merely rend their garments, as if they were in great sorrow, but their hearts should be truly contrite. Merely external worship and hypocritical pretensions would only increase the evil, and cause God to meet the people with heavier judgments—a real enemy to overrun the land. Even though they had already suffered greatly, there was still time to turn back from their self-chosen course of sin, and avert a more serious calamity that God was sending upon them. Joel impressed the fact on the minds of the people that they should not merely rend their garments, as if they were in great sorrow, but their hearts should be truly contrite. Merely external worship and hypocritical pretensions would only increase the evil, and cause God to meet the people with heavier judgments—a real enemy to overrun the land. Even though they had already suffered greatly, there was still time to turn back from their self-chosen course of sin, and avert a more seri- (Continued on page 26)

"The VARIETY Page"



SUMMER TIME

As contrast to the cold wintry weather, this picture will help recall the warmth of last summer. Master Donnie Rippetoe, son of Rev. and Mrs. Stanley Rippetoe, with his paper hat and sufficiently dressed for the occasion, lays hold on the machine to do a good mowing job. Donnie looks none too happy about his work, but he does have a determined expression.

This picture was taken by the Rev. Manuel F. Campbell, while the Rev. Rippetoe was conducting a revival at the church in Somerset, Kentucky.

Disappointment

* * *

"Disappointment—His appointment."
Change one letter, then I see
That the thwarting of my purpose
Is God's better choice for me.

His appointment must be blessing Though it may come in disguise. For the end from the beginning Open to His vision lies.

"Disappointment—His appointment."
Whose? The Lord's who loves me
best

Understands and knows me fully Who my faith and love would test.

For, like loving earthly parents, He rejoices when He knows That His child accepts unquestioned All that from His wisdom flows.

"Disappointment—His appointment."
No good things will He withhold.
From denials oft we gather
Treasures of His love untold.

All my life's plan in His molding.

Not one single choice be mine.

Let me answer, unrepining,

"Father, not my will, but thine."

GEMS OF PROMISE

"Whosa affereth praise glarifieth me: and ta him that ardereth his canversation aright will I shew the salvation of Gad," Psalm 50:23.

"Thau wilt keep him in perfect peace, whase mind is stayed an thee: because he trusteth in thee," Isaiah 26:3.

"Trust in the Lard, and da gaad; sa shalt thau dwell in the land, and verily thau shalt be fed," Psalm 37:3.

"If thau canst believe, all things are passible to him that believeth," Mark 9:23.

"Delight thyself also in the Lard; and he shall give thee the desires of thine heart. Cammit thy way unto the Lard; trust also in him; and He shall bring it to pass," Psalms 37:4, 5.

"Heaven and earth shall pass away: but my wards shall nat pass away," Luke 21:33.

"All things, whatsaever ye shall ask in prayer believing, ye shall receive," Matthew 21:22.

"If twa af you shall agree an earth as tauching anything that they shall ask, it shall be done for them af my father which is in heaven," Matthew 18:19-20.

KNOW YOUR MISSIONARIES

By J. Herbert Walker, Sr.

Dr. and Mrs. — are returning to the Union of South Africa as representatives of the Church of God, accompanied by Reverends H. L. Chesser, General Overseer, and J. H. Walker, Sr., Executive Missionary Secretary. They will fly from New York City on February 8, 1951.

ary 8, 1951.

These missionaries have had a very successful ministry in Africa and are now well known in many of the Churches of God throughout the United States, having conducted many successful meetings and spoken in interest of missions with a good response. Many individuals have pledged their support to the work in Africa.

Their two daughters, Anna and Petronella, are enrolled in Lee College, where they will continue their studies in preparation for the mission work in Africa. Pray for these missionaries.





Mary Hears of Jesus

Nora Chambers

MARY, if you will be real good, work hard, and help Mother this week you can spend your vacation at Aunt Julia's." It was like Mother to plan nice things for her little girl.

"Oh, Mother," exclaimed Mary, jumping up and down and clapping her hands with delight. "I will do anything you want me to do."

The week soon passed by. Mary kept her word and was ready to go when the time came. It was fun riding on the train. Mary had never gone alone before, but she had no time to feel lonely for there were too many things to see along the way.

Uncle Joe and Cousin Callie were at the station to meet her. Callie was a little girl about her age.

"How good it is to see you, Mary." These were Uncle Joe's words. Mary hadn't seen him for a long time, but she could still remember how kind he was. "Come this way to the car." Uncle Joe carried her suitcase to the car, and the two girls walked along heside him chatting merrily

beside him chatting merrily.

Before Mary hardly realized it they were at her uncle's home. Aunt Julia, Cousins Annie, age seven, and Henry, age five, were standing on the porch waiting for them. Mary always received a hearty welcome in her dear Aunt Julia's home. Soon they were all seated around the table eating the delicious food her aunt had prepared and everyone was talking at once.

Callie and Mary spent many happy hours together. They walked through the woods, gathered flowers, listened to the birds sing, and sat for hours by the brook. Callie told about her big brother, John, who was away in college studying to be a preacher. When she grew up she wanted to be a missionary. She also told of her school down by the corner, and of her many playmates. But Callie had not heard of some things Mary could tell about city life.

EVERY evening after supper Aunt Julia called the children into the living room. First she read a Bible story, then she asked questions to see if they had understood what she read. After that she showed Bible pictures on what Callie called a flannelboard. The first lesson was about a boy leaving home. The poor old father was standing by the gate with a sad face watching him. go down the road. Next the boy was joined by a number of gay friends, but the next picture showed him herding a number of swine. Another picture showed him in rags going back home and his father coming down the road to meet

him; the father embracing the son; and the last picture showed the boy sitting at a table which was filled with delicious food.

The next night Aunt Julia showed the story of Zacchaeus. There he was sitting on a limb in a sycamore tree waiting for Jesus to pass by. Then Jesus stood under the tree and Zacchaeus slipped to the ground before Him. Aunt Julia explained how the little man had robbed the people. Since he was a publican, or one who collected taxes, he often charged more than he should. But after Jesus went home with him, Zacchaeus was a good man.

After the Bible story each night, Callie would bring in apples or popcorn or cookies to eat. What a happy time they had laughing and talking until time for family prayer.

Aunt Julia was always glad to answer all Mary's questions. She could explain everything in a way that it wasn't hard for her niece to understand. One night after family prayer Mary said, "Aunt Julia, when you have time I should like for you to tell me about this wonderful man, Jesus." Mary's father and mother never took her to church and Sunday School, and the wonderful stories of Jesus had never been told to her before.

Her Auntie was delighted. They went to Callie's room and sitting by her side in a little rocking chair, Mary was told for the first time just how to be saved. Then they kneeled and prayed together and Mary gave her heart to Jesus.

ALL too soon, it was time for Mary to return home. Her moth-



er was sitting on the front porch when the car stopped in front. "Oh, Mother," she exclaimed, as soon as they were alone, "I have had a wonderful time!"

The mother noticed a change in her little daughter. She did not know how to express it, but someway she looked different. There was a smile of radiant joy in her face she had never seen before.

"I am so glad you did enjoy your visit, my dear," interposed her mother. "You have been cooped up here in the city so long. I knew it would be a treat to be in the country a few days and enjoy roaming through the woods, and gathering wild flowers. It is very healthy to get out in the sunshine and breathe the fresh air."

woods, and gathering wild howers.

It is very healthy to get out in the sunshine and breathe the fresh air."

"But Mother," replied Mary, "It wasn't the woods, flowers, sunshine, and outdoors that I enjoyed most. What really made my visit so pleasant were the nice things Aunt Julia planned for us each evening." Then she related to her mother some of the wonderful Bible stories she had heard.

THE mother was surprised to know that her little girl could remember so much, but she wasn't prepared for what Mary said next, "I wish you would get a flannel-board and show the pictures and tell me Bible stories. The pictures that Auntie showed made the Bible so plain. I wish you could have been there." Then she added, "Mother, why can't we have family prayer? I suppose that is what they call it when everyone prays together."

Mary told her mother about John being away in college, and Henry wanting to grow up and prepare to be a preacher, too; and of Annie's plans to go as a missionary with Callie. Then she added, "I never heard of that before but Callie said there were thousands of people across the waters that had never heard the mame of Jesus, and they are going over there to tell them how Jesus loves them and how He died for them. And Mother, when I am old enough, could I go with the girls?" asked Mary as she paused for breath. She hadn't given her mother time to say a word.

But now the mother interjected, "My, my, child how you are talking! I didn't realize this visit would make such a change in my little girl."

"Do say I can be a missionary, Mother," continued the girl. "I am saved now. Aunt Julia explained it all to me." What was her little girl talking about, the mother wondered as Mary continued, "Aunt Julia told me if I'd tell Jesus I was sorry for all my sins and ask Him to forgive me, He would save me. I did that and I have been so happy about it."

This was all too much for the mother who knew her little girl had been christened when she was a baby, and the mother said rather harshly, "Hush Mary, you have said enough now and it is your bedtime." Little Mary went to bed that night with the joy bells ringing in her soul, but the mother went to her room weeping.

The Rudest People I Know

By F. W. Lemons



HIS is not the complaint of a fanatic on good manners. Neither is it an attempt of a revolutionist to upset social customs. It doesn't matter a cracked button with me if a man occasionally appears at the table in his shirt sleeves, or if he breaks the rule of table etiquette by putting his knife into his mouth. Be it far from me to be unduly punctilious in the matter of decorum or to fetter my fellow men with a code of ironclad rules that would cramp their freedom and make life artificial.

Therefore in view of my unusual degree of tolerance toward all men irrespective of their mannerisms I shall not be dubbed a puritanical reformer or a "joy killer" if I express my repugnance concerning a certain rudeness which has become so general and so flagrant that it utterly disregards the rights and feelings of others, and encroaches upon them to the point of inflicting physical discomfort and downright misery.

Be it here understood that I cherish no aversion toward tobacco users, themselves although I am a nonsmoker. My complaint here grows out of the fact that I am an abstainer and so often find myself sadly outnumbered in almost any public place I choose to visit—one place excepted—the church. Only heaven knows how long that holy sanctum may continue to be a safe retreat from the ever present essence of the burning weed.

My complaint against smokers is their overt rudeness in befouling the atmosphere that other people have to breathe. I raise no issue as to the constitutionality of the practice. Nor do I question the right of the skunk to do the same thing. I simply, and humbly, protest that it is a very rude thing to do and that the rest of us do not like it.

Who is more obtrusive than the smoker? What sanctuary, save the church, has he not invaded? And polluted? He differs some from the skunk family, which possesses greater potentiality per capita, but that lack of potentiality is countered by the fact that the smokers are greatly in the majority, and that they frequent places the skunks would not dare enter

There was a time when a gentleman would apologetically enquire as to whether his smoking might be obnoxious to others before "lighting up." It would seem, according to my limited observation over a period of a

score of years, that that type of smoker has made his exit from the smokers' stage. Blessings upon his pleasant memory!

And here's another observation: As one who has traveled much in this country and in Canada, and has been privileged to sit in the company of various and sundry classes of smokers, I have yet to hear a woman smoker offer an apology for smoking in the presence of others.

HAVE tried to imagine what might happen to me should some wild fancy obsess me to get on a bus or train, or join a company of smokers, and instead of smoking with them, if I should periodically treat myself to a considerable amount of that aromatic, permeating vegetable called garlic, and at spasmodic intervals should imitate my smoking comrades by exhaling great draughts of a garlic-laden breath, as smokers so often do for me. Such an antic is too absurd to exist except in imagination. Anyone attempting such impertinence would summarily be put in his place. Yet as I scribble these lines aboard a fleeting Greyhound bus, a fellow passenger just behind me and a lady just ahead of me join a number of others in the strange belief that it is their prerogative not only to smoke themselves, but see to it that I, to whom tobacco smoke is so offensive, must receive full benefit of their exhaled tobacco breath. But no one complains! It is a patent fact that elite society has accepted this outrage of human rights as good taste!

Another exasperating example of the further disregard of the average smoker for the rights of others is the manner of his handling the lighted cigarette or cigar. It is not uncommon for the smoker while holding it in his hand between draws and endeavoring to hold it a safe distance from himself to prevent the escaping blue smoke from asphyxiating him, to place it in such a position that the unfortunate person sitting nearby receives the full benefit of the stifling smoke. Particularly is this true when sitting at a counter in a restaurant next to a smoker, on a bus or Pullman early and frequently when one is engaging in conversation with the smoker.

What right has one person, or group

of them, to fill a public room, a bus or passenger car with any kind of a loathsome odor that steeps the garments of everyone present? Nevertheless it is an every-day occurrence for anyone riding a bus, train, or car where there are no restrictions on smoking, to emerge soaked to the skin with tobacco smoke. The clothing and skin reek with the disgusting odor. Can the smoker be proud of a habit so defiling?

The smoker has so completely monopolized and befouled the busses that many people of cleaner habits avoid them like one would avoid a plague. I ride them only when there is no other alternative. Why do not bus companies adopt a policy that will appeal to the non-smoker as well as the smoker.

Last summer on an emergency trip across Idaho into Montana I discovered that riding a bus can be a genuine pleasure, for Idaho law prohibits smoking on busses. The bus on which I rode was clean and the air aboard was wholesome. That is, until we reached the Montana line, where no such law exists, and the trip resumed the characteristics of an endurance test. The air became blue, stale, stuffy and so thick it looked like one could cut it with a knife. We could not open the windows because it was raining. Yet the smoking continued, and no one complained of unwholesome or noxious air.

THIS is no preachment to persuade tobacco users to "cease firing," for that would be futile. The smoking habit in America is as fixed and permanent as that of coffee or tea-drinking, gum-chewing, and the Saturday night bath. But this is an earnest plea from a nauseated, headaching, old man, one of the few thousands of the remnant of old-fashioned non-smokers, a victim for the ten thousandth time of those careless people whose smoking pleasure renders them insensitive to the rudeness of deliberately blowing smoke into the faces of others and depriving the rest of us of pure air.

This is also a plea that something may be done by interested people to introduce among smokers some system of ethics that will enable them to recognize the rights of others. I would suggest, as a starter, the Gold-

The use ond obuse of tobocco is on outroge omong Americans today. It seems that there is no place for Christians and other non-smokers to find refuge. If you ore ever tempted to commence smoking, if you think there is no sociol horm in it, if you consider it oltogether a personal matter, or if you simply have never considered it at oll, read this article thoughtfully. If you have a friend who is a smoker, let him—or her—read it.

The writer, o pastor in the Church of God, hos written with restroint ond courtesy—much more than smokers usually exercise. He does not touch on the physical horm in smoking, or the personal uncleanness, but only on the social repugnance of this inconsiderate and ill-mannered hobit.

en Rule. It would be highly commendable if the tobacco advertisers, in addition to their constant blaring reption over the radio and through the press of the virtues of their mild, smooth, soothing, coughless, throathealing products, would spend some of their time and money instructing their patrons in "smoking etiquette," or "tobacco ethics."

It would also prove highly profitable if the tobacco interests would offer an annual prize for the best manuscript on the ethical use of tobacco, and how it can be used honorably, sedately, and with dignity. Perhaps in such writing someone might introduce the idea of respecting property rights and mention the needless fire hazards, the danger of drunken smokers, disfigured furniture, damaged carpets, bedclothing and upholstering, to say nothing of the costly fires and inestimable loss of human life, wholly attributable to the smoker's careless disregard of human and property rights. Possibly the tobacco advertisers might find time to apologize for the outrages of the "tobacco panzer invasion" upon gracious living and introduce such topics as "Tobacco Temperance" for the consideration of smokers.

Should not the tobacco industries unite in an educational program designed to lift the ethical standard of tobacco users? May not such a program help to prevent a condition which may turn the tide of public opinion against them? Unless the aggressive manufacturers and advertisers take heed and launch such a program the government should intervene. An additional tobacco tax sufficient to support it should be levied upon tobacco consumers and an intensive campaign launched through schools, colleges, over the radio and through the press to salvage as many victims as possible from the degrading habits common to tobacco smokers and to introduce the coming generation to a better, more wholesome and gracious way of living.

The Best Bible

Is Still the King James Version

R. CHARLES R. ERDMAN, one of America's leading Bible scholars, steps to the fore as a supporter of the King James Version of the Bible in his latest book, YOUR BIBLE AND YOU (Winston, \$2.50). Despite recently published revised versions, Dr. Erdman feels that the value of the Authorized Version of the Bible remains unimpaired. In his interpretation of the Scriptures, he stresses its dignity, its beauty, and its practical application to contemporary problems.

Dr. Erdman has been a prominent figure at Princeton since 1891 when he received his A. B. degree from the University, and entered the Theological Seminary. After fifteen years as a pastor, he returned to the seminary to become professor of practical theology. During thirty years of teaching that followed, he travelled extensively, and became a prolific writer. Though most of his books dealt with phases of the Bible, he also recorded his trips to China, Japan and Korea in WITHIN THE GATEWAYS OF THE FAR EAST, and produced a biography of Dwight L. Moody. A recipient of three honorary degrees, his now (and has been since 1934) professor of the English Bible at Westminster Choir College in Princeton, N. J. It is from this varied religious background that Dr. Erdman draws the conclusions presented in YOUR BIBLE AND YOU.

To BECOME a daily reader of the Bible you need encouragement," says Dr. Erdman. "We all do. There are difficulties in daily reading but there are also constant encouragements." He feels that the

major stimulus to Bible reading is found in the Bible's practical character. "It is the Book of *Life*." Therefore, in the immortal words of Christ, "Search the Scriptures."

Dr. Erdman gives the four dimensions of life and suggests how Biblical truth applies to them. He says, "Our physical life is closely related to Bible reading." For a "sound mind is a sound body," he refers to the words of Moses, who "taught ancient Israel which foods to eat and which were dangerous, before the days of refrigeration. Moses taught cleanliness and purity, the danger of infection, the need of periods of rest and refreshment as well as of daily toil."

dangerous, before the days of refrigeration. Moses taught cleanliness and purity, the danger of infection, the need of periods of rest and refreshment as well as of daily toil."

For intellectual life, says Dr. Erdman, "There is no book of comparable importance," and many agree with him. According to one American college president: "A knowledge of the Bible without a college education is better than a college education without a knowledge of the Bible." The late Professor William Lyon Phelps said: "To any youth eager to learn to write well, I would say three words: 'Read the Bible.'"

Dr. Erdman sees in the Bible a firm foundation for *moral* life. The Ten Commandments *still* apply to mens' outward acts, to their thoughts, motives and desires. In answer to the modern theory that "That is right which makes for the interest of the state," Dr. Erdman answers, "That which is right *will* make for the interest of the state. And for the interest of man and of nations."

This distinguished author points out that *spiritual* life is a reality, a knowledge of God, a fellowship with Him, a belief in virtue and immorality. Your Bible is your most precious possession, he feels, if you seek and find these things through reading it.

GOD IS LOVE

"God is love," the squirrel chatters, As he gathers winter's food. "And my heart is full of gladness: God is great and He is good."

"God is love," the little birdies, In the nest up in the tree, Seem to say in their sweet voices, "God is love," to you and me.

"God is love," the big trees whisper, As they give us pleasant shade; "God is love," and this they tell us, "All good things by Him were made."

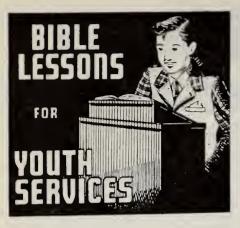
"God is love," the bending fruit trees Whisper low to you and me; "God is love," oh, little children, Let us ever thankful be.

"God is love," the snowflakes whisper.
As they linger in the air;
"God is love," the breezes murmur,
As they meet us everywhere.

Little stars that shine in heaven, As they twinkle far above, Peeping, smiling at each other, Whisper gently, "God is love."

After the storm the rainbow, Bending far above, Seems to say, in her own sweet way, "Children, God is love."

"God is love." I'm sure He watches O'er the squirrels, and birdies, too. I'm sure He's looking, Lovingly, at me and you.



GREAT MEN M. M. Mortenson

"Value men like him very highly," "Value men like him very highly," wrote Paul in his Epistle to the Philippians. The King James Version has "Hold such in reputation" and the Revised Standard Version has "Honor such men" while Goodspeed gives us "Value men like him very highly." Both ideas of value and honor are present in the words of Paul. Paul was writing about Engelproditus (Cr. was writing about Epaphroditus (Gr., lovely, charming) but he must also have had in mind Timothy (Gr., venerating or worshipping God).

Let us note some great men who were born in February. Let each speaker if possible give added remarks and findings of his own.

Statesmen

George Washington, the first President of the United States is called the "Father of Our Country." To follow his biography from childhood through "The American Revolution" down to his death and entombment at beautiful Mount Vernon is indeed an overwhelming experience. Dr. John Lord in his "Beacon Lights of History" said, "It would be useless to dwell upon the traits of character which made George Washington a national benefactor and a national idol. As a man he had his faults, but they were so few and so small that they seem to be but spots upon a sun. These have been forgotten; and as the ages roll on mankind will see naught but the lustre of his virtues and the greatness of his services.

Who in America does not know of the poverty which surrounded the birth and early life of Lincoln? As a statesman and as an individual he was great because of his humility, his honesty, his intellectual curiosity, his industriousness, his courage, his sympathy and his consecration and sur-render to Christ. His mother had died (in that three-sided log windbreak in southern Indiana) when he was barely nine. Just before she died she had said to little Abe, "I am going away from you, Abraham, and shall not return. I know you will be a good boy, and that you will be kind to your father. I want you to live as I have taught you, to love your Heavenly Father and keep His commendments. Little wonder the great Emancipator used to say, "All that I am, my angel

mother made me." To feel his true spiritual greatness in this day of unrest we have but to read the closing words of his Second Inaugural Address: "With malice towards none, with charity for all, with firmness in the right as God gives us to see the right, let us finish the work we are in, to bind up the nation's wounds, to see the right who shall have been been for him who shall have been care for him who shall have borne the battle, and for his widow and for his orphans, to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations.

Musician

Felix (happy) Mendelssohn was born on February 3. His name was indicative of his cheerfulness. Let us value such great men because of their God-given musical ability and contribution for the enjoyment of mankind.

Scientist

Thomas A. Edison was born on February 11. While much uncertainty surrounds Edison's religious beliefs, the New York Sun undoubtedly was right when it said no one who knew him could doubt his belief in a Supreme Intelligence, and that his life of service to his fellow men illustrated the two commandments Jesus upheld. Value this man because of the wisdom God gave him with which to make life pleasant and more meaningful to

Poet

Henry Wadsworth Longfellow was born on February 27. Not only was he a great poet but a great scholar. His life was, in the words of Markam, one of unbroken sunshine excepting two great domestic bereavements. Who can ever forget his Evangeline, Hiawatha, Resignation, and his Psalm of

"Lives of great men all remind us We can make our lives sublime, And, departing, leave behind us Footprints on the sands of time."

Evangelist

Dwight L. Moody born February 5, was one of the greatest evangelists the world has ever known. When dying he said, "Earth is receding, heaven is opening, this is my coronation day." Daniel 12:3.

A BIBLE STUDY OF TEMPTATION

D. D. McC.

When someone mentions "temptawe have a tendency to think in terms of major sins, and a great struggle between good and evil. Such of course may be the case, but the temptations that confront us every day—that threaten to destroy our Christian experience—are often little things. Like the temptation to shirk our home duties, to lose our tempers, to cheat just ever so little in school, to hold grudges, etc. The Christian life has been well compared to swimming up a river: we must keep striving even to stay where we are, because it is very risky to float with the current. We must be continually struggling to fight off the "little foxes that spoil the vine."

Temptation is not itself sin. When a

stranger knocks on the door of a man's home, he has a free choice whether to refuse to let the stranger enter, or to invite him in and enter-tain him. When temptation comes to us, we can either reject it or accept the idea and act on it. To be tempted and come out victoriously is not sinindeed, the experience strengthens us.

[You may use this outline in a group study of the Bible teachings on this subject.]

I. Kinds of temptation: lust of the flesh, lust of the eyes, and the pride of life, 1 John 2:16.

A. Compare this listing with the temptation of Christ, and show how these three classifications cover what Satan used in his attempt to temp. Christ. Matthew 4:1-11; Luke 4:1-13.

B. Ask for suggestions from the group showing how our everyday problems are included in the three kinds of temptations mentioned above. II. Purpose.

A. From Satan's standpoint: to destroy faith in God. 1 Peter 5:8, 9; Luke

22:31, 32.

B. Allowed by God as a test of faith: James 1:2, 3; 1 Peter 6, 7. Suggestion: Ask those with Bibles (or good memories!) to find a verse stating positively that we are not tempted by God. Hint: It's found toward the end of the New Testament. III. The way of escape.

A. Observe the answers Christ gave the devil in the wilderness; perhaps look up the Old Testament reference Christ mentioned: Deuteronomy 8:3; Deuteronomy 6:13; Psalm 91:11, 12. B. Promise of the Bible: 1 Corin-

thians 10:13.

C. Example of Jesus, as emphasized

by Paul in Hebrews 4:15.

Remember the reward of standing firm: "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." James 1:12.

KNOWING GOD'S WILL

Gertrude M. Glow

Colossians 1:9-10 and 1 Corinthians 12

Introduction

Every Christian should have an earnest desire in his heart to know the will of God for himself. Truly His will is needed in this world of turmoil, strife, and so much unhappiness more than ever before. No one can afford to take his responsibility lightly; above all, Christian young people. They need to seek God's will as they start out in life. Without His guiding hand, it is so easy to be a failure; in fact, failure is almost inevitable. One might glide along fairly easily for a while out of His will; but somewhere along the road of life, he will face a great awakening. Then, and only then, will he realize the results of shunning God's will.

God has a purpose for everyone and a work for every Christian. It is the personal obligation of each one to seek God's will in his life; and after knowing it, strive to do his very best.

How Can We Know? Knowing the will of God is a great task. First, because the world has so many glittering ideas to offer. Second, because our own desires seem so alluring that we fail to question God's plan

for us.

Have you ever wished for something so strongly that you knew it was just impossible for God not to grant it? Just because you were "you" God would give it to you. Then when you realized that God didn't want you to have it you were ready to throw up your hands and say, "God has for-saken me." If so, ask yourself if you prayed about the matter or if you were so wrapped up in your selfish desire and "want" that you failed to pray "Father, if it be Thy will." It's not God who disappoints us! It's our unwillingness to seek His will and guidance first.

We can know His will though if we'll just surrender ourselves to Him and be willing to listen to that still small voice. How wonderful it is to

know and obey His will!

Have earnest communion with Him use some "knee-action" praying, wait on Him for a definite answer, and then you can truly know His will for

After Knowing: Then What?

Knowing means getting into the harness and doing. Don't put other things first with good intentions of doing. Start doing right away. Putting off will never make anything become a reality.

If God wants you to preach, prepare to preach. Study His Word, keep wellread on current events, and above all stay close to the Lord at all times. If you are talented in music, do it.

Don't try to get the other person's job; just do your own.

Then, pray—if that's your job. Pray for others to be a success and then you can share in their victory because your prayers helped to make it so.

No matter how great or small your work is, do it. God will help you every step of the way, over every obstacle, and on to deeper depths and higher heights.

Reward

Failing in God's plan for you means disobeying Him, cheating mankind of something he needed, and depriving yourself of bountiful blessings and a

rich reward.

On the other hand, obeying God's will is precious. Perhaps the road will seem steep and rocky at times, but God has a way of always taking over just at the right time. Think of the thrill of your leading some soul to Christ through your obedience. Think of the influence you will have on others by staying close to Him. Your reward in this life and even beyond

will be over-whelmingly great.

God has called everyone to serve
Him in some way. Don't fail Him!
Remember that Christ always prayed for His Father's will. Even there on the cross He prayed, "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine be done." (Matt. 22:42.) How much more then should we be willing to pray, "Father, thy will be done."

THE RETURN OF THE FIRST MISSIONARIES

Alice Pullin

Time: Approximately A. D. 46. Place: Antioch of Syria.

Suggestion for decoration: Have everything as simple and primitive as possible. You might use oil lamps for lighting rather than the electric lights, or you might request a number of those attending the service to come with candles which they will keep lighted throughout the service.

Participants of the program: The chairman of the meeting whom we shall call Simeon; Paul and Barnabas, the newly returned missionaries who will be speaking on their mission work. If it is possible for these to be dressed in long flowing garments similar to those worn in the Near East at this period it will aid you in presenting the program realistically.

Suggestion for hymns: "All Power Is Given Unto Me," "The Harvest Call," "The Regions Beyond."

Chairman: Brethren you will remember that about a year ago, as we were gathered in our weekly prayer meeting seeking the Lord with fasting and prayer, His Spirit spoke to us very definitely to the effect that we were to separate Paul and Barnabas and dedicate them to His servbas, and dedicate them to His service. We obeyed, and now here they ice. We obeyed, and now here they are back with us to tell us about the work that God has called them to do. Brother Barnabas was just saying before the service that he didn't realize that so much could happen in a year, to which our Brother Paul added that this was just the beginning of great things. Let us all then listen atten-tively while Brother Barnabas speaks

Barnabas: I am indeed happy to be back among you. It is just like being home again although actually I visited my native land on our journey; in fact, we sailed from Seleucia and landed at Salamis, Cyprus, where we had the opportunity of witnessing for Christ in the synagogue. My nephew John Mark joined us. From this seaport we pushed westward across the island preaching the Gospel until we came to Paphos, from which we intended sailing to Pamphilia. However, before sailing we had some real opposition to our preaching but God gave us victory. The way had been opened for us to witness to the Roman proconsul when a sorcerer tried to turn him from us. Brother Paul knew this and rebuked him for it so that the sorcerer lost his eyesight, and as a result Sergius Paulus was persuaded of the truth of our message. [Here Barnabas may relate the rest of the voyage to the mainland and the experiences in Perga and Antioch of Pisidia, which can be found in Acts 13:14-52.] And now our Brother Paul will continue in the remaining time for I do not wish to tire you.

Paul: [Here Paul may start by giving an account of their experiences in Iconium and then Lystra, which can be found in Acts 14.] One day as we were preaching I noticed a crippled man listening very attentively. I could have been sometimed to be a constant of the could be a constant of the constant of the could be a constant of the constant of the could be a constant of the constant tell his faith was soaring, and so I commanded him to rise in Jesus' name. He jumped to his feet and the crowds became so excited they started talking loudly and running around. Well before we hardly knew what was up they were ready to sacrifice oxen to us, thinking we were gods come down. We hastened to explain that it was only through faith in the true God that this miracle had occured. Shortly after, however, the Jews from Iconium came to stir them up against us. One day they cleverly lured me out of the city limits and before I could know what was happening I was being stoned. I thought of how I had watched Stephen die, and I knew that now I too was ready to go; but the Lord spared my life for some purpose, for the next thing I knew I awoke to find all the brethren praying around me. The next day however we left for Derbe. [Here the speaker may continue as in Acts 14:20-23.] In closing brethren I wish to say that now is the time to spread the Gospel throughout the world. Now we must dedicate ourselves to God that He may separate more of us for this task. Each of us has a place to fill and we will not be truly happy until we are in His perfect will wherever that may be. I am glad that He has trusted me with this calling for which I count all things but loss that I may fight the good fight of faith as a real soldier of Jesus Christ.

Christ - and We

Annie Johnson Flint

Christ has na hands but aur hands Ta da His wark taday; He has na feet but aur feet Ta lead men in His way; He has no tangue but our tangues Ta tell men haw He died: He has na help but aur help Ta bring them ta His side.

We are the anly Bible The careless warld will read; We are the sinner's gaspel, We are the scaffer's creed; We are the Lard's last message Given in deed and ward-Wat if the line is craaked? What if the type is blurred?

What if aur hands are busy With ather wark than His? What if aur feet are walking Where sin's allurement is? What if aur tangues are speaking Of things His lips would spurn? How can we hape ta help Him Unless fram Him we learn?



All Things

Work Together for Good . . .

Dorcas Sharp



HERE is a verse of scripture which seems to contradict our human feelings, but is one of the most comforting scriptures in the whole Bible when we grasp its full meaning: Romans 8:28, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." These are the words of Paul to the Christians at Rome. A glance into the history of these Roman Christians gives us some idea of why they might have needed such encouraging words. They were being persecuted severely, soon having to worship secretly in catacombs to escape death. This must have been hard for them to understand. They trusted completely in Christ's promise of a peaceful kingdom, but since His death they had had everything, apparently, except peace. Now Paul is saying to them, in so many words, "All the things you have suffered have worked together for good."

No one could have felt the benefit of Christian persecution better than Paul. He, the noted Saul of Tarsus, had been present at the stoning of Stephen, and had given hearty sanction to his death. But he also had heard that great sermon which Stephen preached that day, and he had seen the light in the dying man's eyes as he looked up into heaven and said, "I see Jesus." It isn't hard to believe that this was the turning point in the thinking of Paul, even though he continued to persecute the Christians for some time. If he had not persecuted them he may never have been converted. I do not mean to say that the death of Stephen was a good thing, but I think that since it happened God used it as an instrument for good. Paul did not say that "All things that happen are good," but "all things work together for good to them that love God." God can take the worst of things and turn them into good for us if we love Him.

JOSEPH could not see the good in his being sold to those strange Egyptians by his heartless brothers, and it must have seemed even harder when he was thrown into prison because he would not bow to the sinful and degrading wishes of his master's wife. But God used all of this as a means of perserving His chosen nation in the time of famine.

The little Israelite girl who was taken captive into the land of Syria by the armies of Naaman must have felt very lonely and despondent as she waited upon Naaman's wife. But her despondency did not keep her

Begin Again

MARIANNE FARNINGHAM

Things that are warth the winning

Must ever at cast be wan,

A feeble wish can accamplish naught,

And see na great thing dane;

They that are wise press onward,

They wha are strang ascend;

Sa be nat stilled by a great defeat,

But begin again, my friend.

What is a fall ar a failure

But a call ta try again?

Have same shart raads ta success been clased?

There are athers that still remain;
Therefare be yet brave-hearted,
And faithful ta reach the end,
And the crawn is best that was hard ta win;
Sa begin again, my friend.

 from witnessing for the God of Israel. Her master was a leper and she referred him to the prophet who told Naaman what he must do to be healed. We hear Naaman proclaiming after his miraculous healing, "Behold, now I know that there is no God in all the earth but in Israel."

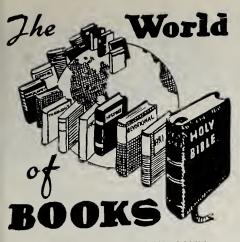
Those faithful followers of Christ, who had seen Him perform miracles daily, were gravely disappointed when He did not save Himself by some miracle, but what would have become of the world if He had not died?

WE MUST remember however, that there is a condition to this promise that all things work together for good. It is only for those who are the called according to His purpose and for those who love Him. If this promise is to mean anything to us, we must have complete trust in God. Solomon tells us to "trust in the Lord with all thine heart; lean not to thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."

Robert Browning must have been thinking of some of the rough places that had turned out to be for the best when he advised us to "welcome such rebuff that turns earth's smoothness rough." Then in the same poem he shows complete faith in God when he says:

... our times are in His hand Who saith, "A whole I planned; ... trust God: see all, nor be afraid!"

I am sure that all of us have at some time felt that all the odds were against us, and perhaps we have been guilty of questioning God. Some may have made up their minds to give up trying all together. But let us take new courage, live so that we can claim this promise, and determine to let our mistakes and seeming failures lead us to higher rounds on the ladder of successful Christian living.



Reviewed by CHARLES W. CONN

All books reviewed can be purchased from the Church of God Publishing House, 922 Montgomery Avenue, Cleveland, Tenn.

MONK IN ARMOUR, by Gladys H. Barr, 256 pages, cloth bound, Abingdon-Cokesbury, \$3

For the first time in their long history Abingdon-Cokesbury has published a fiction title—and a great one it is. This is far and away the best fiction title I have read in the past year. The "Monk in Armour" is the German reformer Martin Luther, whose life story is written with such authenticity and art that the book can be described as historical fiction or as history written with the color and pulsating life of fiction. To read it is to read accurate and authentic history; and to read it is to read the most glowing and vibrant type of fiction.

Mrs. Barr has told the life story of Luther unforgettably and dramatically. From her gifted pen the Luther of the history books has come alive with conviction and valor to tread through our day as he did when he revolted against the decadence and corruption of the Church to the early 16th century. I find it as detailed and memorable as The Golden Warrior by Hope Muntz, in which she gave Harold of England the new life that Mrs. Barr has given Martin Luther here. The author has the insight to see the soul of Luther and the skill to show it to her readers.

STORIES OF CHRISTIAN LIVING, edited by J. Edward Lantz, foreword by Martha Foley, 293 pages, hard covers, Association Press \$2.50.

The title of this collection of eighteen short stories leads one to think that the stories are Christ-centered and spiritual in theme. This is not strictly the case, for a few of them are not religious at all. If the reader is to gain a spiritual lesson from them it must be his own doing, for no such lessons are evident in the stories themselves. They are good literature, and each teaches a good moral, but their chief aim is to entertain.

There are two or three stories, however, that are superb in spiritual fibre as well as literary excellence. "A Pulpit for Don" by Ann West is a tender story of a rural parson do the confusing effect of his congregation's love for him. "Many Are the Brave," by W. W. Gardner, is a tale of Christian courage in the face of inescapable death. "For This Is Christmas Day," by Margaret E. Sangster,

is stated to be a true account of the influence the Christmas story had on the sinful and motley radio cast who dramatized it one Christmas Day.

All in all, it is a splendid collection of short stories: a few spiritual, most applicable to the reader's life, and all interesting and competently written.

-0-

FIRE UPON THE EARTH, by Norman F. Langford, illustrated by John Lear, 207 pages, cloth bound, Westminster \$2.00

There is no more glorious history in all the world than that of the Christian Church. This is the story of the Christian Church, written for senior-young people, beginning with the times of Christ and the apostles through our present day. While it is necessarily brief, it effectively narrates the great events of the Church's history in a connected, consecutive, and comprehensive manner. I do not know of any book of its type that can equal it in the amount of information given and in sheer reading pleasure. All the heroes such as Paul, Augustine, Wycliffe, Tyndale, Luther, Knox, Calvin, and the Wesleys come to life in these exciting pages. It will at once entertain you, bless you, and teach you. Every senior young person, every home, school, church, and public library should have it and read it.

-0-

I WILL BUILD MY CHURCH, by Amy Morris Lillie, illustrated by Norman Guthrie Rudolph, 192 pages, cloth bound, Westminster, \$2.50

This is the story of the Christian Church written for boys and girls from nine to twelve. It is as satisfactory and beneficial for juniors as Fire Upon the Earth is for seniors. It is actually filled with full-page and double-page pictures in both black and white and full color. Church history is made gloriously alive for the inquiring young mind. No child will be able to read it and entirely forget it, but will be overpowered by a sense of the greatness of God's church and its heroes through the ages.

HIS NAME WAS JESUS, by Mary Alice Jones, illustrated by Rafaello Busoni, 208 pages, cloth bound, Rand McNally \$2.50

-0-

The often-told story of Jesus is beautifully told in this attractive children's book. In the story is found the account of His life from the time of His visit to Jerusalem when twelve years old to the resurrection and ascension. The author, well-known for her popular "Tell Me About God," "Tell Me About Jesus," and "Tell Me About the Bible," is a skilled writer for children, and uses her powers for beauty and understanding expertly in this book. One regret I have is that she has given such little attention to His miracles—such as walking on the water and feeding the five thousand.

THE SOUL'S SINCERE DESIRE, by Glenn Clark, 114 pages, cloth bound, Little, Brown,

This is the silver anniversary edition of one of the most popular devotional books ever written in our time. The book was first published in 1925, and has been reprinted twenty-five times, before this edition. Dr. Clark is a writer of singular skill and insight, which has made this book on prayer not only a significant one but one whose application to life can actually make prayer as natural as breathing. It will bless all who earnestly read

COMMENTARY ON THE HOLY SCRIPTURE, CRITICAL, DOCTRINAL, AND HOMILETI-CAL, by John Peter Lange, translated from the German, and edited with additions by Philip Schaff, 24 volumes, cloth bound, Zondervan.

The monumental Lange's Commentary is being reprinted one volume each month. Since the last LIGHTED PATHWAY notice (September, 1950) five volumes have been added, completing the New Testament and continuing the Old Testament through Deuteronomy. The appearance of each new volume affirms the opinion of most Bible scholars that it is the greatest commentary in print today. Its neverfailing excellence, its comprehensive scope, its scholarly treatment, its spiritual application, its fundamental doctrine, its convenient arrangement, its homiletical practicalness, and its attractive foremat combine to make it without peer among Bible commentaries.

Thessalonians-Hebrews, 560 pages . . \$3.95 In this volume, Dr. Charles Augustus Auberlen has written the commentary on the Thessalonian Epistles; Dr. J. J. van Oosterzee has written the commentary on the Epistles to Timothy, Titus, and Philemon; and Dr. Willem Moll has written the commentary on Hebrews.

James-Jude, 532 pages \$3.95 The commentary on James is the work of Dr. Lange himself in collaboration with Dr. van Oosterzee,

Revelation, 446 pages \$3.95
The commentary on Revelation is also the work of Dr. Lange. At the end of the volume two indexes have been prepared by Dr. John M. Woods for the ten volumes on the New Testament. These indexes are (1) Greek and (2) Topical, enhancing the value of the entire work.

Exodus-Leviticus, 385 pages \$3.95 The commentary on Exodus is by Dr. Lange and the commentary on Leviticus by Dr. Fred Gardiner.

Numbers-Deuteronomy, 433 pages . . . \$3.95 The commentary on Numbers is by Dr. Lange and that on Deuteronomy is the work of Dr. F. W. J. Schroeder.

ANOINTED TO PREACH, by Clovis G. Chappell, 124 pages, cloth bound, Abingdon-Cokesbury \$1.50

One of America's foremost preachers has now written a book on preaching. Its message is inescapable and its ardor contagious. It is not a weighty and profound tome, but is a readable and delightful "guide to effective, forceful preaching." It is filled with anecdotes told in the Chappell manner and is written in the same homespun style that has made all of Dr. Chappell's books so appealing and popular. The chapters are "The Preacher's Call," "His Major Emphasis," "The Sermon," "Preparing the Sermon," "Our Finest Hour," and "Keeping Fit."

THE PAGEANT OF SOUTH AMERICAN HISTORY, illustrated, by Anne Merriman Peck, 404 pages, cloth bound, Longmans . \$3.50

Hemisphere solidarity may well be a goal to which the American nations are striving, but before it can be attained barriers of misunderstandings, prejudices, suspicions, and distrust must be erased. This can be done, as Mrs. Peck clearly indicates, by learning to know and love the people of these nations.

This story of our South American neighbors begins with the legends of the origin of the aborigenes and briefly follows them through the periods of conquest, colonization, independence, and national unity. The story

of each country as it is related to its surroundings, is simply and systematically told, for the history of this continent is as varied, as rich, as dramatic, and as extreme, as its geography.

Finally, in the closing chapter, Mrs. Peck summarized the elements that distinguish the Latin American civilization from our own Anglo-American way of life. Our understanding of these will persuade us that "The coperation of youth, joined to the efforts of men and women of goodwill, can bring to pass a New World civilization, a true union of American nations."

The book is well indexed and illustrated with photogravures and maps, making it not only excellent reading, but a good reference work as well.—Reviewed by Alice Puliin.

THE EMERALD NECKLACE, by Elise Fraser, 158 pages, cloth bound, Van Kampen . \$1.75

There is enough excitement and suspense in this Christian novel to keep you reading spell bound to the last page. Young John Rowland chances to meet beautiful Kathryn Greig, his former classmate, as he leaves a gospel mission service in San Francisco. This chance meeting plunges him into a mesh of intrigue and peril from which he is powerless to extricate himself. His and Kathryn's lives are endangered by mysterious jewel thieves, and are barely able to escape alive.

John is able to lead the sophisticated Kathryn to Christ, as she observes the inward peace and calm he maintains in time of peril, and the peace and joy he manifests at all times. The book gives an excellent portrayal of those who are intoxicated with a lust for jewels and sell their souls for earthly riches. This is a satisfying mystery tale.

THE LITTLE BOY WHO LOST HIS NAME
THE LITTLE GIRL WHO FOUND A BIRD,
by Theresa Worman, two illustrated paper
booklets, Moody Press, each 25c

--0-

The two new booklets by "Aunt Theresa" are colorful and enchanting for children, as are all the stories of this popular writer. The child cannot escape the spiritual message contained in each story.

PATSY AT PINE COTTAGE, by Marian Schoolland, 87 pages, hard covers, Eerdmans \$1.00

This is a sequel to Patsy of the Pinewoods. When she spends the summer vacation with her teacher, Aunt Willie, Patsy learns to appreciate and love an unfortunate child whom the children refer to cruelly as "Dirty Teeny." A pleasant story with a message for youngsters.

In this latest volume of the popular "Winky" series for children, Winky and his buddles solve the mystery of a "ghost lion."

When Arizona ranchers Kay and Kim continue to lose their best mares to a renegade black stallion, they hit the trail in search of the "Black Raider." Silver Star, Kim and Kay's heautiful palomina, reverts to his wild, range-roaming habits and eventually faces the Black Raider in a duel to the death. A good horse story for children.

Little Feather and Squeak put their Christianity to work, and find adventure gaiore, when they decide to help Squeak's ailing grandfather tend his fishing nets on Lake Superior.

The latest of the popular "Sugar Creek Gang Series," in which the gang finds a new member, crippled "Middle-sized" Jim, and then become lost in a blizzard. One of the best books in the entire series.

YOU CAN LIVE!

(Continued from page 7)

By a casual reading of this story, one might deduce that the traveler was the beneficiary of the greater blessing, but the joy and satisfaction of a duty performed, and of giving help when help is sorely needed, assuredly flooded the heart of the good Samaritan as he went his way the next day. The tears of a compassionate soul bathed anew his travel-weary, sun-parched eyes and the inward warmth of God's love filled his heart with the contentment known only to those who live for others.

The final counsel from the lips of the Master to the lawyer was "Go and do thou likewise." We, too, CAN LIVE! Dare to be different. Go out of your way to help the needy ones, the shutins, the heart-broken. The great truth of the story of the good Samaritan will dawn upon you with new force before you have gone very far down the road of "helping others."

A TIMELY PROPHET

(Continued from page 17)

ous calamity that God was sending upon them.

HOSE people to whom Joel preached did repent. They heeded the message by fasting and praying and seeking God for mercy.

And Joel tells us, "Then did the Lord become jealous for his land and he took pity on his people." The Eternal said, "I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you. And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you: and my people shall never be ashamed. And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed."

Joel had a message of hope for the people in the hour of their darkest calamity, and repentance had brought them to the place where full restoration was possible.

AFTER this, the prophet foretold the day of the Lord. He spoke of the Teacher of righteousness, whom God was to send (Jesus the Saviour of the world); and of the Holy Spirit which was to descend upon all flesh. This special promise was fulfilled on the day of Pentecost, and when Peter stood up and preached to the multitude, he quoted from Joel. Joel also gave prophecy for the future. He told of the vengence God will exercise in the valley of Jehoshaphat, after which Jerusalem will be inhabited for ever; that salvation will come from thence; and that whosoever shall call upon the name of the Lord will be saved.

REPUTATION AT STAKE

(Continued from page 5)

confidence in her. The church members rejoiced to know that her name was cleared. And Paul was so happy he went straight to Clarissa and together they rejoiced to see the answer to their prayers.

The only one who was disappointed about the whole matter was Mrs. Tyler who had started it all. No longer could she sit down with her friends and feast on this morsel of gossip. She would have to find something new to talk about.

George was gloriously saved and testified to God's love. There was much rejoicing that night in Heaven as well as in Glendyke.

As Paul walked Clarissa home later that night, he was happy that she was happy. For he realized that her happiness was all-important to him. Girls of her caliber were very scarce. She was just the kind of girl for him. Strangely enough, Clarissa was thinking about Paul and how wonderful he had been to trust her and uphold her in prayer and—

MRS. Drake, O Mrs. Drake," Clarissa still holding the dish towel, ran to the front porch. Her memories had fled. "Mrs. Drake, could you come over awhile? I have something to show you." It was Clarissa's neighbor calling across the fence.

ing across the fence.
"Certainly. As soon as I wrap Paul,
Jr. in a blanket I'll be right over."

WHAT'S HIS NAME ANSWER

A. V. Beaube

DECEMBER PRIZE WINNER

C. D. Holcombe 15 Cureton Street Greenville, South Carolina

700 papers

RULES: A cash prize of \$5.00 is offered each month to the person who (1) sells the most LIGHTED PATHWAYS and (2) pays for the papers by the twentieth of the month. Payment for each month's issue is due on the twentieth of that same month.



PIG FATTENS ON D. V. B. S. PENNIES

The sun rose majestically to smile a bright welcome to this Lord's Day. Our visit on this Sunday brought us to a very lovely little church, where we were soon engaged in Sunday School studies. Many incidents both humorous and inspirational, claimed a share of my observation as the Sunday School superintendent moved about busily making each new arrival feel welcome and comfortable as he directed him to the proper class. The secretary bent studiously over the report book with a determined expression. Now I caught a part of the scholarly exposition from the teacher at my right. I couldn't help but see the big man in the class up front as he fought a valiant but losing battle to keep awake.

As the superintendent made preparation for the Sunday School march, I saw it! I looked again after a blink or two, but it was still there—a pig! There he stood on the end of the altar with his fat jowls maneuvered into a piggish smile, apparently as happy as any well-fed pig. His species was clearly marked by big bold letters on his back, D. V. B. S. So there he was waiting to receive his weekly meal of quarters, dimes, nickels, and, of course, pennies. As I understand, there is to be quite a "hog-killing" next vacation school season when finance is needed to make preparation for the D. V. B. S.

I thought, as the march proceeded and the pig grew fatter, "Now that is not only a really clever plan but a workable one as well." Throughout the year the D. V. B. S. pig keeps this all-important project before the entire Sunday School. The workers are constantly aware of this approaching item in the year's Sunday School program. Sunday after Sunday the children are reminded that they have much to look forward to as the little fat pig makes his weekly visit. Then, when the time for the school has arrived, the financial needs will have been amply cared for.

This unique plan really works. Why don't you raise a D. V. B. S. pig in your Sunday School?

EIGHT BIG FIVES

Largest Y. P. E. attendance for the month of November.

Average Weekly Attendance Group AA Alabama 8.870 Tennessee Georgia South Carolina 6.454 Group A 5,226 West Virginia Texas Kentucky 4,350 4,052 Ohio 3.466 Group B Virginia 3.916 Mississippi California Illinois Group C Pennsylvania . Arkansas 1.421 Oklahoma Missouri 1.092

Indiana Group D 575 Group E Arizona 462 Delaware Iowa 305 South Dakota 158 Group F District of Columbia 141 Washington ... Idaho 93 Oregon Group G

EIGHT BIG FIVES

New Jersey Nebraska Wisconsin

Central Canada Massachusetts

North Dakota

Delaware

72 72 60

435 273

Largest Sunday School attendance for month of November.

Average Weekly Attendance

Group AA Tennessee _____ South Carolina 16.054 14,295 11,973 Alabama Georgia Group A West Virginia Kentucky 7.792 5,221 4,414 Ohio Group B Mississippi Virginia 3.964 3,406 California Illinois Group C Pennsylvania 1,780 Maryland Missouri 1,708 Louisiana 1,686 Oklahoma Group D 929 Kansas Group E Arizona South Dakota 720 586

Montana	386
Washington	377
Oregon	241
Idaho	158
Colorado	142
Group G	
Nebraska	166
Wisconsin	96
New Jersey	89
Central Canada	88
Wyoming	36

GROUP F

NATION'S BIG TEN IN Y.P.E.

Average for month of November

Average Weekly Attendance

	30 0
S. Mount Zion, Ga.	269
	261
	260
	238
	232
	214
	207
Riverside, Ga.	202
Lavonia, Ga.	188
·	

NATION'S BIG TEN IN SUNDAY SCHOOL

Average for month of November

Tremont Ave. (Greenville) S. C	463
Alabama City, Ala.	398
Whitwell, Tenn.	
N. Cleveland, Tenn.	373
Ft. Mill, S. C	363
Woodside Ave., S. C.	347
Dillon, S. C.	335
So. Park, Ala.	303
Riverside, Ga.	286

THE LARGEST HOME DEPARTMENTS

Cincinnati, Ohio2	,405
Mogadore, Ohio1	,364
Tucson, Ariz.	
Chicago Avenue, Ariz.	660
Eldorado, Ill.	556
Fountain Inn, S. C.	490
Columbus	450
Uhrichsville, Ohio	430
Marion, Ohio	219
Celina, Texas	217

STATES REPORTING HOME DEPARTMENTS

Ohio26	Oklahoma2
South Carolina20	Louisiana2
Tennessee16	Missouri2
Kansas10	Mississippi2
West Virginia 8	Iowa 2
Georgia 6	Virginia1
Texas5	Indiana 1
Arizona5	Maine1
Maryland3	North Dakota1
Alabama3	South Dakota1
Illinois 3	

NUMBER NEW Y.P.E.'s
ORGANIZED SINCE
ASSEMBLY

71

NUMBER NEW SUNDAY
SCHOOLS
ORGANIZED SINCE
ASSEMBLY

86

CHOOSE ANY TWO SELECTIONS

Join Pathway Book Club Today! Exciting New Offer!!

Below are listed recent selections of THE PATHWAY BOOK CLUB. You may choose any two of these selections—one as your FREE book for joining—one as your first club selection for which you will pay the regular price!

THE CHOICE, by Paul Sevier Minear

Described within the framework of this story is the nature of an early Christian group and the content of its faith. Price \$2.00.

THE WITNESS, by Olive Waldron Warner

This book presents in a new light the reactions of the people of Jerusalem to Gospel events and the influence of these events on the lives of the leading characters. Price \$2.50.

A LAND I WILL SHOW THEE, by Marian Schoolland

In the pages of this book a history is told and a faith is unfolded that shows forth a spirit of man and the faithfulness of God in Heaven. Price \$2.50.

UNINTERRUPTED SKY, by Paul Hutchens

The author has written with sympathy and understanding of those difficult problems that are the experience of many "happily married" couples. Price \$2.00.

I SHALL DWELL, by Ruby Evans Grimes

An entrancing novel on the majestic theme that was David, from shepherd to king. Price \$3.00.

HERE'S WHAT YOU DO . . .

Simply decide which two of the selections listed above you desire and list titles in blank below-one as your FREE book for joining—one as your first club selection—sign your name and within a few days these TWO wonderful books will be yours—plus FREE membership in the PATHWAY BOOK CLUB!

SEND IN THIS BLANK TODAY!

FREE MEMBERSHIP CARD

PATHWAY BOOK CLUB 922 Montgomery Avenue, Cleveland, Tennessee

Yes! I want to become a member of The PATH-WAY BOOK CLUB. I understand that if I so please, I may purchase as few as four books a year from the club, in each case paying regular price plus a few cents postage. I understand that with this first selection I shall receive the FREE book listed below and will receive a FREE book for every four selections after this first selection.

My FREE BookFill in title of book chosen from list above.
Fill in title of book chosen from list above.
My first Club selection
Fill in title of book chosen from list above.
Name
Address
City State

HEROES OF FAITH ON PIONEER TRAILS, by E. Myers Harrison

Dr. Harrison has done a remarkable work of discovering the central ideal and scriptural text which governed the life of the pioneer missionaries—David Brainerd, William Carey, Henry Martyn, Robert Morrison Adoniram Judson, John Williams, Robert Moffatt David Livingstone, Hudson Taylor, and John G. Paton Price \$2.25.

A FIGHT FOR PALESTINE, by Carl Armerding

An expository and devotional commentary on the Book of Joshua by an outstanding Bible teacher. Price \$1.75

YOUTH AT THE CROSSROADS, by Alda B. Harrison

The choice editorials and articles of Mrs. Alda B. Harrison, who is so well-known and loved throughout the Church of God.

FORTY YEARS IN THE AFRICAN BUSH, by Josephine Bulifant

A dramatic and entertaining book revealing the labors and sacrifices of those who serve Christ in the Dark Continent. Price \$2.00.

THE PATHWAY BOOK CLUB OFFERS NEW MEMBERS THESE BENEFITS

1. Free membership. No dues.

2. Free—one book for joining.

3. Free—one book for every four regular selections. after your first selection.

4. Free—subscription to "The Book Path," a monthly review of the forthcoming selection, and other valuable information about new Christian books.

You receive one free book with your membership and first selection. After that, you receive a free book with every fourth selection. You are obligated to make only four purchases a year. You may cancel your membership any time after making four selections.

HOW THE CLUB WILL OPERATE

Each month the four judges will make a selection from the very best Christian literature printed. This selection must meet the unanimous approval of the judges. Then the book will be reviewed and described in "The Book Path," which will be sent free to each member. The member will decide whether or not he desires the book. If so, you do NOTHING, it will come automatically. If you do NOT want the selection, you simply mail in the rejection slip that will be attached to "The Book Path." Each book you select will come to you at the regular cost, and must be paid for, plus a few cents for postage, within ten days. TWO BOOKS UNPAID FOR CANCELS YOUR MEM-BERSHIP, UNTIL THE BALANCE IS PAID.

PATHWAY BOOK CLUB, 922 Montgomery Avenue, Cleveland, Tennessee





"Thy

Word

. 1S

a

Light

Unto

My

Path"

Psalm 119:105

The King Eternal

JAMES MONTGOMERY

Hail to the Lord's Anointed. Great David's greater Son! Hail, in the time appointed. His reign on earth begun! He comes to break oppression. To set the captive free. To take away transgression, And rule in equity.

He comes with succour speedy To those who suffer wrong. To help the poor and needy. And bid the weak be strong. To give them songs for sighing, Their darkness turn to light Whose souls, condemned and dying, Were precious in His sight.

He shall come down like showers Upon the fruitful earth; And love, joy, hope, like flowers Spring in His path to birth. Before Him, on the mountains, Shall peace, the herald, go; And righteousness, in fountains, From hill to valley flow.

Kings shall fall down before Him. And gold and incense bring; All nations shall adore Him, His praise all people sing: For He shall have dominion O'er river, sea, and shore, Far as the eagle's pinion Or dove's light wing can soar.

For Him shall prayer unceasing And daily vows ascend; His kingdom still increasing, A Kingdom without end: The mountain dews shall nourish A seed in weakness sown, Whose fruit shall spread and flourish, And shake like Lebanon.

O'er every foe victorious, He on His throne shall rest, From age to age more glorious, All blessing and all-blest. The tide of time shall never His covenant remove: His Name shall stand for ever; That Name to us is Love.

COVER PICTURE

In spring earth takes new life unto herself. Trees bud and blaam and the sail musters its strength to send forth its crops taward another harvest.

DEDICATED TO THE CHURCH OF GOD YOUNG PEOPLES ENDEAVOR

J. D. BRIGHT Editor-in-Chief Church of God Publications CHARLES W. CONN Editor The LIGHTED PATHWAY

ALDA B. HARRISON Honorory Editor The LIGHTED PATHWAY

..... Mrs. Frank Holbrook 18

Earth's New Life

Vol. 22

MARCH, 1951

No. 3

CONTENTS

The Lamplighter		
What Easter Means		3
Features The Other Thief God's Anointed Prophet Sunday Easter Youth Services That Live Christ Revealed To Win Men's Minds	Alma Borah Geneva Carroll Edward M. Deems H. L. Chesser Margie M. Mixon Evelyn Blackstone Walden Moore	6 8 9 14 17 21
A Resurrection Study Easter Poems		27
Departments		
Happy Home Circle Lost FaithHelps for the Tempted and Tried		
About ShadowsPathway Pulpit:	Ted Stubbs	11
Thirsting for Life	James B. Reesor	12
Children's Page The Easter Lily Bible Lessons for Youth Services	Mrs. G. E. Fearson	19 22
Youth Work StatisticsThe World of Books	Lewis W. Willis	24 25
Variety		
Youth in the Spotlight: Ruth Hawkinson; Dona	ld Aultman	16

'hy Word is a Light Unto My Path'

What Is His Name? _____

Good Shepherd Program

Notional Youth Board Lewis J. Willis, Choirmon; Brody Dennis; Roy Hughes; L. E. Painter; Ralph E. Williams.

Contributors

Geneva Corroll; Edna Conn; Morgie M. Mixon; Mortin Miller; Avis Swiger; Manuel F. Campbell; M. M. Mortenson; LaVerne Selman; John E. Douglas, Jr.; Alice Pullin; D. B. Hatfield; Daniel Homner.

Subscription Rates

Single Subscription, per year . . . Rolls of 14

Published monthly at the Church of God Publishing House, Cleveland, Tennessee.

All materials intended for publication in The LIGHTED PATHWAY should be addressed to Charles W. Conn, Editor. All inquiries concerning subscriptions should be addressed to Bookkeeping Department, Church of God Publishing House, Cleveland, Tennessee.

ENTERED AS SECOND-CLASS MAIL MATTER AT POST OFFICE, CLEVELAND, TENNESSEE.



WHAT EASTER MEANS

FRIEND OF MINE who teaches the third grade was recently instructing her class concerning the significance of Easter. When she explained to her young pupils how Christ had been raised from the dead, one of her young charges exclaimed, "Gee, it's just like magic!" His exclamation reflected the sad plight of the modern mind, for to him the greatest event the world has ever known was but another work of magic. This lad was born and reared in an era when the true supernatural is scorned and hynotism, ocultism, and various psychic phenomena are emphasized. To him the resurrection of Christ was merely magic.

We pity the poor children whose training allows such a gross misconception of such a significant event, but many of their elders are in little better state. Man has wearied himself to explain away the resurrection of Christ. Unbelievers of assorted ranks and stations have attacked the resurrection without mercy. Theories abound that endeavor either to brand the resurrection story as a lie or to reduce it to harmless and meaningless supposition or belief.

To some, the Easter story is nothing short of fraud. They believe that Christ died and was buried as stated in the Bible, but that His disciples stole His body away and hid it some place beside Joseph's tomb. This theory brands the disciples of Christ as liars, and hypocrites whose dishonesty is unparalleled in history. This is such a ridiculous claim that there is no need of commenting on it here. Unwittingly the proponents of this theory make a backhanded stab at the Roman army by claiming that the very thing the Roman army applied itself to prevent, and the Jews feared would happen, actually did happen (Matthew 27:62-66).

Others see in the resurrection story an *innocent mistake*. They propose that when the bereaved women rushed to the tomb (Matthew 28:1-6) they went to the wrong tomb. A young gardener sitting at the tomb recognized them as followers of Jesus and explained to them, "He is not here," and offered to lead them to the proper tomb, "Come, see the place where the Lord lay." The distraught women's imaginations did the rest. They hastened away believing that the young man was surely an angel and that he meant Christ had been resurrected. This feeble attempt to explain away the resurrection is at a loss to explain how Christ appeared to His disciples

time and again after His resurrection. Certainly they did not all imagine that they saw Jesus.

A third attempt to refute the Easter story is called the *swoon theory*. According to this theory Christ never actually died on the cross, but merely swooned or fainted. When He was placed in the tomb by His disciples who believed He was dead, He was revived by the cool air of the tomb and came out again. Those who carefully read the Bible, however, will note that Christ did not come forth in a weakened, half-conscious manner, but He burst forth in vigor and strength and triumph. The resurrected Christ was no weak and wounded Man, as He certainly would have been if He had simply revived from a faint.

OTHERS have tried to explain away the resurrection by saying that the appearances of Christ after His crucifixion were merely *visions*, which the people had of Him because their minds were so grieved and their thoughts were so consistently on Him. In their grief they imagined they saw Him so strongly that they considered it to be true. Some contend that Christ was never actually buried, but that His disciples took Him from the cross and revived Him before He actually died. Many go so far as to say that the Easter story is nothing more than a *myth*, that the disciples deliberately made up the story of His resurrection.

To thousands of modernistic churchmen the Easter story is a *misinterpretation of the facts*. To them, Christ never intended when He spoke of His resurrection to imply that He would be raised up in His body, but only in spirit. The resurrection then was a spiritual event, and not a physical one. After the resurrection of His spirit He appeared to His disciples and talked to them in an image form. Christ Himself refuted this *television theory* in John 20:27 and Luke 24:39.

Easter to the school boy was only a work of magic; to some, an overt fraud; to others, simply a delusion; and to many an unfortunate misinterpretation of the words of Christ. To most of us, however, it is something vastly greater than anything common among men, like magic—an event not easily dismissed by some absurd and evil theory.

HAT does Easter mean to the child of God? It means, first of all, that the prophecies of Christ concerning His crucifixion and resurrection were true (John 2:19-22). If Christ was accurate in predicting His own resurrection, or if He was mighty enough to fulfill His prediction, then is He proved to be all that He claimed to be. By the sign of His resurrection we know that He is in truth the Son of God, the Son of David, the Light of the World, the Good Shepherd, the True Vine, and all the other wonderful things He stated Himself to be.

The resurrection of Christ means that He is alive to-day—not in a nebulous, image form but as vigorously and majestically alive as He was when He abode on earth (Revelation 1:18). Christ not only lives today, but He has taken His place at the right hand of God where He serves as our Mediator and Intercessor (Colossians 3:1; Ephesians 1:20; Romans 8:34; Hebrews 12:24; 1 John 2:1, 2). Being an Intercessor or Mediator means simply that Christ stands between God and us to speak to God in our behalf and to us in God's behalf. Not only is He alive, but

(Continued on page 26)

The Other Thief

By ALMA BORAH

The "other thief" was Simeon, who refused to deny Christ, even when to do so would have freed him—and on the cross Christ forgave his sins.

IMEON WAS TROUBLED. Why did the priests, who had so much property, insist that he over-charge the people, among them the very poor, who came to worship in the Temple at Jerusalem? The priests sent him out to buy animals for sacrifice at very low prices; and when the farmers insisted that they have more for the animals, he was to remind them for the animals, he was to remind them that if they loved Jehovah they would sell their animals at the very lowest prices so all the people could afford to buy and worship Jehovah in the Temple. But when he brought the animals into the outer court of the Temple for sale, he must place a very high price upon them, and when worshippers objected to the price they must pay for their sacrifice, he was to ask them if Jehovah was a cheap God ask them if Jehovah was a cheap God and to remind them of the costly sac-rifices the heathen offered to their

Simeon did not like this, but he was paid fairly well for his work, and he had a wife and daughter whom he loved, and he desired every comfort for them that he could procure; so he continued in the service of the priests. He had lost faith in the sanc-tity of priesthood and often wondered what good such worship at the Temple did when it served to fill the pockets of those evil men.

One evening he told Lydia, his wife, about the unjustness that day of Annas, one of the high priests, whom

Simeon had begun to loathe.

Lydia, who had always been a devout worshiper at the Temple and who held the priests in reverence be-cause she believed they were ordained of Jehovah, was astonished and alarmed at the things Simeon told her. She recalled how she had consulted Annas as to the best sacrifice she could offer for Zilpha, their only child, when she became so very ill and all medical aid had failed.

Zilpha had been such a happy, active, beautiful child, filling their life with joy; and now when she lay with helpless little legs that could no longer

run and play, no sacrifice was too great to offer Jehovah for her recovery. Annas had advised Lydia to offer the most expensive sacrifice she could procure, and she had done so. Now she realized that Annas was probably thinking of his own gain.

The once gay, dancing child now was quiet, patient, and thoughtful, listening intently to her mother's

stories of their ancestors. She loved most to hear of David who was anointed to become king when he was just a simple shepherd boy. How he killed a lion and a wicked giant with his only slingshot, and of his wonder-fully wise and rich son, King Solomon; and how Solomon chose wisdom rather than great riches and honor and received them all. And how Solomon had planned and built the great beautiful Temple which had once been the glory of all Israel.

ONE evening as Zilpha lay on the cushions on the floor, her father came home, carrying a bundle that was rolled and tied with a long piece of goat thong. This he deposit-ed on a bench and, taking his little daughter in his arms, hugging her close, he asked "How has my little jewel been today?" Zilpha put her frail little arms about her father's neck and hugged him in return only

neck and hugged him in return only smiling in answer.

Simeon's heart was aching because now, instead of skipping to meet him with her face all aglow, this treasured child lay helpless and smiled a patient, pathetic understanding smile in response to his solicitation.

Putting Zilpha down on the cushions, Simeon picked up the roll he had placed on the bench and said, "I have something for our Zilpha here." He untied the leather thong that held it and unrolled a beautiful thick rug.

that held it and unrolled a beautiful thick rug.

Zilpha's eyes lighted with admiration, and Lydia exclaimed, "Oh how beautiful! Where did you get it?"

"I got it for Zilpha to sit upon," said Simeon simply. "It is indeed a choice rug, the best that was brought in the caravan."

"Can we afford such an expensive rug?" asked Lydia.

"We can as long as I work for Annas," said Simeon with a sly twinkle in his eyes.

in his eyes.

"But he doesn't pay you such a very high wage, does he, Simeon?"

"I'll explain to you later," he told his wife as he spread the rug upon the floor and held Zilpha while her mother arranged the cushions upon it.

HEN, placing the child carefully upon the rug and sitting upon the bench, Simeon told Lydia and Zilpha of his last trip to one of Annas'

farms and of a strange prophet who was teaching crowds of people on the banks of the Jordan River.

"He is called John the Baptist," said Simeon. "He wears a garment woven out of camel's hair. They say he came out of the wilderness where he had out of the wilderness where he had been living on locusts and wild honey. He is a strong looking man with flashing eyes, and he is teaching something new—that instead of offering burnt offerings, we are to repent of our sins, live good lives, and be baptized as a symbol that God has taken our sins all away. He said a greater prophet than he was to come. Many people are being baptized by him.

"One day a fine looking man about thirty years of age, I should think, came and wanted to be baptized. John came and wanted to be baptized. John the Baptist did not want to do it for this man. He said, 'I ought to be baptized by you,' but the young man insisted, and so John went down into the the river with him. There were many people watching, and as the two men came up out of the water, a voice seemed to speak from the clouds as plainly as anyone ever spoke. It said, 'This is my beloved Son in whom I am well pleased. Hear ye Him.' And while that voice was speaking, a dove that looked like a shining light, descended upon this young man's head.

"We did not know what it all meant, but we thought perhaps this man was

but we thought perhaps this man was the great prophet John the Baptist had told the people about."

SOME months later, Simeon came home again from a trip of buying animals for sacrifice at the Temple, with wonderful tales of that unusual young man whom he had seen

baptized.

He was preaching repentence as John had, but He was also doing more. He was healing sick people and blind and lame people. Thousands were following Him wherever He want Some lowing Him wherever He went. Some followed to witness all the miracles He followed to witness all the miracles He did while others thronged Him to hear His wonderful words of life as He taught them how to live so they could be truly happy. One man who was there and ate of the repast, told Simeon how this young prophet fed five thousand people from a basket containing only a few small loaves and fishes, after they had followed him so far there was no place to buy anything to eat, and all were hungry.

far there was no place to buy anything to eat, and all were hungry.

Taking Zilpha in his arms Simeon explained, "Perhaps our little daughter can be healed. If only we can find where He is and get through the throng to this great man.

"They say He is the son of a carpenter by the name of Joseph and that his home is in Nazareth, and that He was also a carpenter before He was baptized. They call Him Jesus. No one knows where He gets such great power, but He surely does wonderful things, and He teaches in the synagogue as one having authority. In Galilee, He cured a man who was a lunatic, and He healed Simon's wife's mother who was very sick of a dreadful fever. was very sick of a dreadful fever.
"Some of the Pharisees and doctors

of the law and priests are going out to hear Him and see what He does. His teachings and the crowds that

follow Him are beginning to hurt the business in the Temple. We are not selling so much sacrifice, and there are not so many people there to worship. I think the priests and doctors of the law and Pharisees are worried about this new doctrine. They say He does not say one word about offering burnt offerings. In the synagogues He reads the books of the prophets as well as any of the doctors of the law, and He explains them better than they were ever explained before. Everyone wonders where He got His learning. They say the doctors of the law and the Eberiseas and the Physicas and the Physicas and the Physicas and the second transfer than Him on any guesties. Pharisees can't trap Him on any question they ask Him.

"A fisherman told me of Simon Peter and his partner fishing all night and catching no fish. The next day Jesus sat in their boat and taught the people on the shore. After He had finished, He told the men to launch out and let down their nets. They told Him they had fished all night and caught nothing, but they would let down the nets again. This time they caught a great multitude of fish.

"People are talking about this man everywhere. He is the chief subject of conversation. They tell of a leper, coming to Jesus and asking to be healed. Jesus touched the leper, and immediately the man was made whole. Great crowds are following Him, and all who ask for healing are made well. They say He even forgives people's sins. The priests are saying, 'Who but God can forgive sin?'"

LATER when Lydia ques-LATER when Lydia questioned Simeon about the rug, he said, 'I paid for that rug out of some of the money I collected for Annas. If He can rob the poor people as he does, I am justified in taking this from him. An eye for an eye.' You know the law, Lydia."

"What if he should find out what you are doing?" asked his wife unasily.

"Oh, but he won't find out. He has no way of knowing how much I collect

no way of knowing how much I collect for him. I can deceive him as he de-ceives the worshipers, and I intend to continue doing it as long as he is so unjust. I am his most trusted steward. You know how I was in line for the priesthood and Annas has kept ne from receiving an appointment because he is such a jealous, scheming, priest, that he wants no capable person to rise to his position. He feared me; so he sought to keep me his friend by appointing me his chief steward."

"Oh, Simeon, I am so afraid for

"Have no fear," said Simeon. "I shall take care that he never knows more than I want him to know."

AFTER Simeon had gone to the Temple one morning, he returned home and told Lydia to make ready quickly to take Zilpha and go with him as he was going to one of Annas' farms in the locality of Bethel near where Jesus was teaching and

nealing.
Little Zilpha's heart beat fast in anticipation as did her mother's.



Simeon bowed his head and was taken to prison.

Soon they were on their way. After Simeon had attended the business at the farm, they traveled on, and about noon they came upon a multitude of people, listening to Jesus' teaching.

Taking Zilpha in his arms, Simeon made his way through the throng while Lydia, holding to his garment, followed closely. Simeon, being strong and having a commanding manner, said to those who pressed closely, "Stand aside. Let me get this crippled child to the Healer." Thus the people gave way enough to let him and Lydia pass through.

When they were near enough to

When they were near enough to hear, they saw many people with little children bringing them to the Great Teacher for a blessing. The disciples were trying to turn the parents back so He could go on teaching the people, but Jesus said, "Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of

to this Man, and holding Zilpha out to Him said, "Good Master, won't you please heal my child so she can walk again?"

Taking Zilpha in his arms, Jesus sat her upon His lap, and placing his hand upon her head, He said, "Blessed art thou, little one, and thou shalt be a blessing to many." Then He stood her on the ground, and she walked joyous-ly to her father's outstretched arms.

Lydia pressed forward, and sinking upon her knees, she kissed the hem of Jesus' garment in admiration as tears of joy flowed down her cheeks. She felt a great rush of praise and thanks-giving to God filling her heart and mind as she knelt there.

Simeon's eyes were full of joy as he offered Jesus money, but the Great

Teacher, smiling, said, "Give it to the

The three remained among the throng drinking in every word the Saviour uttered till they were gradually crowded back by others, bringing people to be healed. When they were so far back, they could no longer hear Him, a man who had seen Simeon enter, carrying Zilpha, asked him about the child, and Simeon showed him how Zilpha could now walk as well as ever. The child's face was aglow with rapture.

The man told Simeon he had seen many cases of healing by Jesus. Lepers had been healed, and he had heard that Jesus had even raised people from

the dead.

As they reached the edge of the throng, Simeon saw some of the Pharisees from the Temple at Jerusalem, who recognized him and noted that his child was now walking. One of them stopped Simeon and asked. "When did your child begin to walk?" Simeon answered, "Just a litation of the stopped Simeon and asked. the while ago. Jesus the Messiah healed her, and we are so happy!" The Phari-see frowned and said, "What will An-nas say to this?"

"He can't say aught against it," replied Simeon. "We offered costly sac-

rifices at the Temple, but it did no good."

"No good will come of this," warned the Pharisee, frowning still more upon Simeon as he turned to the priest, Joel, whom Annas had sent as a spy to ascertain all he could of Jesus' teachings and miracles.

Lydia looked worried, but Simeon

(Continued on page 21)

GOD'S Anointed Prophet

HE HISTORY of the great prophet Elijah is introduced very abruptly, and his origin is en-veloped in perfect obscurity. We are told that he was a Tishbite, and Calmet tells us that Tishbeh is a city beyond Jordan, in the tribe of Gad, and in the land of Gilead. Who his father was or from what tribe he sprang is not intimated. Of greatest importance, he was God's prophet in a dark day of crisis when true religion was practically driven from the earth.

Elijah had long thick hair and beard. His clothing was made of skin, or of coarse camel's hair and a "mantle" or cape of sheepskin. He was a sturdy, virile, daring man with flaming indignation and consuming zeal. His strong constitution, his austere spirit, and his courageous nature set him forth as a man of the strong constitution. mystery and romance. He lived in the wilderness and spent many hours in communion with God. He was a man of real faith in God, and James tells us, "The effectual fervent prayer of a righteous man availeth much." James also says, "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months." There was some reason to apprehend that because Elijah was translated therefore he was more than human and if so, his example could be no pattern for us. St. James wished to excite men to pray, expecting the Divine interference whenever that should be necessary, so he tells us that Elijah was a man like ourselves, of the same constitution, liable to the same accidents, and needed the same supports. Then he went on to tell what happened when this man of God prayed earnestly, and suggests that God will do the same for us.

HE reason why Elijah prayed that God would not send rain was because of the wickedness of Israel. There were many wicked kings who ruled in the land, but Ahab seems to have been the most wicked of them all. However, his wife Jezebel was responsible for much of the wickedness committed. She was the daughter of the king of Zidon, and when she became the wife of Ahab, she influenced her husband to introduce the worship of Baal and Asherah, which was far more wicked than even the worship of the golden calves at Bethel and Dan.

After Elijah had prayed that God would not send rain, he said to Ahab, "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but accord-

ing to my word," 1 Kings 17:1b. Then the prophet went away as suddenly as he had come. God directed him to hide himself in the wilderness by the brook Cherith which flows down from the mountains into the River Jordan. There the prophet drank of the water in the brook, and the ravens brought him food, both bread and flesh in the morning and also in the evening. Elijah stayed by that brook until it became dry, then the Lord told him to go to Zarephath, a town belonging to Sidon, and stay with a widow who would take care of him. In obedience to God he went immediately to the city of Zarephath. There, beside the gate of the city, he saw a woman, dressed as a widow, picking up sticks.

OW troubled the poor woman appeared when Elijah walked up to her gate and asked for a drink of water, adding, "I pray you, bring me a morsel of bread in thine hand." All the food she had in the house was a handful of meal and a little oil in a cruse, and she was gathering sticks to cook the bread for herself and for her son, and she probably thought this would be the last food they would ever eat. But to take what little she had and give to a stranger, of whom she knew nothing was a test of real faith.

Elijah insisted that she go ahead and do as she had planned, but first bake a little cake for him. Then he added, "For thus saith the Lord God of Israel, the barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord send-

eth rain upon the earth."

Believing Elijah's words, the woman took from her barrel the meal and from the bottle the oil. She made a little cake for the prophet, and then found enough left for herself and for her son. After that, meal was always found in the barrel and oil in the bottle to sustain the prophet, the widow, and her son as long as it was needed. What a bulwark for her faith!

When the widow's son took sick and died a little later, Elijah carried him up to his room and after praying to God, he stretched himself upon the child three times and prayed, "O Lord God, I pray thee, let this child's soul come into him again." God heard Elijah's prayer and the life of the boy was restored. This convinced the mother that surely this man was a prophet of God.

years of drought, King Ahab sent men to search everywhere for Elijah, and he asked the kings of the nations around to look for him in their countries. Since the prophet had predicted that there should be no rain, Ahab thought he might persuade him to call for rain. However, their search was in vain, for they could not find Elijah.

One day Ahab said to his chief servant Obadiah, "Let us go through all the land, you go one way, and I will go another, and look for running streams and fountains of water. Perhaps we can find some water, enough to save a part of the horses and mules, so that we may not lose them all."

Obadiah was a man who feared God. Sometime during the famine when the queen said that all the prophets of the Lord should be killed, Obadiah hid a hundred of them in two caves, fifty in each cave, and gave them food

and water.

As Obadiah was going through his part of the country looking for water, suddenly Elijah met him. Obadiah suddenly Elijan met him. Obadian knew the prophet and fell on his face before him, saying, "Is this my lord Elijah?" I am sure he was greatly surprised to see the prophet. Elijah said to him, "Go, tell thy lord, Behold, Elijah is here." Obadiah was fearful the death of the transport of the said that the to do that. He supposed that the Spirit of the Lord had carried the prophet to some strange country during the three years and a half of the drought; and as he had reason to think that Ahab would slay Elijah if he found him, and that the God of the prophet would not suffer his servant to fall into such murderous hands, he took for granted that as soon as he should come into danger, soon as he should come more danger, so soon would the Spirit of the Lord carry him away, or direct him to some hiding place. Then when Ahab failed to find the prophet, he would have Obadiah slain. After expressing his fears. Obadiah assured Elijah of his fears, Obadiah assured Elijah of his great faith in God and His prophet and asked if he had not heard how he hid a hundred of the Lord's prophets, when Jezebel ordered them to be killed. However, when Elijah assured Obadiah that he would stay there and wait for King Ahab, Obadiah went and told his master.

There isn't any doubt that Ahab thrilled to see Elijah, but at the same time he accused him of bringing all the trouble upon Israel, so the prophet requested that all the prophets and people of Israel be gathered at Mount

Carmel.

HEN all had gathered at the appointed place, Elijah came to them and asked "How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him." Then he directed that two bullocks be chosen for sacrifice.
He would offer one and the prophets of Baal should offer the other. Each was to call upon his God, and the God who answered by fire would be chosen as the real God. When all the people agreed to this plan, Elijah told the prophets of Baal to offer their sacrifice first. They were instructed to place the sacrifice on the altar, but not to place fire under it, as was the custom, then call upon the name of their god. The offering was

placed on the altar and the prophets of Baal stood around the altar and ried aloud from morn until noon, to Baal, hear us!" but there was no answer. After a time the worshippers of Baal became furious. They eaped and danced around the altar. Then they cut themselves with swords and lances until the blood gushed out upon them. Elijah only laughed at hem and said, "Cry aloud; for he is a god; either he is talking, or he is bursuing, or he is on a journey, or peradventure he sleepeth, and must be awakened."

All their efforts were in vain, for he middle of the afternoon came and there was no answer. The altar stood with its offering, but no fire ame upon it. Then Elijah said to all he people, "Come near to me." As he people drew near, he began to epair the altar which had been broken down. The prophet took twelve tones, corresponding to the number of sons of Jacob. With these stones he built an altar in honour of the ord, making a trench round the altar about the space of eighteen undred square yards. He then arranged the wood, chopped up the fullock, and laid the pieces on the wood, after which he instructed that welve barrels of water be poured on he sacrifice. The offering, the wood, and the altar were soaked through and through, and the trench was illed with water.

Then in the sight of all the people, Elijah drew near, and stood all alone before the altar, and prayed to God. The Lord answered his prayer for ire fell from heaven and burned up he offering and the wood and the stones and the dust, and licked up he water that was in the trench. When the people saw this, they fell in their faces and cried, "The Lord, he is God!" After that Elijah commanded that all the prophets of Baal should be dilled, and it seems that Ahab agreed with him. When the prophet of God trayed for rain, the Lord heard his prayer, and as soon as a cloud appeared in the sky as large as a man's and, he sent his servant to tell hab to prepare his chariot and start for home, lest the rain stop him. In a very short time the sky grew black with clouds, the wind blew and neavy rain fell. Surely everyone in the land of Israel should have believed in the true God by this time!

AFTER the event at Mount Carmel, Ahab told his wife Jezebel about Elijah having all the false prophets killed. It seemed that he king really believed in Elijah by his time, and perhaps he had no evil purpose against the prophet. But f the king did believe in the prophet, nis wife certainly did not. As soon as Elijah learned of her plans to have nim killed, he decided to flee to a place of safety. If God's prophet had entertained the thought that the niracle of Mount Carmel would be the means of effecting the conversion of the whole court and of the country, ne was greatly mistaken. No wonder



he became so discouraged! As he sat under the juniper tree out in the wilderness from Beer-sheba, he told the Lord that he had lived long enough, and there wasn't any more he could do for his people. But the Lord instructed an angel to carry bread and water to His prophet. At two different times Elijah was aroused from sleep by the angel and told to eat the food prepared for him. Then he went in the strength of this food for forty days and forty nights. Finally he reached Mount Horeb where he camped. Some think that Elijah lodged in the same cave where God put Moses in order that He might show him His glory. While in this cave God asked, "What doest thou here, Elijah?" To this the prophet answered, "I have been very jealous for the Lord of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away."

HE Lord instructed Elijah to go out and stand upon the mountain before the Lord. While he was standing at the appointed place, a strong wind swept by and tore the mountains apart and broke the rocks in pieces; but the Lord was not in the wind. Then came an earthquake, shaking the mountains; but the Lord was not in the earthquake a fire passed by; but the Lord was not in the fire. And after the fire there was silence and stillness, and Elijah heard a low, quiet voice which he knew was

the voice of the Lord. In respect to the Lord, Elijah wrapped his head in his mantle.

The Lord informed His prophet that his work was not completed. There was yet work for Elijah to do. The Lord said, "Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria. And Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room." At the same time the Lord informed Elijah that he wasn't alone, for God had seven thousand in Israel, who had not bowed unto Baal.

HEN Elijah's work was about completed, it appears that God revealed to him that he should be translated into heaven. Not only was it revealed to Elijah, but also to Elisha, and to the schools of the prophets, both at Bethel and Jericho, so that they were all expecting this solemn event. Therefore Elisha would not leave Elijah for anything and because of this he was privileged to see him ascend to heaven in a chariot of fire, but the best of it all was that Elisha received a double portion of the Spirit of God which Elijah had possessed.

In some strange way Elijah has taken his place in the literature of the world and in men's thoughts as a very remarkable character. In the New Testament we find more reference to him than any other prophet of Truly he was an anointed prophet of God and the Lord was well pleased with his work on earth.

JUNDAY

EDWARD M. DEEMS The Resurrection of Christ changed the day of worship from the seventh day of the week to the first. Sunday has therefore become a weekly commemoration of the greatest event the world has ever known.

UNDAY is "the first day of the week observed by Christians in honor of the resurrection of Christ, as a day of rest from secular occupations and devoted to the worship of God; the Lord's day; the Christian Sabbath."—The Standard Dictionary.

The Old Testament Sabbath and the New Testament Sunday or Lord's day, being essentially the same, the history of the day dates from the creation of man. In Genesis 2:1-3, we read: "Thus the heavens and the earth were finished and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." Many scholars find a reference to Sabbath observance in Genesis 4:3, "And in process of time (literally, at the end of days) it came to pass that Cain brought of the fruit of the ground an offering unto the Lord." Many also find a reference to the Sabbath in the account of the flood, wherein we are told that Noah twice sent out the dove to seek dry land on the seventh day. (Genesis 8:6-12.) The sixteenth chapter of Exodus (Exodus 16:5, 22, 23), distinctly shows Sabbath observance in connection with the gathering of the manna, before the moral law was given at Mt. Sinai. The fourth commandment, in the Decalogue, is devoted to reminding men that after six days of work the next, the seventh day, must be devoted to rest and to God. In subsequent Old Testament history and prophecy the Sabbath is not referred to very frequently but often enough to show its continuity of obligation and observance. (1 Chronicles 9:24; Nehemiah 8:15-21; Ezekiel 40:1; Isaiah 41:2; Amos 8:5.)

HEN Christ came, He found the Sabbath covered with the barnacles of tradition and man-made regulations, many of which were as absurd as they were burdensome. These He removed with unsparing hand. He claimed that "The Son of man is Lord also of the Sabbath." (Mark 2:28.) He observed it carefully as He did all the moral and ceremonial laws of the Old Testament Church. Faithfully He attended the services of the temple and of the synagogue. The apostles also honored the Sabbath.

Since our Lord's resurrection, the day of the week on which the Sabbath (Heb. Shabath, rest from labor) has been observed has been changed by almost all Christians from Saturday to Sunday. In the apostolic age of the Church, both Saturday and Sunday were observed by Christians, out of consideration of the conscience of the Jewish converts; but gradually the observance of Saturday became almost obsolete. A small fraction of Christians, however, seem all along conscientiously to have believed that

God means that Saturday only is the true Sabbath. In our day, the Seventh Day Adventists are the principal, but not the only denomination of Christians adhering to the Jewish Sabbath, or Saturday.

THE author of Eight Studies of the Lord's Day thus summarizes the facts and events which led to te transition of the observance of Sabbath from Saturday to Sunday, from the seventh day of the week to the first day:

"In the various books of the New Testament, a number of passages refer to the meetings of Christians, but only a portion of them connect these meetings explicitly with the Lord's Day. It would seem as if the Divine Inspirer of the Scriptures had permitted only these glimpses to appear in this part of the Sacred Canon, in order that at the proper time men might see that while the day might in them be traced to a distinct source, the true conception of its character was to be drawn from a larger view. These glimpses are sufficient, but no more than sufficient. They present before us the first week of the new era, showing how our Lord emphasized the first day of the week, not only by His resurrection and His visits to His disciples, but also by His abstention from them until the next first day. Then the seventh return of the first day is presented showing by visible manifestation the entry of the Divine Being upon a new discipline of mankind through the Church. Then, after about twenty years, a view is presented of a European Church holding its regular assemblies on the first day of the week, and, by apostolic directions, regularly gathering the alms of its members on that day. After perhaps another year, there is a view of a Church in Asia Minor likewise assembling regularly on the first day of the week for preaching and the Eucharistic Supper; while an apostle, whose tardy vessel brought him into their harbor just too late for one of these meetings, tarried a week, though pressed for time, in order to attend the next. (Acts 20:16.)

"Five and twenty years, perhaps later, a scene appears in whose foreground is an aged apostle, the last survivor of the original college, refreshing his solitude at Patmos by lofty communings with Heaven on the Lord's Day. In the distance is a circle

Easter

H. L. CHESSER, General Overseer

Only one place in the Bible do we find the word Easter. Yet it is celebrated and regarded as the greatest feast in the Christian Church, since it commemorates the most important event in the life of Christ.

In Acts 12:4 we find the word Easter. but there seems to be no trace of Easter celebration in the New Testament, though some would see an intimation of it in 1 Corinthians 5:7. The Jewish Christians in the early Church continued to celebrate the passover, regarding Christ as the true Paschal Lamb and this naturally passed over into a commemoration of the death and resurrection of our Lord, or an Easter Feast. Differences arose as to the time of the Easter celebration, the Jewish Christians fixing it at the time of the passover feast which was regulated by the paschal moon. Then to follow this reckoning it began on the evening of the 14th day of the moon of the month of Nisan, without regard to the day of the week, while the Gentile Christians identified it with the 1st day of the week, which is the Sunday of the Resurrection, irrespective of the day of the month. This latter practice prevailed in the Church, but differences arose as to the proper Sunday for the Easter celebration which caused long and bitter controversies. The rule was finally adopted in the 7th century to celebrate Easter on the Sunday following the 14th day of the calendar moon which comes on or after the vernal Equinox which was fixed for March 21. Some kept Easter as late as April 25. Hence Easter varies as to what Sunday.

The all important fact is what we are celebrating and not when we are celebrating. The powers of hell apparently had triumphed in the death of the Son of God, but the chains of death could not Him hold: His resurrection was of God, because it had been foretold. The most triumphant day or occasion of all history, that gives us faith, liberty, victory, power, and blessings is the day our Lord arose from the grave, fulfilling prophecy, leading captivity captive and giving gifts unto men. If people knew the exact day of His resurrection, and the exact place, some would be prone to worship the day and place, not realizing the reality of the resurrection and its effect upon individual soul and spirit. So it is the occasion which we celebrate in honor of Him who died, rose again, and now lives, that enables us to live victorious. He is the Christ of Calvary, the Christ of God, the Christ of victory, the Christ triumphant.

of churches to whom the divine messages and the Apocalypse are being transmitted, who also have learned the expressiveness of this short title for the first day of the week, and understand the appropriateness to the Lord's Day of peculiar religious privileges and enjoyments in the special and spiritual worship of the Lord.

"Within the next half century, Pliny and Justin—heathen and Christian, persecutor and martyr—wrote, with many others, their testimony to the observance of the Lord's Day by Christians in general,—and the secular history of the day begins."

OF all holy days none is more worthy of the epithet than the Sabbath. Its antiquity, its rest for body, mind, and spirit, its worship of

God and study of His word and works, the great events of which it reminds us, God's resting after creating the universe and man, and Christ's resurrection from the dead, with all the significance of that august event, combine to make it the sweetest and holiest of all the holy days.

Longfellow says, "Sunday is the golden clasp that bind together the volume of the week."

Make the Lord's day the market for thy soul; let the whole day be spent in prayer, repetitions or meditations. Lay aside the affairs of the other parts of the week; let the sermon thou hast heard be converted into prayer. Shall God allow thee six days, and wilt thou not afford Him one?—John Bunyan.—from the book Holy Days and Holidays.

A world without a Sabbath would be like a man without a smile, like a summer without flowers, and like a homestead without a garden. It is the joyous day of the whole week.—H. W. Beecher.

The Sunday is the core of our civilization, dedicated to thought and reverance.—It invites to the noblest solitude and to the noblest society.—

Emerson.

To say nothing of the divine law, on mere worldly grounds it is plain that nothing is more conducive to the health, intelligence, comfort, and independence of the working classes, and to our prosperity as a people, than our Christian American Sabbath.—Tryon Edwards.

HAPPY HOME CIRCLE



Canducted by ALDA B. HARRISON

HOME IS WHERE THERE'S ONE TO LOVE US

Charles Swain

Home's not merely four square walls, Though with pictures hung and gilded;

Home is where affection calls, Filled with shrines the heart hath builded!

Home!—go watch the faithful dove, Sailing 'neath the heaven above us; Home is where there's one to love! Home is where there's one to love us!

Home's not merely roof and room-It needs something to endear it; Home is where the heart can bloom, Where there's one kind lip to cheer it!

What is home with none to meet, None to welcome, none to greet us? Home is sweet—and only sweet— Where there's one we love to meet

LOST FAITH

us!

Margaret Gaines

H! HOW TENDER HE LOOKS! How utterly innocent and dependent the child is lying there asleep! These are some of the expressions that we hear when a young baby is being admired. When he came to earth, he sensed the strange insecurity and uncertainty of the new life he had just embarked upon, and he announced his arrival with a wail of despair. This baby is the very incarnation of pure virgin faith. The cry is hushed in the quietness of his mother's arms. He feels that all is well, so he trusts his parent's care and knows that all he needs will be provided. Yes, faith is a natural attribute of God which is given to all men liberally at birth.

W HY does this faith not continue throughout life? It may if it were nourished and developed, but more often it is molested and de-stroyed. Faith is molested in the home when Dad and Mother let worldly pleasure deny them the privilege of keeping their promise to their child who was expecting a ride in the car. Faith again is molested when Mother's chores take all her time and she sends the children to bed disappointed be-

cause she failed to tell them bed-time stories. Faith is shaken when home is a symbol of misunderstanding and disrespect rather than a family unit bound together by love. Faith and confidence in parents is almost destroyed when the parents, whom the children have utmost confidence in, find fault, ridicule, and scandalize so called friends whom they treated with respect to their face. As children of God, how lost we would feel if God should fail us! Many times our desires are insignificant to God, but they mean very much to us. This is true in the life of the child. Bedtime stories, broken promises, and lack of home unity mean very much to the child. Because the child's faith in the home has been destroyed, he is not able to stand the strain when the school and friends try his faith. The innocent, dependent baby has grown up wondering if he may trust anyone, if anyone may trust him. No wonder we are afraid that Christ will find a faithless generation unless He hastens His coming.

Faith is destroyed and all that remains is a skeptical world in which the inhabitants fence in their homes, live to themselves, for themselves, their chief interest being their own gain. They trust no one, not even their own kindred. They and millions like them make up nations which distrust one another, plot against one another, and go to war one with another. When the actual fighting is ended and the diplomats assemble around a table to draw up a document of peace, they realize that their hearts are filled with hatred, bitterness, and distrust. They represent a people with much the same heart. How little worth is the so called document of peace!

A girl with considerable ability was born and reared in a family which misunderstood and disrespected one another. Before she could express herself in words, she had already learned that there was a tense insecurity in the family group. To this distress was added broken promises in childhood, gross misunderstanding in her adolescent years, and distrust when she was grown. She wasn't trusted to carry on a normal, youthful life, dating the fellows and inviting friends to her home. Nor was she privileged to make plans for herself. Often she was accused falsely or she was unfavorably compared with others of her age group. With this frustrating home life, she was not equipped to bear the strain of the world when she was away from home She grew up wondering if she could be trusted or if anyone could be trusted. Then she began to live a wreckless, careless life which led to despair and loneliness. Although she had been a Christian as a child, she grew up to be an agnostic practically.

She was cruelly offended by parents who wanted to do their best by her. Oh, it is indeed better to have a millstone tied to your neck and be cast into the sea than to destroy innocent faith and offend the little ones.

PARENTS, while your children are still small or even if they are fast becoming adults, fan the cinders of their dying faith into a brilliant flame. Try to establish an understanding home. Guard the faith of your children and you will reap great results. Our churches will have more young people in the services, our homes will be blessed rather than disgraced by their lives, and we will have the opportunity of witnessing the resurrection of lost faith.

We are on a world-wide search for faith, that pearl of great price which each of us has helped to destroy. Where may it be found? Faith has been murdered, but the mere fact that innocent babes are still born proves that faith seeks to rise again. Faith is hidden in the hearts of the next unborn generation. May parents, who have learned to understand others better, nourish this virgin faith and provide a good environment for it. Nations will be better because the communities, and the homes, that unbroken circle of God's divine love, have become more unified and possess more confidence in one another. May we be granted the privilege of witnessing the resurrection of lost faith!

NOTE: This article was written by a speech student in Lee College at the close of the first semester in 1950.

"JUST LIKE HIS DAD"

"Well, whot ore you going to be, my boy, When you have reached monhood's years; A doctor, o lowyer, or octor great, Moving throngs to loughter and teors?"

But he shook his head, os he gave reply

In a serious way he had:
"I don't think I'd core to be any of them:
I WANT TO BE LIKE MY DAD!"

He wants to be like his dod! YOU MEN, Did you ever think, os you pouse, That the boy who wotches your every move Is building o set of lows? He's molding a life you're the model for,

And whether it's good or bad Depends on the kind of exomple set
To the boy who'd be LIKE HIS DAD.

Would you have him go everywhere you go? Have him do just the things you do? And see everything that your eyes behold, And woo all the gads you waa? When you see the worship that shines in

the eyes Of your lovoble little lad, COULD YOU REST CONTENT if he gets

his wish And grows to be like his dad?

It's o job that none but yourself can fill; It's o charge you must onswer for; It's o duty to show him the road to tread Ere he reaches his monhood's door. It's a debt you owe for the greatest jay

On this ald earth to be hod; This pleasure of having a boy to raise Who wonts ta be like his dad!

-Selected.

HELPS FOR TEMPTED AND TRIED

Conducted by Alda B. Harrison

THROUGH PEACE TO LIGHT ADELAIDE A. PROCTER

do not ask O Lord, that life may be A pleasant road; I do not ask that Thou wouldst take

from me

Aught of its load; I do not ask that flowers should always spring

Beneath my feet;

I know too well the poison and the sting

Of things too sweet. For one thing only, Lord, dear Lord, I plead; Lead me aright—

Though strength should falter, and though heart should bleed—

Through peace to light.

I do not ask, O Lord, that Thou shouldst shed

Full radiance here;

Give me but a ray of peace, that I

may tread
Without a fear.
I do not ask my cross to understand,

My way to see; Better in darkness just to feel Thy hand

And follow Thee. Joy is like restless day; but peace Divine

Like quiet night: Lead me, O Lord, till perfect Day shall shine, Through peace to light.

-The Youth's Christian Companion.

Dear Tempted and Tried Friends:

JOD BLESS YOU. Last Sunday in our church service we sang some choruses and as we sang them I thought of you. I thought how I would like to have all the troubled souls in the world there to sing with us. How about singing them together this month. Many of you sing them in your church. Some of you have never enjoyed singing them, but I am giving you the words, that you may enjoy them with us.

Got any rivers you think are uncrossable,

Got any mountains you cannot tunnel through?
God specializes in things called im-

possible,
He'll do for you what no other
power can do.

Standing somewhere in the shadows you'll find Jesus;

He's the only One Who cares and underständs.

Standing somewhere in the shadows you will find Him,

And you'll know Him by the nailprints in His hands.

Are you standing in the shadow as you read this? If you have given your life to Jesus Christ, look around for Him. He is there waiting to teach you some lesson to enrich your life. If you are standing at the crossroads of life, you'll find Him there waiting to show you the way.

Perhaps the article below will help you to understand your shadows and help you to see the shine. Remember that "Standing somewhere in the shadows you'll find Jesus."

ABOUT SHADOWS

Ted Stubbs

PRESAGING a heavy downpour, big drops of rain, blown by a strong east wind, dashed against the windows of a homestead in Southern California. The solitary occupant of the living room rose from her chair, crossed to the West window, and looked out. Imagine her surprise when she discovered that the entire western sky was bright. It is most unusual in Southern California to have rain during the sum-mer months, and she stood for some moments gazing out in surprise. For a short time the rain fell steadily, and then, as quickly as it had come, the storm was over. Throughout the duration of the storm the western sky was clear, and the sun shone for a portion of that time: "One had only to turn from the shadows to see the shine," she said, when telling of the incident later.

What a parable! Sometimes the storms of life seem to come upon us so unexpectedly, and we are over-whelmed. But the sun of God's love shines all the more brightly from a clear sky, and one has only to turn from the shadows to see the shine.

A man, walking one winter's day through one of our large cities, noticed a boy standing by the wall of a house. The little fellow was shivering. His bare feet were blue with the cold. No need to inquire if his parents were poor; he wore only a pair of overalls and a thin shirt. The man stopped beside the lad, and asked him if he was not cold standing still. "Yes," he replied, "but only when I stop in the shadow."

How many Christians there are who "stop in the shadow" when they might be basking in the sunshine of the love of God! There is the grim shadow of poverty; the shadow of parting from loved ones, never to see them again on earth; and last but not least, the terrifying shadow of death. Mr. Moody was wont to say that the 23d Psalm was more misquoted than any other part of the Bible. He says: "If I have heard one man I have heard a thousand talk about the 'dark valley.' But the word

'dark' isn't there. Keep it out. It says "Though I walk through the valley of the shadow of death." Ever see a shadow in the dark? Go down to your cellar tonight without a light, and try to see your own shadow. The fact that there is a shadow shows that there is a light in the valley. All death can do is to throw his shadow across can do is to throw his shadow across the place. Shadows never hurt any-one. Walk through them. We have nothing to fear." What comfort this thought has for us all! Fear is only a shadow, and if we turn away from the shadow, we will see only the light of the glory of God.

HE story is told of a certain room in a dwelling house which was supposed to be haunted. The family who lived in the house regarded it with terror, and even a shadow cast upon the door of the room would almost paralyze some of the younger members of the household with fear. But one night the father determined to sleep in the "haunted" room himself, and coming forth the next morning all safe and sound, and without having seen any thing, uncompy laughed a very the thing uncanny, laughed away the fears of his children. So the Saviour entered the grave, and dwelt among the dead; but in the morning He is-sued forth, crying to His terrified ones: "All hail!" And from that moment the shadowy terrors of the grave are gone for those who will keep their gaze fixed upon Him.

Testimonials for Book YOUTH AT THE CROSSROADS

Dear Sister Harrison: I want to tell you how much I enjoyed your book. It has been a blessing to me, especially the chapter on "Letting Your Light Shine." May the Lord bless every effort that you put forth to make the book a success.—Juanita Berry, Hildebran, North Carolina.

Dear Sister Harrison: I am thrilled over your book as I have admired your writings all these years. I hope God sees fit to spare you many years yet to bless and warm the hearts of the troubled and tempted. I have been telling my friends about your book and will do my best to get some orders for you.—Mrs. Nettie Hanvey, Laurens, South Carolina.

Dear Sister Harrison: I just wanted to tell you what a blessing your book has been to me. My husband bought one for me at the Assembly and you autographed it "especially for me" he said. Mother ordered one for my sister for Christmas, and I have told others what a blessing it has been. She really has enjoyed it.—Mrs. W. R. McCall, 961 Bandera Road, San Antonio, Texas.

O MULTITUDES of non-christians, the evil dens of sin and vice represent the way of life. They have devoted themselves to the gratification of sensual desires and are walking in the paths of least resistance. Even to many of our modern youth who have been closely associated with Christianity from infancy, the questionable pleasures of the world appear more attractive than the Christian life. Many a high minded youth, having become restless under the restraining influences of parental solicitude, has cast aside all feeling of responsibility to the Lord, Christian parents and the Church, Such a course can only lead to ultimate sorrow, remorse and disaster.

The thirst for life cannot be quenched through unrestrained abandonment to sin. Life, in its beauty and fullness can never be discovered in dark, questionable places of fleshly gratification. It is a thing of purity, of light, of truth, and can only be found where these characteristics reign supremely. Christians have discovered true life, in all of its accompanying graces and privileges, through a personal acquaintance with the Lord Jesus Christ, the Author of life. In our intimate association with him the dross, chaff and filthiness of the flesh fades away, leaving us the possessors of His nature, and the very principles that bring us into His likeness.

HE biography of King David tells us of an occasion when he expressed a desire to drink of the water of the well of Bethlehem. He specified the well that was by the gate. At this time, the people of Israel were harassed by the Philistines and David was subjected to a severe strain. Whether or not he actually thirsted for a drink of literal water is questionable. Being of a poetic disposition he was in all probability in deep reverie at the time, and may have unintentionally expressed his thoughts in audible words. It is highly probable that his mind had reverted to the old home scenes. and in pleasant reminiscence he lived again the happy days of his childhood and early youth.

W HEN men have passed the prime of life and the short journey to life's sunset will soon have cul-

THIRSTING for Life

By James B. Reesor

minated, they find themselves living again the days that are past. Those happy days of youth were so pregnant with great ambitions, noble aspirations, strength, hope and courage. Happy days that passed all too soon and in the lives of multitudes have given way to baser instincts, low ideal and vulgar habits. Years that could have been spent successfully in living for God have been spent at a great loss in the service of sin and Satan.

If David's desire was for literal water to quench a physical thirst, it would seem that he could have obtained it without endangering the lives of his brave men. The well by the gate of Bethlehem was one with which David had long been familiar. As a lad he had spent many happy hours there. Driving his father's sheep to the pasture early in the morning, and then returning them to the fold in the evening, the well at the gate represented to him strength for the day and satisfaction at night. The gate was the way to new adventures and opportunities as he went through it in the morning, and the way to rest and protection as he entered it in the evening. Now, as he recalled the home scenes and incidents of early life, his cup of appreciation overflowed at the brim and he recognized the true values of life.

FIRST of all, the well represented to him, WATER OF IN-NOCENCE-days of purity when he had no knowledge of sin, of the baseness of men, the brutish lusts that drive men to commit murder, to lie, to steal, plunder and perpetrate other crimes against God and their fellow men-days of innocence when he was taught to reverence Jehovah, the God of Israel, and keep himself from all idolatrous practices. Knowledge of the true principles of life was being acquired, and he had not as yet experienced the guilt that invariably must accompany sin. They were peaceful years when he was sheltered by the love of his devoted parents and surrounded by expressions of their care.

All too soon those blessed days of innocence had ended and in later years when enduring the galling shame of guilt for his wicked sins he had longed again for purity. In true penitence he had cried out to the Lord for mercy and forgiveness.

The innocence of childhood only be restored to men and women through the meritorious work of the Lord Jesus Christ. Genuine repentance and conscientious adherence to the will of God will guarantee a constant experience of peace and purity.

FOR our second consideration of our text, we would say that the water represented to David, WATER OF JOY-wonderful, carefree years of childhood, when Dad and Mother assumed the responsibilities of life. If there was an injury they would attend to it; in the time of sorrow they would offer consolation. They provided the needs of life and a home surrounded and filled with comforts-happy days of wandering in the fields and woods, of hunting and fishing and boyhood games.

To David, the old home scenes appeared very near, and he would so gladly have dismissed his cares and problems to have returned to mother's knee and father's side. Too often the commonplace things of life are neglected and unappreciated until they are taken from us. Mother and Dad may be considered a little too oldfashioned. They are not up to the modern way of doing things, so many young people have concluded.

Seldom do young people realize how often the hearts of their parents have "And David longed, and said,

Oh that one would give me drink
of the water of the well of Bethlehem,
that is at the gate!" 1 Chronicles 11:17.

been needlessly pierced with sorrow, because of thoughtless words and deeds. And then one day their weary forms are laid away to rest in the old cemetary and the old home is vacant. It can never be the same again, and there is no one to take their place.

In later years, as David's life was filled with sorrow, bereavement, distress and remorse, he may have said many times, "If only I could go back and live my life over again!" After his great sin, when guilt had robbed him of the blessing of happiness, he cried out to God, "Restore unto me the joy of thy salvation; and take not the holy spirit from me," Psalm 51:12.

David, as have many others, may have desired an opportunity to have returned to childhood and live again the years that were past. In several instances he would have conducted himself differently no doubt, could he have been protected by the knowledge received through his experiences. But, he could not do that and neither can we. We have only one life to live here, and when that is past we will review it either in satisfaction or with remorse. Our only way to safeguard the past is to protect the present, establish high ideals in life and press onward toward the goal. By taking advantage of every opportunity to do good, we can leave behind us a life that no one can despise.

GAIN, the water of the well represented to David, WATER OF STRENGTH-happy, fearless years of youth when he knew no defeat. With a healthy body tuned to function harmoniously whether in work or in play, he accepted each challenge of life as a fresh opportunity to display his powers and prowess. Nor was his confidence in himself alone, but in the God he served. When serving as shepherd of his father's flock a bear and lion had raided the sheep. Later when testifying of the incident to King Saul, he did not credit himself for slaying the lion and bear but testified that the Lord had delivered him out of their power.

To the Lord also he had given glory

on that never-to-be-forgotten day when he had slain the giant. While visiting with his brethren in in the army, he discovered to his consternation that there was not one man in the armies of Israel who was willing to face the giant. With the intrepidity of his youth and an unconquerable faith in God, he faced Goliath. Victorious on the battle field, he returned with the head of the giant in his hand and received the praise of King Saul. The day had been saved for the armies of Israel, and the soldiers of Philistia were utterly routed. In the strength of youth he had attained great popularity and was praised far and wide for his strength and bravery.

As a disappointed old man, he remembered those occasions when he had failed to conquer his own lusts; and because of his sins had faced the accusing finger of conscience, as well as the just retribution of an offended God. When the prophet Nathan had approached him and reminded him of his grievous sin, he repented of the dastardly act in deep sorrow.

LET us notice the result of David's request. Whether his desire was for literal water or not, his three mighty warriors moved immediately to fulfill his desire. Hazarding their own lives they broke through the host of the Philistines and returned with water from the well of Bethlehem. David refused to drink the water because it represented the life of the three men. He poured it out upon the ground as a sacrifice to the Lord.

The well of Bethlehem, by the gate, typifies the true fountain of life. It provided refreshment for the journey of life and satisfaction at the close of the day. The true fountain of life provides innocence, joy and strength, and was opened in the house of David for us. Jesus of Nazareth, born as a babe in Bethlehem, who lived his life among men, has provided life for whosoever will. He, the miracle-working Christ, revealing the will and power of the Father to mankind, has commissioned us to



James B. Reesor

carry the Gospel. Jesus spoke to the Samaritan woman at the well and gave her comforting assurance when he said, "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life," John 4:14.

The woman, in spite of her wickedness, thirsted for the kind of water that he promised to her. The multitudes today who are blindly seeking in the cesspools of iniquity for living water, are desiring the satisfaction, peace, joy and strength which only Jesus can impart.

WE must, as Christians of this twentieth century, face the challenge in the Name of our Saviour, the Lord Jesus Christ. Presenting a united front to the opposing forces of sin and the devil, let us break through the powers of darkness and carry the water of life to the thirsting multitudes. We have received the great commisson, and beyond the gates of heaven awaits a sure reward. Our successes and victories here will be a reward in themselves.

Jesus, our King, has provided strength, grace and power for the battle. We are more than conquerors in His name. Perishing throngs throughout the world are crying for the living water, and are looking to us to answer that need. Personal comforts and desires must be ignored, the battle is heavy and soldiers are falling. Let us carry on until He calls us home.

Youth Services That Live! S YOUR Y.P.E. living up to its

meaningful and significant name? Or has it become one of the subdivisions of the church program receiving very little recognition because of commonplaceness in programs,

lack of genuine interest by leaders, or indifference and unconcern among the young people in general?

We trust this latter state does not bespeak the trend of your Y.P.E. A comparison of Y. P.E.'s throughout our nation today would be interesting, yet some startling conclusions would present themselves. Why are some youth services the beckoning light of a community and others scarcely known about?

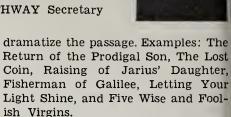
The competition given to church services by worldly amusements is a real challenge for a lively, Christcentered Y. P. E. in your church, one spiritual enough that the saving ways of Christ are apparent, and one with enough vitality to hold the interest of those energetic youngsters whose theme is action.

Such a young people's group is no easy task for any leader, but the fact that such groups are commanding wide attention throughout the church today should cause those who could help promote one to arouse from sleep and lend their efforts for this worthy cause.

VARIETY is the spice of life," could well apply to Y. P. E. services. Youth exults in shifts and variations, and if this is what it takes to hold their interest, let us give it to them. By all means we must keep them in church, and what service would appeal to them more than their service—the youth service?

Many of our young people fail to become interested in Y. P. E. because of the neglectful and haphazard manner in which the services are conducted. If you are a leader in your Y. P. E., constantly be on the alert for programs that will cause your entire congregation to look forward to Y. P.E. night. You cannot hold their interest by resorting every week to Bible lessons and never seeking a deviation for your program.

MARGIE M. MIXON, LIGHTED PATHWAY Secretary



W HY not try a debate for your youth service, announcing the subject several weeks in advance, giving the participants ample time for preparation? Here are a few suggested subjects:

Resolved, that men (or boys) can do more for the cause of Christ than women (or girls).

Resolved, that America should be made more Christian before missionaries are sent abroad.

Resolved, that Peter was a greater man than Paul.

Resolved, that the faith of Abraham was greater than the works of Moses.

Resolved, that the sin of omission is greater than the sin of commission.

A Scripture Walk will add interest to your program. Choose two people to stand opposite each other, and at a given signal they start quoting scriptures, advancing a step for each scripture quoted. As a scripture is quoted, a pause is necessary to see if the opponent is ready to quote one. If not, he may quote another. The one reaching designated goal first is the winner. Teams could be chosen to compete in a Scripture Walk.

Try a little game occasionally called, "Guess Your Name." Pin name of Bible character on one called to front. By asking the audience questions about himself he is to determine his name.

"Who Am I" will be enjoyed immensely. Give statements or clues about Bible characters and have the audience guess who they are.

OMETIMES have a Bible story or scene dramatized and have the audience guess what the story is or, have a reader off stage read the story while participants

Hymn stories also prove inspiring and will arouse interest in your Y. P. E. service. Have the story of a hymn told while it is played softly, and after the story, the hymn sung, either as a solo or by your trio, quartet or choir. One of the best is "Safe in the Arms of Jesus," by Fanny Crosby. Any number of hymn story books are available: Stories of Beautiful Hymns, and Stories of Favorite Hymns, by Kathleen Blanchard; Forty Gospel Hymn Stories, by George W. Sanville and others. Outside books will not be required, as "Stories Around our Hymns," from The LIGHTED PATHWAY will supply your need here. Consult several back issues for your favorite hymn story.

Hymn dramatizations take a little more time for preparation, but will be worth the effort and time spent. A good book is available entitled Hymn Dramatizations, by Nellie E. Marsh and William A. Poovey.

nound-table discussion could be used to stimulate interest in some thought-provoking issue. "The Problem of Worldly Amusements," might be a subject which would prove helpful to your young people as well as bring them to a renewed consecration. Only those who would give study and prayer on this subject should be allowed to participate in the discussions. If round table discussions would fit your need for programs, a book is available for your use, Round-Table Programs for Young People, by Robert Parson.

Though considerable time must be spent on plays, dialogues, and pantomines, the results will be sufficient reward. All types of books of plays are available, and many simple, yet effective, ones can be found. "A Search in Vain," published several years ago in The LIGHTED PATHWAY has been much in demand, and a free copy of this simple pantomine may be secured by writing The LIGHTED PATHWAY office.

Quizzes of various nature are appropriate for your Y. P.E. services, but too many of them will be undesirable.

"Stop the Music" will be enjoyed now and then. Have your pianist play a hymn until someone in the audience guesses its name. Sides could be chosen for competition, if desired.

If attendance has been lagging for sometime in your Y.P.E. services, a contest might prove a great booster. Competiton will cause your young people to work, but an ugly spirit can creep in easily and cause much grief if your young people are poor losers. Too many contests will soon become unprofitable. If your Y.P.E. has not had a contest recently, start one. Tried and Proven Plans and Suggestions for Young People's Services, by Vera Baldree will give you many helpful hints on your contests.

KEEP your Y.P.E. spiritual and interesting, and you will see the attendance soar far beyond your mild expectations! Do not overlook that consecrated worker in your ranks when selecting your leader. Remember, that much depends on your leaders and you must have the right ones. Prayer should be first in planning your programs, and is essential by the leaders if the programs are to have the proper spiritual emphasis.

Young people, we must work now for night draweth nigh. In your community there are people who are hungry for God. Some of them will never be won for Him if we young people do not win them.

If you want 1951 to be a year of real service for God, why not have your Y.P.E. sponsor some project for a worthy cause? Deplorable realities stare us here in America boldly in the face when we are interested enough to investigate. People are unfed, unclothed, unloved, and hopeless in many lands today. Perhaps you cannot go to the mission field yourself, but you can send help. Your Y.P.E. could render a noble service to our unfortunate and impoverished neighbors by collecting used clothing to send them, or even by sponsoring

a church building in a foreign country. Would it not afford one of the greatest thrills of your lifetime to know you had contributed even a small part in the salvation of a little dark-skinned lad who never had the opportunity to hear the gospel before? How would you like to know you made it possible for some poverty-stricken children to attend church by sending them used clothing to wear?

Let us be determined to spare no opportunity for promoting the cause of Christ. Be resolved that your contribution will be no meager one regardless of the capacity in which you serve your church.

Maybe you are unaware of the wide selection of books available for leaders of youth services today. You should not resort, however, to outside helps all the time. Be original, and prepare the programs most fitting to your particular **church**.

The following list comprises some of the better books available today for youth leaders:

IDEAS FOR YOUNG PEOPLE'S PROGRAMS, by Ken Anderson and Morry Carlson, Zondervan, 60c.

YOUNG PEOPLES PROGRAM HAND BOOK, by Carol Carlson, Strombeck Press, Inc. \$1.00.

WORSHIP SERVICES FOR PUR-POSEFUL LIVING, Alice Anderson Bays, Abingdon-Cokesbury, \$2.50.

WORSHIP PROGRAMS AND STO-RIES FOR YOUNG PEOPLE, by Alice B. Bays, Abingdon-Cokesbury, \$2.00.

WORSHIP PROGRAMS IN THE FINE ARTS, by Alice B. Bays, Abingdon-Cokesbury, \$2.00.

SUNDAY EVENINGS WITH JESUS (2 Volumes), by Ernest Keasling, Lauriston J. DuBois, and H. K. Sheets, The Young Peoples Missionary Society, 75c each.

TAPESTRY, A BOOK OF WORSHIP, by Sue R. Griffis, Standard, \$1.75.

LAMPS FOR WORSHIP, by Sue R. Griffis, Standard, \$1.75.

WORSHIP SERVICES FOR YOUTH, by Alice B. Bays, Abingdon-Cokesbury, \$2.00.

Recent publications:

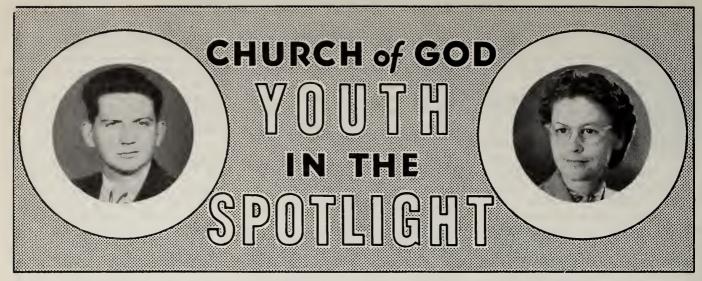
TEEN-AGE WORSHIP, by Gerrit Verkuyl and Harold E. Garner, instead of being a book of teen-age programs, is a study of adolescent worship, designed to stimulate and assist in more effective youth worship. It is of immense value to anyone, whether young or old who works in any way with teen agers. Primarily the authors "suggest prayers and methods whereby our youths may themselves master the art of building and conducting worship programs." The book is published by Moody Press, is cloth bound, has 192 pages, and sells for \$2.50.

FIFTY DEVOTIONAL SERVICES, by Paul N. Elbin, as the name implies, is a volume of 50 complete worship services. The manual was not prepared specifically for young people, but its outlined services are suitable for use in youth services. Each service is complete "with a prelude and invocation, suggested hymns, responsive readings, a central thought, and a prayer, for almost every conceivable occasion." It is published by Revell, has 255 pages, is bound in cloth, and sells for \$2.50.

A YEAR OF CHILDREN'S SER-MONS, by Joseph A. Schofield, Jr., contains 53 Christ-centered messages for children. These are very good and can be used by either adults or young people. These were designed primarily to be used in Sunday School, but offer a wealth of material for young people's services. The volume is cloth bound, has 219 pages, is published by Wilde, and sells for \$1.75.

DYNAMIC WORSHIP PROGRAMS FOR YOUNG PEOPLE, by Letitia W. Wood, contains 18 excellent programs for your young people's services. Some of the programs are short plays. In others there are contests, games, and quizzes. There are also programs for special days. Each youth leader will do well to have the book. It is published by Wilde, has 198 pages, is cloth bound, and sells for \$1.75.

52 WORKABLE YOUNG PEOPLE'S PROGRAMS, by Theodore W. Engstrom, has all its name implies, a workable and enjoyable program for each week in the year. The variety in programs needed to keep your youth service alive and growing is found in Mr. Engstrom's book. Many additional helps such as "helpful suggestions for publicizing activities, arranging programs, speakers' helps, group activities, poems, stories, and songs" are included. The book is cloth bound, has 117 pages, is published by Zondervan, sells for \$2.00, and is truly a "must" for the library of your youth leader...



Donald Sarrell Aultman was born September 22, 1930, Gadsden, Alabama. He is the son of Reverend and Mrs. L. H. Aultman, state overseer of Texas. Donald was saved at the early age of nine and has a been a member of the Church of God for the past ten years. He has been an outstanding student of Lee College, having served as a member of the Junior Class Student Council one year, a member of the "Vindagua" staff two years, business manager of the Lee College Clarion one year, a member of the Glee Club three years, a member of the Robed Choir two years, and a member of the Radio Choir one year. He has received additional schooling at the University of Chattanooga, and at the University of Kentucky, at which time he was a member of the University Concert Band. For one year Donald was a member of the staff of teachers at Lee College and since then he has traveled extensively in gospel work. He is an accomplished musician. At the present he is Youth Director of the state of Texas.

The young lady focused in the limelight this month is Ruth Hawkinson of Minneapolis, Minnesota. She has been saved and a member of the Church of God for the last ten years. Ruth is a graduate of Northwest Bible and Music Academy, and also the Northern State Teachers College in Aberdeen, South Dakota.

This young lady feels that she is called to the teaching ministry. In endeavoring to fulfill this call, she has taught Daily Vacation Bible Schools, and Sunday School teacher training courses. She has also served as Youth Director of Minnesota and Wisconsin and supply pastor. Ruth and Dorothy Upton, whose picture appeared in last month's "Spotlight," have been co-workers together in the Lord's work. They are both interested in seeing an extensive teacher training program for our Sunday School teachers and officers in the Church of God. Ruth is a splendid worker for her Master and I am sure she will receive a rich reward. She will appreciate your prayers.

What Is His Name?

See answer on page 26.

He was born July 2, 1893 in the city of Tampa, Florida. His father and mother were both from Hillsboro County.

When he was fourteen years of age, he was saved, and at the age of seventeen he received the baptism with the Holy Ghost, at which time he united with the Church of God, becoming a charter member of the Church in the state of Florida. He felt the call of God to preach the gospel then, but did not begin until in March 1913, when his father was appointed state overseer of South Carolina. His first sermon was preached at Langley, South Carolina.

He received his education from the city schools at Tampa, Florida. After having been called to the ministry, he took several correspondence and reading courses, and in the year of 1929, he enrolled with the Travel Institute of Bible Research, and during that summer studied the Bible and relative works in Palestine. He was in school all the time he was visiting the Holy

lands.

This outstanding preacher has been missionary to the Bahamas, evangelist, pastor, district overseer, and state overseer for eleven years. He became a member of the first Foreign Missions Board, and was the first Missions Secretary. He was Editor and Publisher for three years, Assistant General Overseer for one year, and president of Lee College for three years. He has been a member of the Supreme Council for eleven years.

Besides his visit to the Holy land, he has visited in sixteen different countries.

In 1914 he married the daughter of the state overseer of Florida, Miss Mayme Caruthers, to which union have been born nine children, eight of whom are living. He has eleven grandchildren, and one of his granddaughters is married.

At the present he is state overseer of Georgia, serving the first year of his second term as overseer of that state. Who is he?

Easter

Eloise Register

Of all the days throughout the year,
'Tis Easter that I hold most dear;
It is a time when trees and flowers
Blaam out and birds sing all the hours.

But most of all this Easter doy— Aside from foshian and orray, Recolls for me it's meaning true, Whot Jesus did for me and you.

Yes, I know He died upon the tree,
I know what coused Him there to be;
His deoth wos more than con compore,
With either of those numbered there.

They died from sin ond crime, their own; But Christ who chase to leave His throne, And bear the mockery ot Him hurled, Died for the sins of all the warld.

They ploced Him in a new-made tomb,
And for His friends was nought but
gloom;

Samehow they could not understand, That this was God's salvation plan.

Because He lived like you and me, And died upon the cruel tree; Then gained the victory o'er the grave, Our lives eternally ore saved.

CHRIST REVEALED

EVELYN BLACKSTONE

One of the remarkable characteristics of our Lord after the resurrection was that it was possible for Him to be with the disciples and they not know who He was, until He desired to make Himself known. As those two disciples went to Emmaus on the afternoon of Christ's resurrection, the Lord drew near and walked along with them. When Jesus asked what they were talking about, the two were surprised and asked if he was the only man in Jerusalem who did not know what had been taking place. Then the Lord inquired, "What things?" Just imagine Him asking them, "What things?" He wanted them to talk, and they did.

They answered, "Concerning Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people, and how our chief priests and rulers delivered him up to be condemned to death and crucified him. But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since this happened. Moreover, some women of our company amazed us. They were at the tomb early in the morning and did not find his body; and they came back saying that they had even seen a vision of angels, who said that he was alive. Some of those who were with us went to the tomb, and found it just as the women had said; but him they did not see," Luke 24:19b-24, R. V.

After hearing this Jesus called them foolish men, because they were slow to believe all the prophets had said about Christ. Then beginning with Moses the Lord interpreted to them all the scriptures concerning Him. We can only imagine what a message Christ preached to those two as they walked to Emmaus. He took their own sacred writings, and interpreted to them their deepest meaning. As they listened, He revealed to them the profoundest depths in the suggestive ritual of the Mosaic economy. He breathed in their ears the secret of the love which lay in the heart of the ancient law. He traced the Messianic note in the music of all the prophets showing that He was David's King, "fairer than the children of men," and in the days of Solomon's well-doing, He was the "Altogether lovely One." Perhaps He quoted what Isaiah said of Him in chapter 9, verse 6, "For unto us a child is born, unto us a son is given: and the government



shall be upon his shoulders: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." I am sure He told them He was Jeremiah's "Branch of Righteousness," Ezekiel's "Plant of renown," and Daniel's stone cut without hands, smiting the image, becoming a mountain, and filling the whole earth. To Joel, He was the hope of the people, and the fulfillment of that of which Jonah was but a sign. He was the One to turn the people to God, of which Micah spoke, and the One Nahum saw upon the mountains, publishing peace. Before that discourse was complete, I am sure the Master mentioned every writer in the Old Testament who had anything to say about Him and those two disciples had heard a message never to be forgotten.

When they reached the village of

Emmaus, the Lord acted as if He would go on, but they urged Him to stop with them. They said, "Stay with us, for it is now almost evening and the day is at its close." Perhaps they thought it would be dangerous for Him to go on with night approaching.

Jesus went in with them and sat down. Soon the evening meal was prepared and as the three were about to eat, the Lord took the loaf of bread in His hands, and blessed it and broke it and gave to them. At that moment their eyes were opened and they knew who He was, then He vanished out of their sight. My, how amazed out of their sight. My, how amazed they were! They said to one another, "Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the Scripture?" Then the two men arose quickly and hastened to Jerusalem that night to tell the others what they had seen and heard.

The VARIETY Page



Good Shepherd Program

Mrs. Frank Holbrook

Cast of Characters

PASTOR, dressed in full suit.

TRIO, three girls dressed in long white flowing costumes, each wearing hair hanging down.

SHEPHERD'S WIFE, dressed in old ladies long black dress, white apron, white bonnet, old ladies shawl, holding Bible in hands.

TWO MAIDS, dressed in flowing colorful robes, wearing hair hanging down, with colorful head piece, carrying cross one and one-half feet covered with flowers.

GOOD SHEPHERD, dressed in long flowing costume with shoulder wrap of soft fabric, different colored flowing head piece, wearing long beard; shepherd's staff in right hand and little lamb in left hand.

DUET, two girls, dressed in long white costumes, wearing long hair. SHEPHERD'S SERVANT, dressed in Indian blanket with head wrap. TEN SMALL CHILDREN, wrapped in baby blankets.

Scene

Curtain drawn about three feet in center of stage, for pastor to stand and read the following scriptures: John 10:14; Heb. 11:24-25; Ezek. 34:6, 15; John 10.2-4; 1 Sam 17:34-35; Ezek. 34:12; Prov. 14:12; after which he gives a twenty minute sermonette.

Curtain drawn back for full view of stage.

Trio comes to stage and sings song, "Ninety and Nine."

Shepherd's wife comes on stage while last verse of song is being sung, wiping eyes with apron, then she sits down in center of stage.

Maids enter, one from each side of stage.

First maid on right speaks, as she pats shepherd's wife on shoulder, "Good woman, why weepest thou?"

Shepherd's wife: "Haven't heard? The good shepherd is out in this storm searching for the little lamb that is lost."

Maid: "Oh, no, I haven't heard."

Second maid puts arms around shepherd's wife saying, "Well, Mother, I wouldn't worry. He will be back."

Shepherd's wife: "Yes, but it is one of the little lambs which has just come into the fold. It is in danger, for it might fall over the cliff and be lost, and the shepherd is in danger,

First maid: "Well, Mother, you know the good shepherd would give his life for the sheep if it was neccessary, but he always comes in safe-

Good shepherd enters front door all worn and weary, pounding his staff on floor calling out, "Mother . . ." Then stumbling to stage the shepherd says, "I didn't find the little lamb."

Shepherd's wife startled, then she throws up her hands and praises God that the shepherd has come home safely.

Both maids shout, "Praise, God, the good shepherd has returned safely." Shepherd's wife sets her chair slightly to side, then sits down with her Bible, pressed close to her breast.

Maids stand while good shepherd walks slowly around them and stands between them.

Good shepherd lifts his hands and face heavenward, saying, "I would that all who have gone astray would return unto me."

Three girls enter and sing "Lost

In the back ground of stage have number of bushes among which little

white lamb is hid. As the girls are singing, the good shepherd is searching for lamb and on last verse he finds it and, coming back, he stands between maids with lamb in his arm.

Servant enters saying, "Good master, I bring these to thee for shelter," at which time ten children enter.

Good shepherd lays hands on small children's heads, saying, "Suffer little children to come unto me and forbid them not for of such is the kingdom of heaven."

All kneel before good shepherd, and repeat the twenty-third Psalm.

Group of singers enter singing chorus,

"Jesus, I'll never forget what you have done for me; Jesus, I'll never forget how you set

me free; Jesus, I'll never forget how you brought me out;

Jesus, I'll never forget, no never."

Curtain.

"Rejoice, O young man, in thy youth: and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment." Eccles. 11:9.



Children's Page Canducted by Ca

MRS. G. E. FEARSON

AVY WAS a kind-hearted, unselfish little lad, cheerful at all times. He lived a lonely life, for his mother— the best friend a boy ever has-was dead; and he was not at all welcome at his uncle's house, where he lived. And the boys of his Sunday-school class did not want him either, for he never had money to give toward a fund. They wanted the honor of giving the largest offering for Easter, but Davy could not help.

Davy found out why the boys did not want him in their class, so he made up his mind he would find some work to do. He went here and there in the big city, asking for work, but no one wanted a boy. He remembered how his mother used to tell him to always be cheerful and to whistle when things were all going wrong. He tried it now, but it seemed a little hard to do.

At last he made up his mind to speak to every one he met and ask for work. His first one was Miss Dar-

for work. His first one was Miss Darrow, a rich lady who despised children, though Davy did not know it. "Say, Missus," said the boy, "can you give me some work to do? I want to earn some money."

"Money!" said Miss Darrow, "I suppose you have heard I am very rich, but I don't give away money."

"I want to earn it," said Davy. "I am not begging."

"What do you want it for?" she asked sternly.

asked sternly.

"I want to give it to the Lord at Easter time," said Davy. Tears were in his eyes as he started away, trying to whistle as he went.

HE florist near by had been watching and listening, and when he saw how Miss Darrow had hurt the boy's feelings, he called him and gave him a beautiful lily. On his way home with it, Davy thought of the Bible verse—"Overcome evil with good," so he decided he would give

good," so he decided he would give the lily to Miss Darrow.

On Sunday afternoon Davy took his gift to the big house of the rich lady. Miss Darrow was sick, but the maid allowed him to go in and see her. Going quietly to the bedside he said, "I have brought you my lily, Miss Darrow."

"Are you not the little boy who

"Are you not the little boy who wanted money and work the other day?" asked the sick lady. "Now tell

me where you got the flower and how you came to bring it to me."
"The man who owns the flowers gave it to me. And the man at the church told us it would please the

Lord for us to do something kind to the meanest person we knew," replied Davy, not thinking how it sounded At first Miss Darrow was indignant. Then she laughed outright and spoke

so pleasantly that Davy was not afraid to answer her questions.

"You need new clothes," she said.
"Oh, these will last awhile longer. There is no bare place yet, and when it is cold I run to keep warm," he said.

Miss Darrow's heart was touched.
"Davy," she said, "you have given
me your lily and I intend to give you "But I want to give something to the Lord that I have earned myself,"

said Davy earnestly.

Miss Darrow called the maid and asked her if she could make good use of Davy after school and on Satur-days. "Sure," she replied cheerfully. "I'm so tired that when I sit down I hate to get up again, and he could save me many steps."

HE time passed merrily for Davy as he worked every night after school. How happy he was to be

A CHILD'S THOUGHT OF GOD

It is a thing mast wanderful, Almast taa wanderful ta be, That Gad's awn San shauld came fram heaven, And die ta save a child like me.

And yet I know that it is true; He chase a paor and humble lat, And wept, and toiled, and maurned, and died,

Far lave of those who laved Him not.

I cannot tell haw He cauld lave A child sa weak and full af sin; His lave must be mast wanderful, If He cauld die my lave ta win.

I sametimes think about the Crass, And shut my eyes, and try ta see The cruel nails and crawn of tharns And Jesus crucified far me.

But even cauld I see Him die, I cauld but see a little part Of that great lave, which, like a fire, Is always burning in His heart.

It is mast wanderful to know His lave far me is free and sure; But 'tis mare wanderful ta see My lave far Him sa faint and paar.

And yet I want to love Thee, Lard; O light the flame within my heart, And I will lave Thee mare and mare, Until I see Thee as Thau art.

Author unknown -From We Baw Our Heads.



earning money to give to the Lord! On the Saturday before Easter, Miss Darrow called him to her room and told him what a good boy he was. Her words sounded so much like his mother's, that he buried his face in her lap and sobbed as if his heart would break. He soon dried his tears, though, for Miss Darrow was saying, "Here are the five dollars that you have earned, my boy; and I have something to give to the Lord, too, for I want to lay up treasure in heaven. I am going to give one hundred dollars for the Easter offering, through your class."

Davy stammered a little as he tried to tell her how pleased and thankful he was. Of course, his class had the honor of giving the largest offering, and Miss Darrow wrote a note to them, telling what Davy had done.

Davy's uncle died. He was really all alone in the world now, and he had no home. But the Lord had touched Miss Darrow's heart, and she sent for the boy saying, "Davy, you are to be my boy now, and this is to be your home."

Little Davy had remembered his mother's words and tried to be brave and cheerful through his troubles, and God had rewarded him. He was the happiest boy in the world now—happy because God had given him such a good home, but most of all because somebody cared.—Paths of Uprightness.

TO WIN MEN'S MINDS

By Dr. Walden Moore

HE third world war has started. The fighting with ammunition has so far been limited to particular areas. But the struggle for the minds of men is already universal.

The struggle is between Communism, which stands for the power of the state, and Democracy, which stands for the power of the people.

Communist countries are united, while democratic nations are divided.

The purpose of the Atlantic Union Resolution, pending in the Senate and House of the 82nd Congress, is to unite the democracies. That Resolution re-quests the President of the United States "to invite the democracies States "to invite the democracies which sponsored the North Atlantic Treaty to name delegates, representing their principal political parties, to meet this year with delegates of the United States in a Federal Convention to explore how far their peoples, and the peoples of such other democracies as the convention may invite to send delegates, can apply among them, within the framework of the United Nations, the principles of free federal union."

If such a convention recommended

If such a convention recommended the creation of a common government for democratic allies, the total re-sources of these allies would then be combined in a coalition responsive to popular will, but strong enough to deter, or if necessary repel, further armed aggression by communists. Obviously the substitution of one department of defense for twelve would speed mili-

tary preparedness.

But the advantages of Union are by no means limited to the military. This war is a war not only of men but of minds, not only between countries, but between concepts. Atlantic Union offers a major contribution toward winning the minds of men to the standard of freedom. It promises not only protection from the devastation of war, but—through gradual reduction of trade barriers and the opening of new markets—a rising standard of living for all peo-

 ${
m P}_{
m ASSAGE}$ of the Atlantic Union Resolution would prove that the United States takes seriously its responsibility as a leader of the free world. It would prove that the United States does not intend to forsake its commitments to defend the dignity,

welfare and liberty of the individual.

Today the nations of Western
Europe are not sure of the policy of the United States. Two wars have been fought in the very backyards of the people of Western Europe. Their villages and cities, their homes, their churches, their means of transportation and communication, their factories and shops and farms have been attention reveals first by the armise of utterly ravaged first by the armies of the aggressor, and then by the retali-ating armies of the liberator. In deciding against a course of appeasement of the new tyrant, these people have courageously expressed their willingness to stand up and be counted, for a third time, on the side of freedom. But if they are to put teeth in this resolve, if they are to sacrifice civilian comfort for protection of the common good, the common ideal,
—they must be convinced that the
United States, after having built
strength in Western Europe, will not use that strength merely to negotiate with the enemy, and then pull out, leaving Europeans to face alone an antagonized Kremlin and a militant

The offer embodied in the Atlantic Union Resolution to explore means of creating a true partnership of the free can serve as a guarantee to our allies that we intend to see this world struggle through to a victorious finish.

HE calling of a convention to discuss union would change overnight the atmosphere of the free

The world is today weakened by its divisions. The basic strength of freedom is sapped by disagreements among free people. We disagree on how to wage, or whether to wage, the war in the East. We disagree on whether to recognize Communist China er to recognize Communist China. While we hammered out our disagreement on the question of arming Germany, Germany decided it did not want to be armed. Every day lost in these international disagreements is a premium for the Kremlin. It is a contribution to Communist victory.

The Communist world, on the other hand, operates as a single unit. The central land mass of the world is Communist. The three quarters of a billion people who live in it are ready march whenever the Kremlin

pushes the button. The resources of an area of fifteen million square miles are open to Communist exploitation.

The leaders of the free world, including our own General Eisenhower, are faced with a challenge of tremendous dimension—to bring, always in keeping with democratic standards and democratic traditions, order and unity out of the chaos and conflict which characterizes the free world.

Passage of the Atlantic Union Resolution will help our leaders to coalesce the viewpoints, combine the resources and coordinate the action of all free

It will make possible the organization of an army in Western Europe capable of giving the Kremlin pause, of proving that free nations are determined to resist on a one for all and all for one basis, further Communist thrusts.

The Atlantic Union Resolution will do this because it will give our allies the security they need to direct all their energies and resources toward the defense of freedom.

The United States is, in effect, ask-in Western Europe to put all its eggs in our basket. If we expect Europe to respond to this request, then the bask-et we provide had better be a strong one. Passage of the Atlantic Union Resolution will provide such strength.

The idea of an offensive war is utterly foreign to the democratic mind. The only front on which the democ-The only front on which the democracies can take the offensive is the moral front. But even on the moral front, the U. S., as a leading democracy, is not now making the appeal to the minds of people which must be made if we are to develop together policy and action capable of stopping Stalin Only a dozen nations are com-Stalin. Only a dozen nations are committed to common action, and these to differing degrees, subject always to the changes and exigencies of na-tional political life. The time has come to build a nucleus—a solid core of strength among the free. Beginning with the nations that began the Atlantic Pact, we can create a stronghold whose benefits will gradually expand until the forces of tyranny dis-

But most important of all—by starting such an effort now, we shall restore around the world the confidence in the U.S., and the hope for the future which are major ideological weapons in the battle for survival now.

THE OTHER THIEF

(Continued from page 5)

assured her all would be well. Had she not gone to Annas first for help?

SIMEON and his family joyously returned home. Never had the birds sung so sweetly as now or the countryside looked so beautiful. Zilpha was jubilantly happy, full of praise and song, and now and then as they journeyed, the father, mother, and child sang psalms of praise to Jehovah.

When they reached home, Simeon went directly to the Temple where he was accosted by Annas who had already heard of Zilpha's healing.

"What is this I hear of your conduct?" scowled Annas disdainfully.

"I went to your farm and did as you requested me to do," replied Simeon.

"And what else did you do that I did not request you to do?" pursued Annas,

eyeing Simeon scornfully.

"It was such a pleasant day that I took my wife and invalid daughter with me to enjoy the countryside. I heard Jesus of Nazareth was in that region teaching, and I hoped our little girl might be healed since our costly sacrifice here at the Temple had done no good," replied Simeon.

"And so Jesus of Nazareth healed her, did He? You had best not men-tion it to anyone! Understand?" stormed Annas severely. "If this Man's power continues, there'll soon be no work for you or anyone else at the Temple. Did this Jesus tell you to come and offer sacrifice of thanks-giving to Jehovah?"

"No," replied Simeon. "I offered Him money, but He told me to give it to the poor."

"In this manner He would soon turn the poor from the house of God," said Annas. "He should have told you to go and offer sacrifices for the poor."

W HEN the neighbors saw Zilpha running and playing, they were filled with curiosity and came asking questions.

Zilpha joyously told them of the Messiah who had healed her, and when Lydia was questioned she could not deny what Zilpha had told. The news spread rapidly, and many came to see the child with their own eyes so they could tell others. All the people were talking of this strange Man, and many wonderful tales were told concerning

Whenever Lydia and Zilpha could go with others out to where Jesus was teaching and healing, they went while Simeon worked at the Temple.

One evening when Simeon came home, he told them that Annas had called a council of the priests and Pharisees and elders to see what they could do to stop Jesus and His work. "I know they'll lay a deep, dark plot against His life," said Simeon.

"Oh!" said Zilpha, "They mustn't hurt Him!'

NOTHER evening when Simeon came home, he told Lydia and Zilpha that he had heard Jesus was coming to Jerusalem, and he feared for Jesus' life.

Levi, a Pharisee, That day bought a costly sacrifice from Simeon and offered it in the Temple. Simeon kept part of that money for him-self. Later Annas sent for him and wanted a report of the day's work. After Simeon had given his report, Annas accused him of stealing and called in Levi and asked what he had paid Simeon for his sacrifice. It was more than Simeon had told Annas, so Simeon was caught in a falsehood and a theft.

During this interview, Jesus had entered the temple and driven out those that sold the animals for sacrifices, and the money changers. The uproar of the people, shouting "hozannahs" for Jesus, and the angry money changers, interrupted the accusal, and Simeon was free to go.

When he reached home that night, Lydia and Zilpha told him of Jesus' triumphant entry into Jerusalem. They had been among the throng that met Him outside the city and strewed palms along the road as they sang "hozannahs" to Him. There were thousands of people, and when He entered the Temple gate the throng was so dense, Lydia and Zilpha could not get

Then Simeon told them what he heard the money changers tell. They were sitting at their tables, each tryin to get the people to come for Judean coinage or to buy animals for sacrifice, when this Man came with such power and authority, upsetting their tables and driving them out, tell-ing them that they had made this house of worship a den of thieves. The money-changers were all so afraid of Him with all His followers that they fled.

Annas and Caiaphas were white with rage when they heard what Jesus did. Later Simeon told Lydia of Annas' discovery of his thefts.

"Oh, Simeon, you won't take any more of Annas' money. Will you?" begged Lydia.

"No," said Simeon, "but I'll probably have no opportunity from now on."

JIMEON dreaded to go near the Temple, but the next morning Annas sent for him, and he had to go.

"Simeon, I've decided to show you "Simeon, I've decided to show you mercy," said Annas. "I'll not have you imprisoned for your thefts, which have probably been occurring for a long while, if you will publicly announce that your daughter was healed through offerings sacrificed here in the Temple, and if your wife and daughter will tell the same."

Simeon did not hesitate to answer. "No! I cannot lie about Jesus who did so much for us, and I cannot lie in the face of my wife and daughter who will do none other than tell who healed my child."

"Then," said Annas menacingly, "I

am calling two officers to take you to prison as a thief.

Simeon bowed his head and was taken to prison.

WHEN word reached Lydia, she sought permission to see her husband. Annas readily granted this, hoping Lydia would persuade Simeon to do as he had been asked, but Lydia agreed with Simeon that the truth must be told.

Annas was so enraged that he de-clared Simeon should pay full penalty. Lydia and Zilpha tried to find Jesus to ask His help, but there were so many people in Jerusalem for the feast days that they could find no trace of Him till they heard that He, too, had been arrested.

At the trial before Pilate they got near enough to see Jesus, who looked pale and weary, but He did not seem one bit frightened.

They had seen Peter and the other disciples with Jesus when they had gone out to hear Jesus preach, but during the trial they noted that none of the disciples were with their Master.

As the guard was taking Jesus out of the hall, Lydia and Zilpha pressed close enough to grasp the hem of His garment and attract His attention to tell Him that Simeon was in prison because he would not deny Jesus' healing of Zilpha. "And we won't deny you either," said Zilpha.

Jesus gave her a look of love as the soldiers goaded Him on.

and daughter were The mother among the multitude when they heard the chief priests and their mob cry, "Away with Him! Crucify Him!" and were stricken with grief when Pilate released Jesus to be crucified.

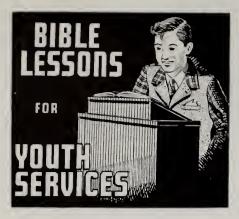
Annas and Caiaphas saw to it that Simeon and a notorious thief were to be crucified on either side of Jesus.

Lydia knew of one priest, Amos, who among other priests had searched the Scriptures diligently and who believed Jesus was the Messiah. She went to him and begged for his assistance in freeing Simeon and Jesus, but He could do nothing against the opposition of the high priests.

Mother and child sorrowfully followed in the throng that went to Calvary. They turned their backs in agony and wept bitterly when the cruel spikes were being driven that nailed Jesus and Simeon to their crosses. It was terrible to hear the groans and curses of that third man, the notorious third on his cross at the foot of ous thief, on his cross at the foot of which no one stood.

The thief looked at Jesus and said in mocking tones, "If Thou be Christ save Thyself and us." But Simeon re-buked him and said, "Dost thou not fear God, seeing that thou art in the same condemnation? And we indeed justly, for we receive the due reward of our deeds, but this Man hath done nothing amiss." And he said to Jesus, "Lord, remember me when Thou comest into Thy kingdom."

Lydia and Zilpha's hearts leaped with joy when they heard Jesus answer, "Verily I say unto thee, today shalt thou be with Me in paradise."



A CHRISTIAN?

D. G. Homner

Scripture: Gal. 2:20.

INTRODUCTION

Christianity is more than just a name! It means more than to be living in a country where God and Christ are recognized; it even means more than just belonging to some church. The converts were first called Christians at Antioch because they were Christ-like and different from the world. That name often meant reproach, if not certain death to the individual who claimed it. We must admit that the true meaning of this precious Name has been misconstrued because many are claiming this Name who do not know the Christ. Many are doing this ignorantly. We will discuss some of the characteristics of the Christian.

THE CHRISTIAN IS A MYSTERY TO THE WORLD

A Christian is a wonder to many. It is marvelous to notice while reading the Scriptures that only the poor are rich and that a broken heart is the greatest blessing that one can the greatest blessing that one can possess. How surprising it is for us to hear the writer say, "We are sorrowful, yet always rejoicing; having nothing, yet possessing all things; or dying and behold we live." How ridiculous and absurd did all this appear to us but it is only by the mercy of God that our darkness is past and the true light now shingth. Read 1 Coring true light now shineth. Read 1 Corinthians 2:14.

MEANS SELF-MORTIFICATION AND CRUCIFIXION

Paul said, "I am crucified with Christ." The grace of God has much to slay in us—It has to slay our vain confidence, our self-righteousness, our pride, our depraved affections. The grace of God finds us alive to the world and sin but it soon leaves us dead to both, Romans 6:6-12.

The word crucify speaks of a violent, unnatural death—and sin does not die of its own accord nor from weakness or old age. It must be put to death by force. I have never heard of anyone that became a Christian without difficulty—self denial, sacrifice, groans and tears, Matthew. 16:24.

INVOLVES HUMILITY

In Galatians 2:20 we read these words of Paul, "yet not I"—Paul did not have the big "I," but he kept him-

self out of the picture as much as possible. Notice the trend of the following scriptures. They all speak of humility. "By the grace of God, I am what I am: and His grace, which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. I have learned in whatsoever state I am, therewith to be content: I know both how to be abased, and I know how to abound, every-where, and in all things; I am in-structed both to be full and to be hungry; both to abound and to suffer need—I can do all things through Christ, who strengtheneth me."

IMPLIES LIFE

Galatians 2:20, "Nevertheless I live."
There must be evidence of life before one can prove that he has life. We, like Paul, were once dead in trespasses and sin; the things of God did not interest us in the least, but now we know that we are alive because the things of God do interest us; they do things of God do interest us; they do impress us; they do excite our hopes and fears. We know that we live because we breathe prayer and praise and we feel the pulse of sacred passions. The real Christian is not a picture—a picture may accurately resemble the original, but it wants life; it has eyes, but sees not; lips, but it speaks not. A Christian is not a figure; you may take materials and make the figure of a man, and give it the various parts of the human body, and even make them move but a Christian is not moved in religion by machinery, but by life. Nothing is forced and artificial.

CONCLUSION

A young Italian boy knocked one day at the door of an artist's studio in Rome, and when it was opened exclaimed, "Please, Madam, will you give me the master's brush?"

me the master's brush?"

The painter was dead, and the boy, inflamed with the longing to be an artist, wished for the great master's brush. The lady placed the brush in the boy's hand, saying "This is the brush, try it, my boy." With a flush of eagerness on his face he tried, but found he could paint no better than with his own. The lady then said to him, "You cannot paint like the great master unless you have his the great master unless you have his spirit."

So it is with us in the church today; if Christians have not the Master's Spirit they cannot successfully carry on the Master's great work.

LOVE

Hope Goodman Powell

THOUGHTS FOR THE LEADER Mark 12:30

In contemplating on the greatest immediate need of our church, our nation, and the whole world, without exception I choose love as the answer to all our problems. Although we have discussed this topic over and over again in every department of our church, it still remains the greatest commandment given to us by Christ Himself, and it needs to be stressed more and more. Love is the fulfilling of the law. Love is God's greatest gift of all to the extent it is preeminent

over the gift of tongues, the gifts of prophecy, knowledge and faith. Love is the bond of perfectness. God is love. (Quote John 3:16.)

We wish to discuss different phases of love, but before we get into this discussion let us bow our heads in a moment of silent prayer that God will help us as individuals to see our dire need of more abundant love in our personal lives.

LOVE FOR THE BRETHREN Mark 12:30

We must have unselfish love for our brothers and sisters in the Lord. Let us stop a moment and ponder on just how much we love ourselves. This is how much we must love one another. Jesus didn't say He wished we would love our neighbor or that we should, but He commanded us to by saying, "Thou shalt.

The world is watching us much more closely than we may realize. They are "lovers of their own selves—without natural affection—traitors," 2 Tim. 3:1-4. They are aching for someone they can tell their problems to, someone they can confide in and trust. It is up to you and me to manifest the love of God in such a way that we can lead them to Jesus. Our love must be without partiality, a pure sincere love that will warm and melt the hearts of sinners in our midst and draw them to the Christ who gave Himself for us all.

LOVE OF THE SPIRIT Romans 15:30

The Holy Spirit is the personal representative of God and the Christ on earth. In this scripture Paul is indicating that the Holy Spirit loves him so much He wants the brethren to pray for him. The holy Spirit dictated the Bible. It was by the Holy Spirit Mary conceived the Son of God. Jesus was always full of the Holy Spirit and His work was under the complete anointing of the Holy Spirit. It is the Holy Spirit who convicts sinners; the saved are "born of the Spirit." And if we have received the Holy Ghost we are the temple of the Spirit. He comforts us and helps us in prayer for He is "the spirit of grace and supplication" tion.'

The Holy Spirit is our only source of power, Acts 1:18. How can we love without the Spirit? We must not grieve or quench the Spirit, but we must walk in the Spirit, and be filled with the Spirit. How much more can we show our love for God?

Rejoice in the love of the Spirit!

LOVE FOR THE CHURCH Luke 24:53

What a tragedy it is to observe the lack of love for the church that is evident throughout our entire nation. The percentage of church attendance is astounding and greatly disturbing. Even among our people we fall short in church attendance.

What a grand and glorious privilege it is to attend the services held in God's house. As Christians we should love our church with such fervent abounding love that the world will denote our devotion and seek the thing we can lead them to that they are dying for—love.

To love the church is to love God,

for that is the place we have erected in which to worship Him.

CONCLUSION

Love is the test of true dicipleship. If we love God we will do the things He commands, no matter how great or small they may seem to us. If we love one another, have the love of the Spirit, and love God's church then we are bearing fruit of love and it is evident we love God. Perfect love casteth out all fear. To love is to live. "Keep yourselves in the love of God," Jude 21. Read Romans 8:35-39.

FRIENDSHIP

John E. Douglas, Jr. CHOOSING FRIENDS

In making a selection of friends, one should realize that friends will influence his life for good or evil. A few days ago, I read of a minister visiting the home of a drunkard, whose wife and children had to leave him, and whose health was gone, and who had dissipated his fortune. This alcoholic showed the minister a group picture, and pointing his finger to one sporty looking individual in the picture said, "This was the man who gave me my first drink. He was supposedly my friend." To cause another to sin is a great wrong; yet men are constantly being influenced by such individuals. Shun those that would try to persuade you to partake of things that God's Bible, God's church, and your parents oppose. We have the admonition of the apostle Paul in his nition of the apostle Paul in his writing to the Corinthian Church. He said, "Be not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" Also choose wisely your friends among books. Select carefully what you read, see, and hear. Associate and make friends with the highest type of people. Your life is short at the longest. You have not time to read, see, hear, and do every-thing. There is a choice to be made choose wisely.

THE DUTIES OF FRIENDSHIP

The wise man said, "A friend loveth at all times." Perhaps you have also heard many times the expression, "A friend in need is a friend indeed." Again the wise man said, "He that would have friends must show him-self friendly." Friendship carries with it responsibility and duties. No one likes a fair-weather friend. If we are to have friends, we must be willing not only to enjoy the advantages of friendship and share the good fortune of our friends, but also to offer encouragement in times of reverses, cheerfulness and hope in times of despair and desperation, and words of faith in times of doubt. It is our duty to offer our friends the warmth of a personal interest, to rejoice in their gain, and to help them progress. If I am to be befriended in times of need, if I am to have friends, I must fulfill those simple duties that will win others to

THE GREATEST FRIEND Of course, Jesus is the greatest friend

that any man can ever have. He came from heaven to reconcile us to God. Surely in His heart we find the answer to this scripture, "Greater love hath no man than this, that a man lay down his life for his friend." Beyond the reach of time, in eternity when men are judged, the friendship of Jesus will be all important. He of Jesus will be all important. He said, "If you are ashamed of me and my words, I will be ashamed of you before my Father." Again, He said, "If any man shall confess me before the world, him will I confess before my Father and the Holy Angels." Jesus speaking again, "You are my friends if you do whatsoever I have commanded you." Jesus wants to be the friend of every man, woman, girl, and boy that lives. What kind of a and boy that lives. What kind of a friend am I to Jesus? Am I better acquainted with Him than I was a year ago? How many people have I intro-duced my friend, Jesus, to in this past year?

The multitude heard of the things He did and came to Him. It was the report made by those that had been helped by Jesus that brought the crowds to Him. The simple, straightforward report of those who have been blessed and helped by Jesus is the most effectual way of winning others to Him Friendship with Jesus others to Him. Friendship with Jesus is a personal, intimate experience. Enthrone Him in your heart. Make Him the Hero of your life, and worship Him as the divine Son of God. He will be to you a "Friend that stick-eth closer than a brother."

THE CROSS AND THE CROWN

Beatrice Hamilton Odum

SETTING FOR PROGRAM

At the beginning of this part of the service, all lights should be dimmed with the exception of a spotlight which is focused on a large picture of "Christ in Gethsemane," by Johann Heinrich Hofman, or some other picture of Christ. A slide of this painting may be projected, if preferred. There should be no shadows or objects to detract from the single impression created by the picture. All selections are to be rendered unannounced from backstage, in order to maintain a worshipful attitude.

All musical selections, Scripture, poetry, and readings should be on the theme of Christ in the Garden. Be sure that they are thoroughly pre-pared and reverently rendered. The following brief outline is merely a

suggestion:

"In the Garden 'Neath the Old Olive Trees"

Solo—"Alone"

Scripture lesson-Matthew 26:36-46 "'Tis Midnight and on Olive's Brow"
Poem—"Go to Dark Gethsemane" (Christ and the Fine Arts, p. 345)
"'Neath the Old Olive Trees"

Visualized sermonette Invitation hymn—"I Gave My Life

for Thee"

At the time for the visualized sermonette, another light may guide the attention of the audience to the speaker. Be careful not to destroy the sacred atmosphere that prevails. The ser-monette is not a different part of the service. A smoothe transition from the picture itself, to the follow-up in the lesson, is essential.

The speaker will have prepared in advance, a black cup (painted or covered with black paper), a miniature cross, and a golden crown fastened by a red cord several inches long, to the cross. The cross and crown are to be placed in the cup until time for their appearance in the lesson.

SERMONETTE

Christ, as He prayed in the Garden, was in great agony because upon His shoulders rested the weight of the sin of the world. He, the Man of sorrows, was to become sin for us that we, through His sacrificial death, might have eternal life. In this dark hour, human sympathy failed Him—even the three closest disciples were unable to watch with Him while He prayed. Such suffering! (Luke 22:44) as He asked the Father that if it could be His will, to let the cup pass from Him. But His obedience to God was made manifest when he prayed, "Not made manifest when he prayed, my will, but Thine be done" (29:42). (Luke

This black cup represents the cup of death which Christ submissively drank. (Hold up cup for audience to view.) It is not a beautiful cup to look upon; but neither was the cup of death to be desired. Christ drank of the cup, however, tasting death on the cross for all men (Hebrews 2:9). (Take the cross from the cup, leaving the

crown concealed.)

The sinless Christ became our substitute, shedding His blood on Calvary, because without the shedding of blood there is no remission of sin (Hebrew 9:22). We are not only saved, but are also kept through the power of His blood. This red cord represents the bloodline in a Christian's life from the time of the salvation until we see our Lord face to face. How wonderful it is to know that Christ loved us enough to die for us, and His blood

covers every sin!
Our Christ, when He was crucified, was placed in a tomb. But the grave could not hold Him! On the third day He rose triumphantly, and is now seated at the right hand of the Fa-ther, making intercession for us. One day He is coming back to claim His own, and for a thousand years we shall reign as kings and priests, with Him who has been crowned King of kings and Lord of lords. (Display the crown, and speak as the Spirit leads you.)

What are you doing with this Man who is called Christ? Is He an Honored Guest in your life, or have you spurned His grace and refused to crown Him

as Lord of your life?

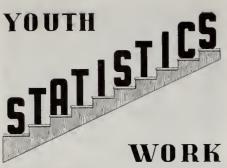
He gave all that he had, for your salvation. Won't you surrender to Him now, and let Him rule in your heart? Listen to the words of our invitation

hymn:
"I give my life for thee; what hast thou given for me?" Let it challenge you to answer fervently, with the

poet-

"Were the whole realm of nature mine. That were a present far too small; Love so amazing, so divine

Demands my soul, my life, my all."



Lewis J. Willis, National Youth Director

REGIONAL YOUTH CONGRESSES

Once again the season for Regional Youth Congresses approaches! Since our marvelous youth meetings in 1949, we have been looking forward to 1951 when again the youth of this nation and adjoining countries would meet in other such convocations. Already we are anticipating the glorious inspiration of the services, the vital helps to be received in the training sessions, and the powerful strength of Christian fellowship that is to be ours in these forth coming meetings.

In these bewildering days when great men stagger at the awful things that have come upon our world it would seem to me such meetings are more necessary than ever. I would enlist the prayers and active support of every earnest Christian to beseech Almighty God that these meetings may be charged with His presence to make us sufficient for this hour of crisis. I would urge that our interest be dedicated to the receiving of such helps

as would make us sturdy soldiers so that we may emerge from the battles "more than conquerors."

I am giving herewith the divisions of the states into the respective regions. At the time this article goes to press we are not prepared to give the dates nor the places of the meetings.

NORTHWESTERN REGION

Washington Montana Oregon Wyoming Idaho

WESTERN REGION

California Arizona Nevada Colorado Utah New Mexico

NORTH CENTRAL REGION

North Dakota Iowa South Dakota Nebraska Minnesota Western Canada Wisconsin

SOUTH CENTRAL REGION

Kansas Texas Missouri Louisiana Oklahoma Mississippi Arkansas

NORTHEASTERN REGION

Michigan District of Illinois Columbia Indiana Delaware Pennsylvania Ohio Kentucky New York New Jersey New England West Virginia Virginia Maryland States Central Canada

SOUTHEASTERN REGION

Alabama North Carolina Florida South Carolina Georgia Tennessee

EIGHT BIG FIVES

Largest Y. P. E. Attendance for Month of December

Average Weekly Attendance

	Group AA
North Carolina	9,421
Tennessee	7,411
Georgia	7,086
South Carolina	6,833
Alabama	Group A 4,242
	Group A
West Virginia	4,242
Onio	3,406
	3,402
Texas	
3.5111	Group B
Mississippi	3,420
	2,233
Uniforma	2,064
lllinois	2,064 2,043 Group C
Awleamana	Group C
	1,390
	1,130
	1,104
Oklahoma	
	Group D
Kansas	522
***************************************	Group E
New Mexico	494
Arizona	
	254
Iowa	
Maine	170
	Group F
Washington	232
Oregon	155
District of Colum	nbia 126
Montana	117
Colorado	
37-h1	Group G
Nebraska	105
	75 50
willinesota	11

EIGHT BIG FIVES

Largest Sunday School Attendance for Month of December.

Average Weekly Attendance Group AA

North Carolina	17,466
South Carolina .	
	12,967
Florida	11,700
Georgia	Group A 11,531
	Group A
	8,162
	5,544
Ohio	4,520
Texas	4,059
	Group B
Virginia	4,163
	3,295
	3,079
Illinois	2,695
	Group C
Missouri	2,212
	2,152
	2,034
	1,935
Arkansas	1,912
	Group D
	Group D 843
Kansas	Group E 843
Kansas	Group D 843 Group E 780
Kansas	Group D 843 Group E 780 622
Kansas Arizona New Mexico	Group D 843 Group E 780 622 518
Kansas Arizona New Mexico Iowa South Dakota	Group D 843 Group E 780 622 518 485
Kansas Arizona New Mexico Iowa South Dakota	Group D 843 Group E 780 622 518 485
Kansas Arizona New Mexico Iowa South Dakota Western Canada	Group D 843 Group E 780 622 518 485 Group F
Kansas Arizona New Mexico Iowa South Dakota Western Canada Washington	Group D 843 Group E 780 622 518 485 313 Group F 490
Kansas Arizona New Mexico Iowa South Dakota Western Canada Washington Montana	Group D 843 Group E 780 622 518 485 313 Group F 490 385
Kansas Arizona New Mexico Iowa South Dakota Western Canada Washington Montana Oregon	Group D 843 Group E 780 622 518 485 313 Group F 490 385 259
Kansas Arizona New Mexico Iowa South Dakota Western Canada Washington Montana Oregon Colorado	Group D 843 Group E 780 622 518 485 313 Group F 490 385 259 149
Kansas Arizona New Mexico Iowa South Dakota Western Canada Washington Montana Oregon Colorado Idaho	Group D 843 Group E 780 622 518 485 313 Group F 490 385 259 149
Kansas Arizona New Mexico Iowa South Dakota Western Canada Washington Montana Oregon Colorado Idaho	Group D Group E 780 622 518 485 313 Group F 490 385 259 149 Group G
Kansas Arizona New Mexico Iowa South Dakota Western Canada Washington Montana Oregon Colorado Idaho Nebraska	Group D 843 Group E 780 622 518 485 313 Group F 490 385 259 149 Group G 163
Kansas Arizona New Mexico Iowa South Dakota Western Canada Washington Montana Oregon Colorado Idaho Nebraska	Group D
Kansas Arizona New Mexico Iowa South Dakota Western Canada Washington Montana Oregon Colorado Idaho Nebraska Wisconsin Central Canada	Group D
Kansas Arizona New Mexico Iowa South Dakota Western Canada Washington Montana Oregon Colorado Idaho Nebraska Wisconsin Central Canada New Jersey	Group D

YOUTH REPORTS FOR DECEMBER

2.589
936
719
627

NATION'S BIG TEN IN SUNDAY SCHOOL

Average for Month of December Average Weekly Attendance	
South Gastonia, N. C.	651
Dillon, S. C. N. Chattanooga, Tenn. Jacksonville, Fia.	424 411 356
Wilmington, N. C. West Gastonia, N. C. Alabama City, Ala.	338

NATION'S BIG TEN IN Y. P. E.

Average for Month of December Average Weekly Attendance	
Whitwell, Tenn.	316
Lumberton, N. C.	310
Sumiton, Ala.	306
Rock Hill, S. C.	289
So. Mt. Zion, Ga.	235
Springfield, N. C.	230
Durham, N. C.	256
N. Cleveland, Tenn.	230
Langley, S. C.	204
Laurinburg, N. C.	202

TEN LARGEST HOME DEPARTMENTS

Mogadore, Ohio	1.509
Eidorado, Ill.	1.138
Tuscon, Ariz.	875
W. Dayton, Ohio	774
Phoenix, Chicago Ave., Ariz.	709
Cincinnati, Ohio	625
Uhrichsville, Ohio	616
Columbus, Ohio	600
Rome, Georgia	520
LaFrance, S. C.	492
202 102 01 01 01 01 01 01	

STATES REPORTING HOME DEPARTMENTS

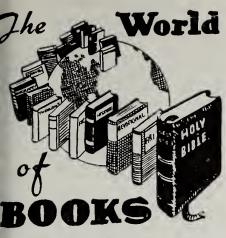
Tennessee	28
Ohio .	26
South Carolina	17
North Carolina	15
Florida	14
West Virginia	8
Kansas	7
Georgia	6
Texas	5
Alabama	5
Maine	4
Arizona	4
Pennsylvania	3
Illinois	3
Iowa	
Louisiana	2
Oklahoma	2
Washington	2
Indiana	2
California	1
Maryland	1
Michigan	1
North Dakota	1
South Dakota	1

NUMBER NEW SUNDAY
SCHOOLS
ORGANIZED SINCE
ASSEMBLY

93

NUMBER NEW Y. P. E.'s ORGANIZED SINCE ASSEMBLY

81



Reviewed by CHARLES W. CONN

All books reviewed can be purchased from the Church of God Publishing House, 922 fontgomery Avenue, Cleveland, Tenn.

HATS FROM A MINISTER'S LIBRARY, by Wilbur M. Smith, 277 pages, cloth bound, Wilde \$2.50

One of America's most gifted and scholarly inisters is Dr. Wilbur M. Smith. Everything e writes is of real value to the evangelical inister. This most recent publication of his not of the weighty nature of his Therefore tand and The Supernaturalness of Christ, tc., but is an intimate and companionable olume of assorted subjects. To read it is ineed much like having a personal chat with ae author.

Each chapter of the book is entlre ln ltself, ith no attempt to connect or relate the chapers to each other. The subjects discussed here re sure to capture the reader's Interest and imulate his imagination and whet his dere for deeper knowledge. For example, there a chapter on "Paul's Love of Books," one on The Passing of H. G. Welles," and a blographal article on William Lyon Phelps, who as one of Yale University's most celebrated rofessors, noted for his devout and consistent hristlanity. Other chapters will be found on ne lives of Alexander Whyte and Matthew enry; a study of Genesis 14 and several deotlonal subjects, book reviews, and discusons of books and sermons. The book as a hole is a multi-hued gem, one the reader will turn to time and time again for reference, or mply for pleasurable reading. I trust that it ill not be the last such volume Dr. Smith ill glve us.

RAY AND ADAMS BIBLE COMMENTARY, by James C. Gray and George M. Adams, five volumes, cloth bound, Zondervan, per volume \$4.95, the set \$23.95 The LIGHTED PATHWAY review of volumes and 5 appeared in the June 1950 Issue. The aree Old Testament volumes have now been ublished, completing the commentary and aking available to the preachers of this genration one of the finest devotional and praccal commentaries ever printed. It is litrally filled with illustrations, quotations, and omiletic suggestions. Its comments are cholarly, yet simple enough to be grasped v the average student of the Bible. It covers very verse of the Blble with notes, comments, necdotes, and sermon outlines. It is virtually gold mlne of homlletic material filled with uclei for sermons, Bible lessons, youth service talks, etc. The work and wisdom of the greatest minds of all time are brought to focus in the set.

The set is beautifully bound—in fact, I think it is a masterplece of book-binding craftsmanship. The five volumes have 1,006, 971, 923, 760, and 770 pages. Each volume is thoroughly indexed for maximum usability. One who owns the set can be assured of having some material on each passage in the Bible.

-n-

One of the most Impressive lists of titles in print today is the "Wycliffe Series of Christlan Classics," and this sixth volume of that series is in many ways the greatest title published thus far. Originally published under the title The Lord's Prayer for Believers, the book is a devotional commentary on the prayer of Christ in St. John 17. It is too rich and lofty to describe in the limited space of a printed review, for it must leave its deep imprint upon the life of every thoughtful reader.

The comprehensiveness of the book is apparent in the fact that it has 41 chapters, while the seventeenth chapter of John has only 26 verses. All this writing is not verbosity, however, for in each chapter there is a wealth of radiance and warmth cast upon the prayer of our Lord—or, rather, I should say, reflected from that great prayer. It is a magnificent volume—one you will read often, and will want to give to your spiritual friends.

For the average reader this small volume on the Passion of our Lord could hardly be surpassed. It is strictly devotional in its treatment; yet it bears the stamp of thorough research and inspired scholarship, a combination of virtues welcome in any book. The theologian may want a work more exhaustive and academic than this popular volume, but the average Christian will search far before he finds a work on the Passion more helpful and satisfactory. I recommend it highly—especially for Lenten reading.

COMMENTARY ON THE HARMONY OF THE GOSPELS, by James B. Macknight, two volumes, 1151 pages, cloth bound, Baker, \$6.50

If I could keep in my library only one work on the four Gospels, I think my choice would be immediately and decidedly this one by Macknight. Not so much because there are no other works that equal it as a commentary, but because no single work that I know of gives so much help on so many different aspects of the Gospels. It is a commentary, a harmony, an introduction, a paraphrase, and a mine of essays and dissertations—all in one.

Of course, this means little if the material included lacks quality, which it does not. A contemporary of the author called hlm a man of "deep learning, sound judgment, and great respectability of character." The comments and notes are imminently enlightening and sound; the harmony is conveniently and naturally woven into the commentary; the paraphrase is clear and intelligent; the introductlon is introspective and prospective; and the essays and dissertations are learned discussions of Jewlsh antiquitles and the chronology of the Gospels. One appreciates the work when one first sees lt, then the appreclation grows with each use of it. Thus it becomes Indispensible to the student of the Gospels.

FAITH CAN MASTER FEAR, by G. Earnest Thomas, 160 pages, cloth bound, Revell, \$2.00 A sad testimony to the distress of our times is the increasing anxiety and fear evident everywhere about us. Yet, living in a day that actually breeds fear, the Christian should be possessed of so great faith that he will never be plagued by the torment of fear. Faith can master fear—and this book shows how it can be done. It is a bold and practical and inspiring volume that should be read by every harassed soul in our fear-beleaguered day.

It is not necessary for fear to smother the spirit of life and spark of hope from the life of the man in God. He who has a consuming faith will never be consumed by fear. This book is a brave voice crying in the wilderness of frustration and confusion, urging men to banish their fears by a positive and continuing faith and confidence in the Lord Jesus Christ. The author ably discusses fear of the future, of the past, of the unexpected, of insecurity, of failure, of loneliness, of growing old, of facing God, of sickness, and of death—besides other facets in the oppressing stone of fear. He cilmaxes the book with a great chapter on "Fear, Man's Servant or Tyrant."

CRCWDED TO CHRIST, by L. E. Maxwell, foreword by Robert C. McQuilkin, 354 pages, cloth bound, Eerdmans \$3.00 Dr. McQuilkin says in his foreword, "CROWDED TO CHRIST is a trumpet call to Christians to dare to be 'utterly believing believers'—New Testament Christians in this secular and carnal world. This book is a real book of the hour, calling orthodox Christians back to supernatural living. For Christians who are hungering and thirsting after the fulness of the Spirit this is a message for their hearts."

<u>---</u>0--

This book is imperative for the child of God, and is easily one of the most significant titles to be issued in the past twelve months. Those who read it are going to be joited—if they have become lukewarm in their Christian experience, and secular in their believing. It is a sturdy cry for Christians to cast themselves with abandon upon the grace and faithfulness of Jesus Christ. An attentive reading will drive you to your knees—and will cleanse and purge from you those elements alien to true Christianity.

The author has written with verve and lucldness, and the book is the product of a genius mind and a fervently Christian heart.

GOPHER TAILS FOR PAPA, by Erling Nicolai Rolfsrud, illustrated by Heman Fay, Jr., 86 pages, Augsburg \$1.25

Young Sven started something really worthwhile when he dropped his gopher tails into the church offering. The idea spread through the small Western congregation, and soon the bounty for the tails they brought in amounted to enough to pay for a new organ. The story is a little jewel of Americania, depicting with naive charm life and religion in the great Northwest. There is the one-room school, a prairie fire, the night-shirted Indian — and other fascinating elements to intrigue young readers eight to twelve.

Resurrection Study

He that descended is the same also that ascended up

far above all heavens, that he might fill all things.

—Ephesians 4:10.

read sculptured on the grave of Shakespeare the quaint inscription:

"Good friend, for Jesus' sake forbear To dig the dust enclosed here.

Blest be the man that spares these

stones,
And curst be he that moves my bones."

The dust and the bones the grave there holds are all the world now has of what was Shakespeare. That which he has done remains indeed a truest treasure, a mighty, pervasive, victorious force and influence. But to that which he has done, nothing he is now doing can be added. Shake-speare's self went yonder, long ago, into the eternities. Of Shakespeare's self the world is bereaved.

When the great Napoleon was resplendent in Berlin, a conqueror, he went to the Church in Potsdam, a little distant from Berlin, where Frederick the Great is buried. At the solemn hour of midnight, if I remember rightly, he descended to the vault beneath the Church, bade the coffin of the mighty Prussian king and warrior be opened; amid the flickering light of torches, he gazed long and earnestly upon the shriveled dust the coffin held, and bore away as trophy the mighty warrior's sword. But it was not the great Frederick whom Napoleon saw; it was but the dust of him. No glimpse of Frederick's self could any mortal man get vision of.

DUT in how marked contrast to the stern truth about all others, stands out the truth concern-

ing Jesus Christ our Lord.

He is dead. The grimmest death captured Him on the cross. He is buried. The tomb is sealed. Will it be with Him as with all others? The disciples fear so. The Scribes and Pharisees hope so, believe so. But then follows-glorious Resurrection and Ascension.

He is different from all others. Notice the difference.

All others pass into Death and dis-

appear. Christ reappears.

All others pass into Death and leave the world. Christ comes back to the world.

All others leaving the world in Death, as far as we know, have no-

thing more to do with it.

Christ out of death comes back to the world to tell it that though He ascends to the Father, He will be still in the world a power and a presence.

from the dead and ascended? Our Scripture replies the Same. He descends into birth in my human nature, into temptation, weariness, suffering, death. And now the nadir-point is reached. The descent begins to change into ascent—resurrection, ascension. And He is the Same still. He does not slough off my nature. He does not cease brotherhood with me. He who rises and ascends is—the Same.

Second: To what purpose did this Christ who is the Same ascend? Hebrews 6:24; 1 John 2:1. For Interces-

sion and Advocacy.

Third: For what further purpose did this Christ who is the Same arise from the dead and ascend? That He might dispense the Holy Spirit, who is the omnipresent Christ, for presence with me and help for me.

"No fable old, nor mystic lore, Nor dream of bards and seers, No dead fact stranded on the shore Of the oblivious years;-

"But warm, sweet, tender, even yet A present help is He; And faith has still its Olivet And love its Galilee.

"The healing of His seamless dress Is by our beds of pain; We touch Him in life's throng and press, And we are whole again."

THE LAMPLIGHTER

(Continued from page 3)

He has each of us in the fold of His love.

The fact that Christ arose from the dead means also that He is coming to earth again. Paul taught the Christians of his day to look for the glorious appearing of the Lord (1 Thessalonians 4:14-16), and the angel of God made the definite promise that Christ would return to earth again (Acts 1: 10-11). While the earth-clouds of strife become blacker and more fearful we can look forward with happiness to the return of Christ—and so we long for His return.

Best of all, perhaps, is that Easter assures us that we, too, shall live forever. The resurrection of Christ is a promise that we, too, shall have a resurrection. Just as He is alive now, almost 2,000 years after His death, so shall we be alive a million years after our death. This is our hope. This is our faith. This will be our exceeding great reward. Our resurrection and the resurrection of Christ go hand in hand (1 Corinthians 15:11). For one proves the other. Even those who are alive at His coming will not be forgotten, for His resurrection promises to rapture them from this world (1 Corinthians 15:51-53; 1 Thessalonians 4:17). So we see that the resurrection of Christ is the greatest theme of all the Christ is the greatest theme of all the Bible. It is because of it that we have hope, for without it there would be no hope. The resurrection of Christ should be the first word of the Christian message, for it is the highest word of Christian experience.



WHAT'S HIS NAME? REV. E. L. SIMMONS

JANUARY PRIZE WINNER GILFORD CLARK East Laurinburg, North Carolina

280 Papers

RULES: A cash prize of \$5.00 is offered each month to the person who (1) sells the most LIGHTED PATHWAYS and (2) pays for the papers by the twentieth of the month. Payment for each month's issue is due on the twentieth of that same month.

HE IS RISEN!

ary started on her way the tomb where Jesus lay. ut lo, to her great surprise wondrous sight met her eyes.

messenger clothed in robes of white ad brought the world a ray of light. Thy seek the living among the dead? e is risen," the angel said.

te is risen!" Mary cried, lesus Christ, the crucified. ome and see the place He lay or, lo, the stone is rolled away."

ary hastened on her way spread the glorious news that day. nd so the word was spread afar, hrist has burst His prison bars."

his same Jesus lives today o help the pilgrim on his way. e wants to live in every heart hat perfect peace He might impart.

y friend, if you are tossed about mid the conflicts and the doubts ok up and with the angels sing le is risen! my Lord and King."

THORNS

By MRS. MAIFRED B. HUNT

ercing were the tharns on my Saviour's braw,

Forked ond crimsan stained, et till the last sharp breath was drawn, They remained.

ut of great suffering ane cried Thrice to be rid of a thorn, ut from the long, unonswered proyer,

Strength was barn.
/ha am I ta be bitter now
Over a bitter thing?

Over a bitter thing? am neither Evangelist, Nor a King.

et it depart from me, O God, Lighten my path, my doys, ut may Thy grace, Thy strength be mine If it stoys.

THE LOVE OF JESUS

W. H. COMPTON

Christ Jesus is my Soviaur, He loved me from the start. That lave was so impressing, That I gove to Him my heort.

He tells me that He loves me, And proves it a'er and o'er, Because when I am lonely, He knacks at my heart's daar.

To know Him is to love Him, And hove His presence near, And though the days are gloomy, I will never have a fear.

Sure, I am o Christian, In Jesus I abide, He keeps me alwoys happy; With Him I'm satisfied.

The world may bring me trauble, And sin may be my foe, But if I trust in Jesus, I know where I will go.



O BLESSED EASTER TIME
JANICE HARTMAN

The meodow's gleoming bright this morn With newborn grosses green,

And in my heart new hope is born, The resurrected gleom.

Oh! wondrous doy that's drowing near,
The blessed story we shall hear,

How Jesus for us oll hos died, And rose ogoin of Eoster tide.

No other doy such joy hos brought The everlosting light;

No other doy solvotion wrought To those souls in the night.

For though Christ died upon the Cross It would have been but bitter loss,

Hod He not rolled the stone oside

And took new life of Eoster tide.

But since He's risen from the deod, All men moy now rejoice.

Now of His Church He stonds the head Then sing His proise each voice.

Todoy He sits of God's right hond To intercede for sinful mon

Who will in Him confide Since that first Easter tide.

Solvotion's free forever more To whosoever will,

Then let us oll His woys explore And drink till we hove fill.

A well is ever bubbling forth
From Christ the ever living source

Where pîlgrim souls moy oll obide,

And toke new foith ot Eoster tide.

He is the shepherd of the flock,
He loves eoch wondering soul,
Whose stroying feet He died to stop
To turn them, to the fold.
He would that all would turn to Him,
His heart goes out to eoch of them.
Then loy your burdens all oside,

THE NAIL PRINTS IN HIS HANDS MAIFRED B. HUNT

And rest in Him this Eoster tide.

O Saviour, sometimes the burdens press

And the days seem long and dreary,

Yes, sometimes the cares of this world distress

And the ways seem long and weary.

Can you lighten the burden and brighten the way,

By the nail prints in Your hands? Lord, open my ears that I may hear, Mine eyes that I may see.

Is Your heart which was pierced By the soldier's spear

Being wounded again for me?

Are You drinking the cup that You drained in Gethsemane for me? Give me a heart that is pure and

And a mind that understands, For I know, Dear Saviour,

All the sorrows of earth can be healed By the nail prints in Your hands!



May We Give You This Great Book?

You may have it FREE by simply joining the Pathway Book Club today.

> CHARIOTEER By GERTRUDE EBERLE

A \$2.50 Book Free to Members

This is the exciting story of Joseph in Egypt—one of the finest books ever offered by Pathway Book Club. It has high adventure and tender romance. Best of all, it contrasts the futility of idol worship with the joy of serving the only true God.

You May Choose This Book as Your First Selection

March Selection

INE OF MORNING

By BOB JONES, Jr.

\$2.50

Thrill to the story of Barabbas, the criminal in whose stead Jesus died. Renegade, rebel and sinner—yet even he could not escape the personality and loving compassion of the Son of God.



The Pathway Book Club Offers New Members These Benefits

- 1. Free membership. No dues.
- Free—one book for joining.
 Free—one book for every four regulor selections, ofter your first selection.
- 4. Free-subscription to "The Book Poth," o monthly review of the forthcoming selection, and other valuable information about new Christian books.

You receive one free book with your membership ond first selection. After thot, you receive a free book with every fourth selection. You ore obligated to make only four purchases a year. You may concel your membership ony time ofter making four selections.

How the Club Operates

Eoch month the four judges will make a selection from the very best Christian literoture printed. This selection must meet the unominous opprovol of the judges. Then the book will be reviewed and described in "The Book Poth," which will be sent free to each member. The member will decide whether or not he desires the book. If so, you do NOTHING, it will come outomotically. If you do NOT want the selection, you simply mail in the rejection slip that will be attached to "The Book Poth." Eoch book you select will come to you of the regular cost, and must be poid for, plus o few cents for postoge, within ten doys. TWO BOOKS UNPAID FOR CANCELS YOUR MEMBERSHIP, UNTIL THE BALANCE IS PAID.

FREE MEMBERSHIP CARD

Enroll me as a member of the Pathway Book Club today. I am to receive CHARIOTEER free for joining, and WINE OF MORNING as my first selection. I understand that if I choose I may purchase as few as four books a year, and will receive a free book for each four selections I take.

Name	
Address	
City	State

ASSURE YOURSELF OF RECEIVING EXCELLENT **BOOKS LIKE THESE** EACH MONTH. JOIN THE PATHWAY BOOK CLUB TODAY AND RECEIVE "CHARIOTEER" ABSOLUTELY FREE WITH YOUR FIRST REGULAR SELECTION "WINE OF MORNING"

The LIGHTED DEDICATED TO THE CHURCH OF GOD YOUNG PEOPLES ENDEAVOR



New

Katie V. Hall

New life in the flowers, new life in the trees

New life in the showers, new life in the

'Tis seen all about us in sunshine and air.

This quickening gladness is seen everywhere.

The birds sing most gladly and pour forth their praise,

It seems that in springtime they chant sweeter lays:

Cold winter has vanished, all nature is

New life all around us-how can we be sad?

This speaks of redemption, new life in the soul.

When evil is banished and Christ has control.

When heavenly breezes blow fresh from above

And hearts are o'erflowing with rapture and love.

O Christ of the Bible, breathe on us anew!

Thy sweetness and sunshine are rich as the dew!
Without Thee our lives are but dark-

ness and dross,

But real resurrection is found through Thy Cross.

The grave could not hold Thee, nor soldiers confine.

No guard could o'ercome Thee, Thou Saviour Divine

Oh, glorious conquest, the vict'ry won, Yes, won for all ages through God's only Son.

New life for the sinner! New life from the dead!

A springtime of glory and gladness ahead:

A life rich, abundant, a heritage grand, A conqueror's banner as with Him you stand.

Repent and believe Him, and life you shall win;

His blood is sufficient to cleanse from all sin.

He suffered, He conquered, He rose

from the grave, And, oh, He is able, yes, mighty to save.

New life, oh, what glory! 'tis sweet to the soul,

'Twill always grow sweeter as ages shall roll-On, on through the cycles of endless

delight, We'll shout His glad praises "where cometh no night."

The Olive Branch.

DEDICATED TO THE CHURCH OF GOD YOUNG PEOPLES ENDEAVOR

J. D. BRIGHT Editor-in-Chief Church of God Publications CHARLES W. CONN The LIGHTED PATHWAY

ALDA B. HARRISON Honorory Editor The LIGHTED PATHWAY

Vol. 22

APRIL, 1951

No. 4

CONTENTS

The Lamplighter

Advertising in The LIGHTED PATHWAY: Look While You Walk

Features

Grace Plus Sand	Chester Shuler	4
A General's Blunders	Jonathan West	6
Let's Plan a Party	Dorothy C. Haskin	7
The Christian's Challenge	Ć. E. French	8
The Enchanted Pen of Chloe Stewart		
Miracles of Elisha		
Poetry Page		21
D - LL		

Departments

Happy Home Circle	•	
Let's Go Back		1
Helps for Tempted and Tried		1
Pathway Pulpit		
Finding Christ the Bible Way	J. Frank Spivey	1

Children's Page		
Joel Tells the Good News	Evelyn Blackstone	1
Bible Lessons for Youth Services		2
The World of Books	Charles W. Conn	2
Youth Work Statistics	Lewis J. Willis	2

Variety

Youth in the Spotlight: Dorothy Jennings; Elmo Jennings	_ 1
What Is His Name?	_ 1
Pentecostal Music Club Franklin Gunder	r 1
Youth Interviews Experience: R. P. Johnson	. 1
Cover Picture "Faces of Spring"	be

Word is a Light Unto My Path"

National Youth Boord

Lewis J. Willis, Choirmon; Brody Dennis; Roy Hughes; L. E. Painter; Rolph E. Willioms

Contributors

Genevo Corroll; Edno Conn; Morgie M. Mixon; Mortin Miller; Avis Swiger; Monuel F Compbell; M. M. Mortenson; LoVerne Selmon; John E. Douglos, Jr.; Alice Pullin; D. B Hotfield, Doniel Homner.

Subscription Rates

Single Subscription, per yeor . . . \$1.25 1.00 Rolls of 14

Published monthly of the Church of God Publishing House, Cleveland, Tennessee.

All moterials intended for publication in The LIGHTED PATHWAY should be addresse to Chorles W. Conn, Editor. All inquiries concerning subscriptions should be oddressed t Bookkeeping Deportment, Church of God Publishing House, Clevelond, Tennessee.

ENTERED AS SECOND-CLASS MAIL MATTER AT POST OFFICE, CLEVELAND, TENNESSE



ADVERTISING IN THE LIGHTED PATHWAY

OR THE FIRST TIME in its more than twenty years publication The LIGHTED PATHWAY will carry in its pages paid advertisements of various worthy Christian publishers, manufacturers, and institutions. Even though it has been necessary for us to accept advertising, The LIGHTED PATHWAY will exercise the same care and discrimination in this as it has always done in its editorial matter. Products, publications, and services advertised in our pages must be not only Christian but also of good taste. We do not plan to clutter our magazine with advertising, but to select carefully only those to which we can give our endorsement.

On pages 24 and 25 of this issue appear advertisements of Van Kampen Press, Fleming H. Revell Company, and Baker Book House. We urge all our readers to read these carefully and respond to them. Will you please read our advertising in this and each monthly issue very carefully and patronize those companies who advertise here? It will be of benefit to you, and will help all of us.

LOOK WHILE YOU WALK

AUL THE APOSTLE spoke words of divine wisdom when he said, "See then that ye walk circumspectly, not as fools but as wise (Ephesians 5:15). That word "circumspectly" arrests our attention. Let us notice what it means. It comes from two Latin root words, circum—meaning "around; about; or on all sides"; and specere—which means "to look." The meaning of the word is then obvious—"look all around." Paul's instructions to walk circumspectly means that we should look all around us as we walk.

If we are circumspect in our Christian lives we will keep our eyes open at all times and be attentive to the things that are around us. We will be cautious in our living, careful in our decisions, and aware of our surroundings. If we walk circumspectly we will not be overcome by the devil for we will see him approach. We will not fall into a snare of sin for we will see it spread before us. We will not fall prey to injurious habits for we will see them forming. We will help our brother share his burden for we will see him when he falters. We will not miss the gate of heaven for we will keep it constantly in our sight. It is said that the best automobile driver is not one whose eyes become set straight ahead of him, for their inaction tends to dull his reflexes; but the best driver is one whose eyes are constantly moving to take in the

whole landscape before him. With continuous swift movements of his eyes he sees that no cars approach him on a side road, that no child darts in front of him from behind some car or tree or bush. He detects the strange behaviour of the incompetent driver ahead of him. The swift comprehending motion of the good driver's eyes prepare him for an emergency, for unconsciously he notices each embankment, each ditch, each curve and hill, each car and pedestrian. He who is alert is the best driver—and he who is alert is the best Christian.

To walk circumspectly we must look inward, to detect sin in our lives. We should daily examine ourselves, not only our actions but our motives for those actions. Some deeds that are good in themselves are prompted by a desire for vain glory. We should not only examine our lives to detect wrong motives, but also to detect the infiltration of bitterness, cynicism, and malice. The wise Christian looks within himself as he walks along the way.

To walk circumspectly we must look upward, to discover the will of God. We cannot be adamant in even our private intentions and ambitions—we must yield them to the will of God. What would He have us do? What is His plan for us? How can we best serve Him? We should look to Him for the answer to these questions and not to our own errant desires.

To walk circumspectly we must look ahead, to avoid the snares of Satan. Our enemy has strewn our path with pits, traps, and road-blocks. He is so diligent in his effort to overcome us that Peter repeated the admonition of Paul by saying, "Be sober, be viliglant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (I Peter 5:8). The words "sober" and "vigilant" express the same meaning as Paul's "circumspectly." We must be wide awake, constantly on guard, and always looking about us, lest we fall easy prey to the devil.

To walk circumspectly we must look all about us, to find others we may help. To the right of us and to the left of us there are those who falter, those who have been wounded by the darts of the enemy, those who have become bewildered and confused and those who stagger beneath the crushing weight of their burdens. All of these are in desperate need of help from you. Unless you walk circumspectly you will not see them, but will be concerned only about your personal needs and desires. Look about you. Find those you can help; they are everywhere. By helping them you help yourself.

To walk circumspectly we must look forward, to see the glory that awaits us at the end of our journey. Those who live in anticipation of some happy event are constantly refreshed and joyful. The drudgery of the day's work is much easier for those who anticipate a pleasant evening when work is done. The farmer's work is less tiring all year if he has the promise of a bountiful harvest. Work without hope or promise is slavery. A journey without a destination is futile and tedious. To live with no hope of life eternal is burdensome and empty.

The Christian who looks forward sees the glory of his destination, and his journey seems short and dear. A beast of labor never looks forward to his destination but is concerned only by the portion of the journey he is in at

(Continued on page 24)

VERYONE here?" Helen Krouse surveyed the jolly, chattering group of girls hurrying toward the Newton trolly station. "Here comes the car! Run!'

In the distance they could see the old rickety inter-urban trolley careening, swaying along the single track, doing its level best to make the run from the Valley to the Junction, where it met the trains several times daily.

"Oh, there's Anna Mears waiting for us," Helen exclaimed. "So glad she can go. Poor kid has little enough pleasure with that crippled foot of hers. Say, who's that girl with her?"

Florence Haskins squinted her brown eyes. "I think it's a girl who moved to Newton just last week. Anna'll probably introduce us."

Anna introduced the quiet, pretty girl: "This is Grace Madison, girls. Moved to town just a week ago. I'm sure we shall all enjoy knowing Grace."

Grace acknowledged the introduction pleasantly and joined in the general talk. The girls invited her along on their shopping trip to the city but she declined. "Thanks, but I'm on my way to Lewiston for some special medicine for Mother, and must return as quickly as I can. Some other time, if you'll ask me again, I'll be happy to go along with you."
"Here's the trolley,"
warned. "All aboard!"

The old car swayed and jolted along the track, squeeched to a jerky stop, and all the girls scrambled aboard, helping Anna tactfully to a seat. The conversation was pleasant and animated, and the group paid little heed to the car or the scenery until suddenly they found themselves jolted violently into the aisle, as the brakes were applied hard, and the motorman, with a wild yell to "Look out!" leaped off the trolley.

AMID screams of fright and pain from some of the girls, Grace Madison leaped to her feet. She saw the situation instantly. Another car, bound in the opposite direction, was coming toward them, on the same

"Oh, we'll all be killed!" screamed Florence. "Help!"

The others were on their feet now, and staring at the approaching car. But it had slowed considerably. Their own car was nearly stopped, too. "I don't think we'll hit," Grace said in a quiet, commanding tone. "Keep cool, everybody! Hysterics won't help a bit, you know."

"Oh, thank goodness, the car's stop-ng," breathed Helen.

"What a cowardly trick of the motorman to leap off and leave us to our fate!" Florence scolded. "I've a good

mind to report him, and—"
"See, the car has stopped entirely,"
Grace interrupted. "Now there isn't

"It's moving again," Anna exclaimed. "See, we're going backward! Why is that?"

The group stared in stunned silence as the landscape gradually "moved away" and the old car began its bumpy motion in reverse.

GRACE leaped toward the motorman's platform and examined the control box, then answered, "Evidently, he threw it into reverse to avoid a crash, and now,—" Her face was white, but she tried to speak calmly. "I'm afraid he's taken the control handle with him . . . perhaps we can pull the pole off the wire, and stop the car."

Several of the girls, realizing the situation, rushed to the rear platform.

"Oh, dear, there isn't any wire!" Grace exclaimed. "This car is run by a storage battery. If only we knew how to stop it!" She hurried back to the

motorman's platform again.
"Let's jump, girls!" screamed the excitable Florence. "We'll be killed!"

"Don't jump!" Grace's tone snapped with sudden authority. "The car's moving too fast! You'll be killed surely if you jump now. Perhaps it will slow down soon. There's a hill ahead. Mean-

while, I'll try to stop it."
"But the bridge!" screamed Florence. "We'll upset into the creek if we go around that curve. I say, let's jump!" "Keep calm," Grace cautioned. "It's

game to jump with me?"
All followed her to the door. But a Grace brought up the rear, Anna said

"D—don't leave m-me, girls! I can' jump, you know—with my foot!"
Only Grace had heard or heeded The car was slowing now, and Florence leaped, followed by Marie, Helen and the others.

"Grace, please don't leave me!

Anna pleaded

Grace, watching the other girls pick themselves up from the grass along the None seemed much injured. "Don' worry, Anna," she said, bravely. "I'l not leave you. Perhaps the car will stojentirely soon. Then we can get of without jumping. Let us pray. The Lord will help us in some way."

"T—thank you, Grace! You're-dear!" Anna's tone made the othe

girl glad she had stayed.

But the car did not stop instead it crept over the rise, the started down the incline at increase speed, swaying and bumping fright eningly. Anna and Grace clung to each

Grace Plus Sand

By CHESTER SHULER

There comes a time when a person needs sand—the plain kind used on trolly cars, and the kind commonly referred to as "grit."

-Illustrated by Chlae Stewart.

quite a way to the bridge. The car may

stop before that is reached."
"I—I'm afraid, Grace," Anna said

in a low, tense tone.
"Don't be afraid, Anna. Let's think of something."

HE car was going down a slight grade now, full speed backward. It careened dangerously, threatening to leap from the rails at any moment. The frightened girls clung to seats and each other. "I—guess we'd—better—pray, girls!" Helen gasped. "Oh, this is—terrible!"

"Suppose we do pray, girls." Grace's tone was calm. She closed her eyes, bowed her head, and offered a silent petition to God to save them in this moment fo great danger. Others of the girls tried to pray, too. The prayers were brief, but earnest—like Peter's when he tried to walk on the sea.

The car slowed considerably. "See, arere's an upgrade!" Grace cried. there's an upgrade!" Grace cried.
"That'll make the car slow somewhat.

Perhaps it will stop."

"If it slows much I am going to jump," Florence announced. "Anyone

other. Anna began to cry.
"Don't cry, Anna!" Grace spok
quickly. "It won't help to lose of
heads now. We must think—hard heads now. We must think—har There's some way to stop this old ca Oh, I know!" she leaped to the pla form again. "The sand! We'll put san on the rails. That should stop it!" "Oh, Grace, you're wonderful!" Ann exclaimed. "Can I help?" Grace examined the mechanism There was sand in the boxes under the front seats. But the motor

neath the front seats. But the motor man had taken the sand control lev with him. At least Grace could no find it. "If I could just throw sand of the rails," She muttered. "But they" dry and it would not stay. There mu be some way—" She uttered a ferver silent prayer to God for wisdom ar

"Anna's depending on me," sl thought. "I must stop this car—tl sand's the only way, I know." "Grace, will it work?" Anna ha

hobbled forward to the door.

"We must make it work, Anna. can't work the lever in the usual wa But perhaps I can throw sand on the rails somehow. Sit down, or ho ght. It's lurching terribly again."

UNDEED this was the ruth. At this speed the car might ave the track at any moment and url them to almost certain destruc-on. But a long, level and straight iece of track lay ahead. That was race's only hope, she realized. In the

"and box she found a pail.
"Anna," she called, "can you come to
he rear platform. Careful now. Hold
ghtly!" Grace picked up a piece of
type and tied it under her armpits.
he filled the pail with sand.
"What are you going to do, Grace?"
nna asked. "How—"
"I must get out on the bumper in
type way and try to pour sand on the

op this car on this straight stretch of ack or—"
"You'll be k-killed, Grace!" Anna

the rail, praying that some of it might remain to check the car's speed.

WHEN Helen and the other girls leaped from the car they picked themselves up, practically uninjured themselves up, practically uninjured except for bruises and a bad shaking-up. "Oh, Grace and Anna didn't jump!" Helen cried. "Probably lost their nerve at the last moment, and the car's going fast again!"

"We must do something, girls!"
Florence said. "Let's run to the farmburge and phone the agent at Newton

house and phone the agent at Newton.

Maybe he can stop the car."

The agent told them the car had not yet passed Newton and he would try to do something. But hardly had he emerged from the station when the trolley came into sight. On the front he saw the figure of a girl crouched, sand pail in hand, trying to sand the rails! The car was slowing, but the agent thought of the sharp curve not

asped. "Not if we're careful. Now listen. I ant you to keep hold of this rope, se? Take a turn around this post, and hold tightly! When I get out there,

and me the bucket. Can you?"
"Yes, but Grace, you'll be—"
Grace smiled. "Not if we pray—

Grace smiled. 'ard! Here goes."

Nimbly she scrambled over the winow ledge and placed her feet on the ar's rear bumper and combined "cowatcher." "Now, the pail," she called, district. Now, the part, she carled, inging with one hand to the window-dge. Anna handed the pail. It was eavy, but Grace was strong and thletic, and managed it. "Tight on he rope now, Anna," she called, lowering herself to a crouching position on ig herself to a crouching position on ne cow-catcher. This was exceeding-hazardous as the car was swaying cazily, but had slowed somewhat. olding with one hand, Grace began ouring a steady stream of sand on

far ahead. He knew the great danger. Flagging down a passing motorist, he asked the driver to pursue the car on the parallel highway. Suddenly the agent exclaimed, "Just as I feared!

There she lies! Dead, probably!"

Bending over the prostrate form of the girl, he heard her whisper, "Anna's —on—car! D-don't mind—me. Get—

her-save Anna!"

"The car's stopped now, girlie," he said. "You saved it! Anna's O.K, don't worry. Now to get you to a hospital quickly!"

WHEN Grace became conscious some time later, she was in a comfortable bed with a blue-and-white-clad nurse hovering over her. Voices of her girl friends were some where in the distance . . . Anna was telling about "bravest girl ever". . . and a deep voice of a man was saying something about "sand . . . more sand than any girl I ever saw. . ." Then she passed into comforting sleep again . . . glad Anna was safe . . . glad . . . glad

When Grace could have company the girls crowded around her bed, all trying to say at once how brave she had been, and what cowards they—

and the motorman—had been.

"The car stopped not a hundred yards from the bridge!" Anna said for the twenty-fifth time. "She saved my life. Grace saved my life, you

hear?"
"Forget it," Grace said, weakly. "I only did what I had to do—to save

my life as well."
"But to climb out on that bumper and put sand on the track!" Helen exclaimed. "Even to think of doing that was wonderful."

"If the old rope hadn't broken, I'd

have been perfectly safe," Grace argued. "Anna was so brave—holding

the rope and everything."

"Anyway, we all owe Grace some-thing nice," Florence said. "How about one or more of us being with her all the time she's awake until she leaves mother with the work while Grace is away?"

They thought this a good idea, and

Grace was delighted.

THOSE were happy days of convalescence for the "girl with the sand," as she was lovingly known from that time on.

"I want all of you to join my Sunday-school class, girls," Grace said one day, "if you don't attend any other."

Several already were members although they had been careless about regular attendance, and all promised to come. They soon learned, as Florence said, "That girl's bravery and calmness didn't come to her just that day on the trolley. She's a real Christian, through and through. The kind I want to be."

"Here too," agreed the others.

"I'll never forget our prayers on the trolley, though," Helen told their teacher one day. "They weren't lengthy, but no one ever meant a prayer more than we did!"

"The Lord heard, too," the teacher smiled; "just as He heard Peter when Peter feared he would sink beneath the waves. You see, Peter saw the wind

and waves, and took his eyes off Jesus
... that is why he sank."

"Grace didn't take her eyes off
Jesus, then, I guess," Florence answered, earnestly. "She didn't get

swered, earnestly. "She didn't get panicky and jump, anyway—like the rest of us did!"
"God does move in wonderous ways to help and protect His beloved," the teacher added. "I am so glad all of my girls were saved that day . . . and will be saved eternally as they believe on the Lord Jesus—Grace's own personal Saviour."
Grace's joy knew no bounds when a

Grace's joy knew no bounds when, a short while later, all of the girls who weren't Christians previously, accepted the Lord Jesus and became

earnest followers of Him.

A General's Blunders

Jonathan West

ODAY WE HEAR a great deal about generals. We also hear much about folks who blunder. The Bible has an interesting story of a blundering general. It is interesting because the general made some of the same blunders that folks today—generals and others—are making. We refer to General Naaman.

In the first place, General Naaman was a great man. The Bible says so (2 Kings 5:1). He was also honorable. But he was great and honorable with his master—evidently a higher general than he was. That isn't all. Naaman was brave—a "mighty man in valour" and had "given deliverance unto Syria." (v.1). He had been a good general, too,

THE Syrians had been successful in war. They had captured many prisoners, too. Some of these were brought home to be slaves. Among them was a little maid—a girl from Israel. General Naaman must have thought her attractive; he gave her to his wife as her personal maidslave.

Now it seems that the little girl wasn't in Naaman's home very long until she learned a terrible thing. This great, honorable, valiant, respected, successful general was a leper! He had an incurable disease.

The little maid seems to have been fond of her master and mistress, for, when she learned of Naaman's illness, she said to Mrs. Naaman: "Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy.

Someone, overhearing her remark, went and told Naaman what the girl had said. And that "started something"!

It seems that Naaman must then have gone to the king of Syria with the news. Anyway, the king told him to go to Israel and get cured. "I will send a letter to the king of Israel," the Syrian monarch said. So Naaman, armed with the king's blessing, his letter, and ten talents of silver, six thousand pieces of gold, and ten changes of raiment, set out to visit the king of Israel. This was Blunder Number One.

I HE little maid had said nothing about visiting the king of Israel. She did not say that the king could cure Naaman. She mentioned "the prophet." And of course she meant Elisha, God's servant, who, by God's power, could heal folks of lepro-

Now when Naaman came to the King of Israel with a letter from his own King, asking the King to cure him of

leprosy, the King of Israel was terribly alarmed. He could see nothing but a threat in that epistle. "Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy?" he cried. "Wherefore consider, I pray you, and see how he seeketh a quarrel against me." (V. 7.)

Thus we see that Naaman had gone to the wrong person. He had also taken along the wrong price, for all of the silver, gold, and clothing (said to equal about 16,000 pounds in English coin), was not sufficient to buy a cure—for the reason a cure of leprosy could not be purchased any more than a cure for sin today can be had for gold. (Luke 7:42.)

WELL, Elisha heard of the king's distress, so he said, "Send him to me, and he shall know that there is a prophet in Israel."

We can imagine how relieved the

king of Israel must have felt, and how he insisted that Naaman go to Elisha's house. But just imagine how General Naaman must have felt, as he ap-proached that humble little home! There he was, a mighty, honorable, brave general, with his horses and his chariot, going to see an humble, poorly-clad man. Why couldn't this King cure him? Why this embarrassing circumstance? It was tough—and there the general made another blunder.

"He stood at the door of the house of Elisha" (v. 9). That was the wrong place. So many folks today stand at the door of the Christian life—so near, yet so far from enjoying its blessings and its saving power. So near, yet so

But that wasn't the end of General Naaman's experiences or his humiliation. Why didn't this old man—this prophet, as they called him—come out and bow before him, and ask what he could do to help the mighty general? Why was he so slow? He ought to be reported to the king! Such conduct would never be brooked in the Syrian army, no indeed! Ah, here he comes . . . well, he'd better step lively.

But it wasn't Elisha! Only his servant, acting as a messenger. "Go wash in the Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean," the man told the general.

Was Naaman ever angry! The Word says he "was wroth, and went away."
"Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his band over the place, and strike his hand over the place, and recover the leper!" stormed the irate

general. This was just too much! Su indignities shown a general! And te ing him to wash in the Jordan at tha "Are not Abana and Pharpar, rivers Damascus, better than all the wate of Israel?" he cried. "May I not wa in them, and be clean?"

"So he turned and went away in rage" (v.12) is the way the Word pu it. So we see the mighty general has the wrong prescription! He thoug the cure woud be effected dramatical ly—in a way befitting the healing a mighty Syrian General! N thoughts, but acts, get things done.

Like a sulking child, the migh warrior drove toward Syria "in a rage

But fortunately for him, he had sor cooler headed servants along on the trip. After they thought it safe approach him, they said, "If the prophet had bid thee do some great things and the same great things are the same great things are the same great things." wouldest thou not have done it? he much rather, then, when he saith thee, Wash, and be clean?"

The general had the wrong passion (v 12). He went off in a rage instead of in love or gratitude. Fortunate he listened to his servants. He we to the Jordan, and tough as it was, I dipped himself seven times in i waters, as Elisha had said. The cu was quick and complete. "His flee came again like unto the flesh of little child, and he was clean" (v. 14

Now, things seemed different Naaman. He hastened back to Elish with all his company. This time, I got out of his chariot and came an stood before the prophet. He spok "Behold, now I know that there is God in all the earth, but in Israe now therefore, I pray thee, take blessing of thy servant."

What a change! Naaman's spirit well as his body seems to have be changed. He wanted to give a present of the change of the server of the change of the server o

to Elisha—probably a very great gi But Elisha refused it and bade him in peace.

TODAY, sin is the disea which is incurable, save by following the correct prescription. We may n the correct prescription. We may n make any blunders in this. There is need for blundering, if we will reand believe the Bible and then a upon its words. No mighty monarculer, president, or dictator of ear can remove sin. No rich gifts can b forgiveness. No "thinking" on our pand adherence to intellectual or phil no adherence to intellectual or phil sophical ideas as to how it should removed can save us from sin's bligl Getting angry, or refusing to attechurch or mingle with Christian pe ple will never avail anything but make us more miserable and sin-k smirched.

Only obedience can bring us to t cure. Obedience to the Word w bring us to repentance and faith the Lord Jesus as Saviour and Lord. is not a glorious method which cate to our self, our pride and our se righteous appraisal of our greatne It is an humbling experience—but the Christian life the only way upwa is downward. Humility and not pri must be there. Let us remember Ge eral Naaman's blunders—and r make the same kind, 1951 model.

Let's Plan a Party

Dorothy C. Haskin



VERYONE ENJOYS A PARTY and scattered throughout the year are occasions which naturally call for a party. The most frement are birthdays. There are also pecial days like Valentine's Day, hanksgiving and the like. Sometimes the get-togethers are a success and metimes they are a flop. What makes the difference?

Planning.

Especially does the Christian want plan his parties. Being a Christian alls for the best that is in one. The hristian should have a good time. "A erry heart doeth good like a medine," states Scripture. But it takes the cains to have a Christian good time. Then a Christian has a party it is not lough to plan the refreshments and let things drift. He must plan the refreshments and the refreshments.

Even those who are not Christians alize the importance of a planned rening. If you read in the paper of one party, you will notice that obvisely the evening was planned before guests arrived. Often, guessing the mes or charades are played. But hatever is done, the smart hosts does not wait to see if someone in think of a game to play after reryone has arrived. Rather, she ans her program ahead of time.

SOME occasions have ames which naturally fit with them. or instance, the summer picnic is the me for the three-legged race, the poto race or other outdoor games. Then the party is not typical, then it in be built around a clever idea, ich as "Potluck and Potpourri." Potck means that the guests eat whater the hostess happens to have, or hatever they happen to bring. And otpourri means a mixture. In this use it would mean a mixture of the standard of the stand

When planning a party, the first ling to agree upon is—what time will be party be over? Select a time to all Mom and Dad either to call for you to expect you home and then your ments will not worry. A little kindless to parents can reduce worry to a inimum.

There are occasions, such as banquets, when it is natural for young people to pair off. In the main, however, teen-agers should go to parties in groups. Especially if one of the parents can provide a car. Then take as many as possible. The more the merrier. During the teens is the time to make many friends. You cannot tell which one will be the important one or ones. The right teen-age friends will last a lifetime.

THE girl who expects to be a leader in her circle should have a notebook in which she collects games. She can write down those she knows, but as her friends probably know them also, they soon become "old stuff." She can add to her list by getting a book of games from the public library and studying it. She should also watch the different magazines for plans of parties and games. These can be cut out and pasted calender-wise in her scrapbook. Then, when the need arises, her scrapbook is full of usable ideas.

A good ice-breaker is, "Who Am I?" This is how it is played. When each boy or girl arrives, the hostess takes a piece of paper with a name written on it and pins it on the back of the new arrival. Then he goes to the other boys and girls, asking questions until he finds out who he is. He should ask such questions as, "Am I a man or a woman?" or "When did I live?"

The names on the papers should be those of famous men and women and should be varied to fit the knowledge of different groups. They can be well-known Biblical names; such as John the Baptist, Martha and so on—or they can be missionaries, such as Pohn Patton, Mary Slessor, and others; or, they can be the names of people in history or current events.

Another enjoyable type of indoor game is the obstacle race. The race where the contestant crosses the room carrying a saucer of water without spilling it, or balances some peas on a knife. Carrying something slows the contestant down so he can not run and that is important when the games are played in the house.

Guessing games are also favorites. In one, a person is sent out of the room and the others decide upon an object that he is to name. Then the person who is IT returns and tries to guess the object, asking the least possible number of questions. Someone should keep track of the number of questions asked. Give each guest a turn. The contestant who asks the least number of questions wins a prize.

It is best to give prizes of the dime store variety. Everyone enjoys having something to keep as memento of a party and yet they should not be expensive.

Whoever has charge of the games should plan more games than she thinks will be played. Sometimes a game just does not please and there is need of extra games.

UNFORTUNATELY toward the end of the evening someone may suggest playing kissing games. Then if the games are planned, the hostess can politely say, "Our program is planned," and dismiss the suggestion. It is unfortunate that the idea of kissing games has to come up as often as it does because they are beneath the standards of the Christian. If you plan a full evening there is no time for these crude, embarrassing games. The Christian boy or girl does not want to play them because he does not want to cheapen anything as beautiful as love.

Instead, when the group is tired of playing games, sing. Nearly everyone enjoys singing. You can sing songs suitable for the occasion, patriotic songs and then the hymns and choruses which every Christian loves.

Sometime during the evening, plan a word for the Lord. The best time to. have it is after the refreshments have been served and everyone is sitting down. Either invite your pastor, or a Sunday school teacher to say a few words, or have a period of testimonies. Our Master has been present at the party, therefore, let us take the time to acknowledge His presence.

The Christian's **Challenge**

C. E. FRENCH

"...there remaineth yet, very much land to be possessed," Joshua 13:1.

OSHUA 13:1 is certainly not inappropriate for this present day. It thrusts upon us a great charge and responsibility, for it is indeed a great challenge. There remains yet, very much land to be possessed. First, it will be proper to think of what has already been accomplished in the church's past. We can recall that many, many millions have shared this great salvation, and we're reminded that millions have made a safe landing on the other shore. We may look, and that with pride, at the great institutions founded by the Christian Church. She has made her power and influence to be felt in most of the world, but think, there are yet countries untouched—there is land unpossessed.

The Bible is yet to be translated into many languages if the whole world is to receive its teachings. (Matthew 24:14.) Hundreds of millions of people have not a single word of Scripture in their varnacular. There are those who have never heard the name JESUS. They know nothing of Him, He means nothing to them. Herein lies your work . . . make Him known to them. As Joshua challenged Israel, so Christ challenges us with even a greater word in *Mark* 16:15. Go Ye! Preach the gospel.

The Command

HIS challenge is ours. The angels do not preach in this dispensation. It is not the task of our Lord; His part has been finished. Therefore, it has become the task of the *Church* to go in and possess these open fields. It will remain our task whether or not we assume it.

The mission of the Church is to evangelize the world. Christ gave the commandment at the beginning to only a small group but it was intended for all Christians everywhere; it is enjoined upon all who would follow Him. The word missions means to send. A missionary therefore, is one that has been authorized to preach

and teach Christ. The greatest mistake of the Church is possibly its attitude toward and acceptance of Christ's commission. Every layman is commissioned. If you remain at home, that is your field of labor. If you go abroad, then you should declare His greatness there. No particular group was mentioned, nor was a certain sect named in Mark 16:15; it was a stringent and personal command—Go ye! He told them where to go and what to do. This was a call for nothing less than a worldwide pro-mulgation of the gospel of God. And, since we claim that it does so very, very much for men's lives, we are morally obligated, all of us, to spread this great salvation.

Prerequisites to Successful Soul Saving

A. Consecration B. Service and life

C. Vision

D. Response

CONSECRATION is vitally important. It includes one's mind, heart, body, and soul—and purse (Luke 10:27; Matthew 10:37-39.) That which one holds dearest must surely be given up or dedicated to Christ. Vows must be transformed into deeds and decisions rushed into performance. A constant daily prayer life must be maintained, and a relentless and diligent search made for knowladge of Him who has called us. We should possess the knowledge of serpents, and the loveliness of doves. (Matthew 10:16.) You should preach Christ, sing Christ, testify of Christ, talk to Him, but most of all live like

Vision is a requirement to successful evangelistic (missionary) work. In Acts 16:9, Paul, a man with a vision, got a call from God. "Come over into Macedonia and help us," was the desperate call. Paul had already said that he was a debtor to all men. He seemed to visualize the world in a hall of judgment, and was quite willing to become all things to all menthat he might save some. Where peo ple, live, even Christians, without vision, the people perish (Proverb 29:18).

Can you not see the poverty, filth habits, and idolatry of heathen lands Can you not imagine their state o moral corruptions, polygamy, witch craft, and unrelieved physical suffering? Try to feature a family living it a one-room thatched hut withou floors or furniture. Imagine the hor rors of a mother of ten or twelv children when repeated epidemic strike a town. These conditions ar real in heathen lands. Missionarie see them always before their eyes Such conditions call incessantly fo our correction. Jesus said, "Say no that there are yet four months unt the harvest, but lift up your eyes and look ...

China has her millions under Con fucianism; India worships thirty million gods; and South America, th Samaria of the Western Hemisphere is calling for help. All this is indee very much land yet to be possessed Then again, the question, and comes from the Lord, "Who will g for us?" (Isaiah 6:8.)

Methods

A. Interesting the prospect B. Christ's and the Apostles' meth ods

C. Present day methods

To the fishermen who Christ called, He very cleverly as signed the title, fishers of men (Mathew 4:19). He very often referred people as sheep, in order that the potential who changed might understand. Who shepherds might understand. Whe He mentioned the fields as beir white already to harvest, the farme too could understand that He require haste in His business. It is well remember that Christ in His preach ing and teaching always used illun ination and illustration, but avoide exaggeration.

The men He chose used varie methods of leading their prospects God. The fishers used the "sing hook" method (John 1:42), and tl net. Peter's sermons on and soon aft Pentecost clearly show that they a cepted the mass-method and gre revivals as a means to growth. The field was the world about them. Fisl ers fished and farmers harvested, b each of them applied his acquire knowledge to draw men to Christ.

We can employ like tactics toda Big revivals are certainly not a thin of the past, nor is it impossible lead individuals to Him. One of Cicinnati's greatest "SOUL WINNER. and social reformers was rescu while drunk and dying: Gypsie Smi was lead to accept the Lord by t touch of Moody's hand and a one setence prayer. Blind men were lead Christ and received sight, and o sick of the palsy was borne by fo friends. Some good plan will alwa evolve when there is a will to get sou to God. His Spirit helpeth our wea nesses.



graduated from Lee in January of this

Illustrations can easily be taken for granted without much thought of the time and effort put into them. But drawing is hard work even for those whose talents and keen imaginations lead them to the artist's pen. Long hours must be spent on each illustration before it is ready for the public to enjoy.

On a visit to Chloe's home studio, the writer observed the long process through which the illustrations get into The LIGHTED PATHWAY each month. Chloe and his wife Christine (nee Springer), who were married in December, 1949, have an apartment on the Lee College campus in Old Main Dormitory.

I climbed the creaking stairs of Old

Main, to the second floor and found the cozy apartment at the end of the dim corridor. The room where Chloe does his work was light and cheery when I entered. I was fortunate to

of CHLOE STEWART

Gale Gaylord

How a gifted young illustrator enlivens your LIGHTED PATHWAY pages

URELY YOUR CURIOSITY has been aroused by a certain name appearing in The LIGHTED PATHWAY from month to month. It is the signature on those excellent illustrations accompanying the stories and articles. You deserve to know more about the one who takes his pen in hand each month to enliven these pages—the self-caricatured young man above, Chloe Stewart from

The LÍGHTED PATHWAY is proud to claim this talented young man who has had a keen interest in drawing all his life, and plans to make magazine and book illustrating his career.

Chloe's drawings have appeared in practically all Church of God publications; he has illustrated three book covers, and his drawings have been used by numerous other magazines.

He was born in Jacksonville, Alabama, January 28, 1927, and became a Christian at the early age of nine. a Christian at the early age of nine. His drawings won much attention in his school. In 1945, he graduated from Emma Samson High School in Gadsden, then served eighteen months with the army, spending eleven months of that time in Germany. After being discharged from the army, he attended Gulf States Art School in Birmingham, Alabama, for one year and Lee College for two years. He and Lee College for two years. He

find him fully absorbed in one of his

drawings and was able to see just how he goes about preparing them.

The first step in the long process of a drawing is the reading of the story to be illustrated, to determine which situation in the story will provide the best action for the drawing.

Then the artist tries to visualize the Then the artist tries to visualize the characters themselves, and when they become alive in his fertile mind, re-search work must be done. Chloe must find backgrounds, accessories, and models which will be adaptable for the particular story being illustrated. Sometimes this research is rather lengthy, since the situation or scene might take place inside a church, the jungles of Africa, some main street in the United States, or Palestine in Bible times.

Great care must be exercised to avoid anachronisms and other errors. Otherwise, a character might appear wearing clothes that were not worn in his day or a scene might show architecture unfamiliar to the times depicted. The research for the proper characters, background, and accessories is largely confined to his file of photo-

graphic information and suggestions which he calls his "art morgue."

After material has been selected from the "art morgue," several preliminary compositional sketches are

(Continued on page 20)

LISHA WAS THE son of Shaphat, a man of wealth who lived at Abel-mehoiah in the Jordan valley. It was this young man Elisha who was called to be the successor of Elijah. The fiery Elijah had just gone away, while his pupil stood looking after him as he went up in that whirlwind that God had sent to carry him to heaven. The great leader, inspirer—the invincible, fearless, intrepid Elijah had been translated, and Elisha, gentle by nature and tractable, altogether different from Elijah, was to take Elijah's place. The young man must take up the work which that mighty prophet had laid down.

It was while Elijah was on Mount Horeb that God directed him to go and anoint Elisha as prophet to take his place. Elijah immediately left Mount Horeb, journeyed northward through the wilderness, across the kingdom of Judah, and into the land of Israel. He found Elisha plowing in the field with twelve yoke of oxen in front of him. The prophet went into the field, and without a word, he took off his own mantle of skin and threw it upon Elisha's shoulders and walked away.

Elisha knew who this strange, rough, hair-covered man was; and he knew, too, what it meant when Elijah cast his mantle upon him. It was a call for him to leave his home, and go out into the wilderness with Elijah, to take up the life of a prophet, to face the danger of Queen Jezebel's hate and perhaps to be slain, as many prophets had been slain before. But Elisha was a man of God and he did not hesitate to obey God's call. Leaving his oxen standing in the field, he ran after Elijah and said to him, "Let me kiss my father and my mother and then I will go with you."

In answer Elijah said, "Go back again: for what have I done to thee?" In other words, "Your call is not from me but from God: to him, not to me, are you accountable for the use or abuse of it."

Elisha went home. Probably he yet lived with his parents, for it appears he was a single man. Very likely the father and mother were glad that their son had received such a call to serve the Lord, for we do not find any attempt on the part of his parents to hinder him in obeying the Divine call. They had too much respect for the authority of God, and very likely left their son to the dictates of his conscience. Of course, at the same time I am sure they were sorry their son could not remain at home with them.

THE young man prepared a feast for his household, having killed and boiled the flesh of a yoke of oxen with his agricultural implements, probably in token that he had abandoned secular life. Then after bidding his family an affectionate farewell, he arose and went after Elijah, who probably still awaited his coming in the field or its vicinity.

For many years the young man was in training for his new work. The two men learned to love one another. Those mighty friendships that come out of a common task and a common work and a common aim, how tremendous such friendships are! David and Jonathan had such a friendship as that. Also Paul and Timothy had a friendship tender beyond words.

Just before Elijah was translated into heaven, it seems that for some reason he desired to be alone. For years the two had been together and the old prophet had taught Elisha by example, by precept, and by spirit. They were almost inseparable, and when Elijah said, "you tarry here, while I go yonder, and yonder, and yonder, and yonder, and yonder, and some strongest possible determination answered, "As the Lord liveth, and as thy soul liveth, I will not leave thee."

When the two came to the Jordan, after visiting the schools of the prophets, the mighty prophet took his mantle and smote the waters, and they parted, permitting the two men to walk across on dry land. When they had crossed the Jordan, the elder man said, "Ask what I shall do for thee, before I go away." Elisha made the wisest choice of his life when he requested a double portion of the spirit of Elijah, and because he saw the old prophet ascend into heaven on a chariot, his request was granted.

ELISHA lived in Jericho for a long time after his companion had gone to heaven. One day some of the leaders of the city said to him, "This city stands in a pleasant place, but the water of its spring is very bitter and causes disease and death; and the land around it is barren."

Elisha told them to bring him a new pot filled with salt. When they brought the salt to him, Elisha poured it into the fountain that gave water to the city and said, "Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land." After that the water became pure and sweet and the land was no longer unfruitful. This was a great miracle indeed and it caused many people to believe in the true God.

ON one occasion Elisha went from Jericho to Bethel. As he was going up by the way, many children came out of the city and mocked him, saying, "Go up, thou bald head; go up, thou bald head." The prophet turned around and looked, and pronounced a curse upon them in the name of the Lord. Two she-bears came out of the woods and tore forty-two children to pieces. If these children were enrolled in a school of some celebrated teacher, he had failed to instruct them in piety and good manners. Some think those who mocked the prophet were young boys or men instead of children. It seems harsh that the prophet of God should rebuke those who mocked him, but at the same time it was a lesson to many who heard about it.

Miracles of Elisha

Sharon Sheldon

Then Mesha the king of Moab rebelled against Israel, Jehoram who was then king of Israel induced Jehoshaphat king of Judah and the king of Edom to join Israel in war against the Moabites. While the three kings and their soldiers were on the march, they failed to find water for men or animals. Then Jehoshaphat asked if there wasn't a prophet in the land from whom they could learn the will of God. One man told them that Elisha was not far away, and Jehoshaphat insisted that they go to see this prophet. When they found Elisha and came to inquire of him the will of God he looked around on the king of Israel and asked, "What have you to do with me? Away to the prophets of your father and the prophets of your mother!" This was a just but cutting reproof, and the prophet reminded Jehoram that if it were not for Jehoshaphat, he would never notice the king of Israel.

Then Elisha called for a minstrel

Then Elisha called for a minstrel and while the man was playing, the power of the Lord came upon the prophet. Many think that Elisha's mind was considerably irritated and grieved by the bad behaviour of the young men at Bethel, and by the presence of the idolatrous king of Israel; and therefore he called for Divine psalmody, that it might calm his spirits and render him more susceptible for the prophetic influence. To be able to discern the voice of God, and the operation of his hand, it was necessary for the mind to be calm and the passions all in harmony, under the direction of reason; that reason may be under the influence of the Divine Spirit.

The playing of the harper had the desired effect; his mind was calmed, and the power of God descended upon him. This effect of music was generally acknowledged in every civilized nation. Under the



power of God the prophet said to the three kings, "Thus saith the Lord, Make this valley full of ditches. The Lord tells me that you shall not see wind, neither shall you see rain: yet that valley shall be filled with water, that you may drink, both you and your cattle, and your beasts. This is but a light thing in the sight of the Lord: he will deliver the Moabites also into your hand." Immediately the soldiers began to dig ditches as the prophet had requested and all that Elisha said came true. said came true.

IN many places in the land of Israel there were families of people who listened to the teaching of the prophets and worshiped the Lord. They were among the seven thousand in Israel who never bowed their knees to the images of Baal. Elisha went through the land meeting with these people, teaching and leading them in their worship. They were called the "sons of the prophets," and among them were some to whom God spoke, men who themselves became prophets of the Lord. The wife of one of these men, "the sons of the prophets," came to Elisha one day and said, "Thy servant my husband is dead; and thou knowest that thy servant did fear the Lord: and the creditor is come to take unto him my two sons to be bondmen.

According to the law of the Hebrews, children were considered the property of their parents, who had a right to dispose of them for the payment of their debts. And in cases of poverty,

the law permitted them, expressly, to sell both themselves and their children to pay debts. It is thought that this woman was the wife of Obadiah, governor of Ahab's palace, and the creditor was Jehoram son of King Ahab, who had loaned money on usury Ahab, who had loaned money on usury to Obadiah, who had in the days of Ahab fed the Lord's prophets. Now Jehoram, who became king at the death of his father, was demanding pay from the poor widow.

When the prophet learned that the woman had a pot of oil in her house he instructed her to go out and borrow a number of vessels from her neighbors, then go into her room, and after

bors, then go into her room, and after closing the door upon herself and her sons, pour out the oil into all the vessels. The widow did just as the prophet directed and soon she had a number of vessels filled from one pot of oil. While there was a vessel to fill, there was oil sufficient; and it only ceased to flow when there was no vessel to receive it. If the woman had borrowed more vessels, she would have had more oil for sale. After that she went to see the prophet again and Elisha told her to go sell the oil, pay her debt and keep the rest of the money for herself and her sons to live on. This was a wonderful miracle and the widow and her sons were made very happy.

AT another time Elisha came to Gilgal among the mountains, near Bethel, and with him were some of the sons of the prophets. It was a time when food was scarce, and they sought in the field for vegetables and

green things to be eaten. One man by mistake brought a number of wild gourds, which were poisonous, and threw them into the pot to be cooked with the rest of the food. Later while they were eating this food, one man cried out, "O man of God, there is death in the pot!" No one could eat the food. Then Elisha took some meal and threw it into the pot with the poisoned food, after which he said, "Pour out for the people, that they may eat." They did so and found the food good and wholesome.

"A man came from Baal-shalisha, and brought the man of God bread of the first-fruits, twenty loaves of bar-ley, and full ears of corn in the husk." This was an offering to the prophet, as the first-fruits themselves were an offering to God. Elisha said to his servant, "Give unto the people that they may eat." The servant was shocked, for he knew the food would not nearly be enough for a hundred men. But the prophet insisted that it would be the prophet insisted that it would be sufficient and he added, "For thus saith the Lord, They shall eat, and shall leave thereof." It was God, not the prophet, who fed one hundred men with these twenty loaves, etc. This is something like our Lord's feed-Inis is something like our Lord's feeding the multitude miraculously. Indeed, there are many things in the life of Elisha similar to facts in our Lord's history: and this prophet might be more aptly considered a type of our Lord, than most of the other persons in the Scriptures who have been thus honoured thus honoured.

On another occasion a company of these sons of the prophets went down from the mountains to a place near the river Jordan and began to build a house, Elisha being with them. As one of the men was cutting down a tree, the head fell off from his ax, and dropped into the water. In those times iron and steel were very scarce and costly. The man said, "O my master, what shall I do, for this was a borrowed ax."

Then Elisha asked to be shown just where the ax head had fallen into the water. He cut off a stick of wood and threw it into the water at the place. At once the iron ax head rose to the surface of the water and floated, as if it were wood. The man reached out and took hold of the ax head, fitted it to the handle, and went on with his work.

HERE was constant war between Israel and Syria through all the years of Elisha. And the king of Israel found the prophet a greater help than his horses and chariots. When-ever the king of Syria told his officers to make an attack upon any place in the land of Israel, Elisha would send word to the king of Israel, "Watch carefully that place, and send men to guard it, for the Syrians are coming to attack it." Every time the Syrians attacked a place they found it strong-ly guarded. This happened so many times that the king of Syria at last said to his nobles, "Someone among you is secretly helping the Israelites

(Continued on page 24)

HAPPY HOME CIRCLE



Conducted By ALDA B. HARRISON

LET'S GO BACK

AVING just returned from a AVING just returned from a long business trip, George Madison was sitting sad and lonely in his mansion. Of late years he had seen so little of Helen and the children; how he longed for an old-fashioned evening with them at home. The door into the library opened and Aunt Janie, a plump old colored woman, entered. She had been with his parents many years and when the

his parents many years, and when the death angel climbed them she came to serve his family. She was one of the fine old Southern negroes with a big heart and great love for her white

folks.

"Mr. George," she said, "I jest wants a few words wid you. You rickermember when you teached Miss Helen and the children was to give you didn't jest. de chillun to swim, you didn't jest take 'em and throw 'em in de deep water and tell 'em to strake out and

swim.
"You took 'em one at a time and helt on to 'em wid one hand and to a life saver wid de other, for 'em to ketch holt of if dey was filled wid confuse-

ment.
"Den when you took 'em ter de ocean and dey ain't had much experience wid swimmin', you was so scared de undertow would get 'em on solid ground if de undertow begin ter pull

at 'em. "Now, Mr. George, swimmin' in de water ain't all de swimmin' you got to teach em. You done cast em out in the deep water ob de world and dey can't swim a stroke, and you done turn loose ob de Good Book, what is de life saver and is de onlyest thing what's goin' to save 'em from all this devilment

what's goin' on in de world.
"De water am already too deep for Miss Helen, de undertow is tryin' ter pull her in; she is filled wid confuse-ment and you ain't there wid de life

saver.

"So far de chillun am safe; dey mind what I say to 'em, and I jest tell 'em they ain't goin' wid no such company en ter no wild parties.

"A young man came to take Miss Lois to a wild party tonight and I answered de doah and I see he could hardly keep on his feet; he was so drunk. So I jest up and tole him Miss Lois was predisposed and couldn't go. His car was hit at de corner and he was dead in a few minutes.

"I'se been here a long time, Mr. George, en I laughs in my sleeve at de white folks callin' sin—de oldest thing we got—dey calls hit modernism. If you listen to me you gwine grab up Miss Helen and de chillun and take 'em out of dis Sodom and carry 'em back to our little town Friendship, and open de trunks and git out de Bible what you and Miss Helen dun forgot, and from hit you goin' to teach de chillun to swim clear of all dis sin, and teach 'em to hold on to dis life sayer, so you can always be sure de undertow

can't git 'em.

"Now, Mr. George," she continued "shet your eyes and 'scribe your moth-er."

GEORGE Madison obediently closed his eyes, for he had played many games with Aunt Janie

as a boy.

"Well, Aunt Janie," he said, "from the beginning of my life until her death she was beautiful, pure, modest, refined unselfish, always a pal to her boy; filled with love, sympathy and concern for his well being; having traveled the path before him she was every ready to help him over rough places and always on guard to keep his feet from stumbling."

"Dat's all de truth," Aunt Janie answered, "but what dis she all de times the standard of the parts of the standard to t

hold on to? De Bible, ob course. Jest s'pose you shut your eyes like de chil-lun of dis day goin' to do when dey gits old as you is, and sees dey mother setting at de card table shufflin' cards and smokin' a cigarette and drinkin', and lots of them in some shady corner pettin' wid some one else's husband.

"Everything you say your mother is dis other woman ain't; chillun is bein cheated out of dat beautiful pic-ture and dat wonderful pal what you is had. De old folks is goin' to de devil, so what can we expect ob de young folks? Hit ain't de age ob reckless young folks, but de age ob reckless everybody."

All of a sudden the front door to the house was thrown open and Helen the wife and mother of the home dashed

in.
"George," she cried, "Where is Lois? She was going to a party with Frank

Jones and Frank was killed on the way. Do you know anything about Lois; is she hurt?" "No, Helen," he said, "thanks to our kind old friend Aunt Janie, who stood guard over our little girl in your place and mine; she never left the house. If it had not been for Aunt Janie our sweet, pure little girl would have been placed in the hands of this drunken demon." He then told her all Aunt Janie had said

then told her all Aunt Jame had sale to him.

"O George," Helen exclaimed, "let's go back to Friendship. I am sick of this life. Everything clean and refined in me cries out against it. After the training I had had, a life wasted in this way is not for me."

"Lets go back to the Bible and learn the stroke we have forgotten, and stay close by while our children learn to

close by while our children learn to swim, clinging all the while to the Word of God and steering clear of this undertow of sin which is sweeping this country."— North Carolina Christian

Advocate.Note: I am made to wonder if it was easy to draw these children back under the home roof after they had tasted of the sweets of the world. Parents don't forget that childhood is the time

to mold character.

SO LONG AS THERE ARE HOMES

GRACE NOLL CROWELL

So long as there are homes to which men turn

At close of day;

So long as there are homes where children are,

Where women stay-

If love and loyalty and faith be found Across those sills—

A stricken nation can recover from Its gravest ills.

So long as there are homes where fire: hurn.

And there is bread;

So long as there are homes where lamps are lit

And prayers are said;

Although people falter through the dark-

And nations grope-

With God Himself back of these little homes-

We have sure hope.

YOUTH AT THE CROSSROADS

To my friends on the field: I have my debt of the Publishing House almost poid. The sole of 350 more books will finish poying the bill. Boys and girls, will you help me When I receive that mony orders I plan to send the one who sends in the most \$10. Would you like to receive this prize? Perhaps your Y.P.E. would like this to help in your work Read what others say about the book:

Sister Horrison, it would be impossible for me to tell you whot YOUTH AT THE CROSSROADS has meant to me. It hos not only been food for our souls but such o great help in our Y.P.E. programs. -Glenno Johnston, Spring Creek, West Virginio.

Sister Horrison, I just picked up your book for o few minutes, and turned to the fourth chopter and read it. That chapte olone is worth the price of the book, and would like to see one in every Church of Go home. Mony times I have been blessed on encouroged by reoding your orticles in The LIGHTED PATHWAY, and now it is goo to have them in a book that I can kee handy. Truly, I find YOUTH AT THE CROSSROADS on inspirational book.—Mrs E. L. Simmons.

HELPS FOR TEMPTED AND TRIED

Conducted by Alda B. Harrison

I NEED THEE ALL THE WAY R. E. NEIGHBOUR, D.D.

The fog hangs deep, I cannot see! Where is the way that I should take? What the decision I should make? Oh, Saviour, pilot me.

I dare not take one step alone! Such fateful dangers hover near; I tremble, Lord, aghast with fear, Oh, Saviour, guide me on.

> Teach me the way that I should go!

Make plain my path, the darkness through;

With thine own grace my strength renew,

Oh, Saviour, grace bestow.

Then, when I reach Thine happy shore,

Beyond the fogs which now obscure, Beyond the mists which now endure, I'll praise Thee evermore.

Dear Tempted and Tried Friends:

FEEL DRAWN VERY CLOSE to you To-night. I am your sister because I belong to this great family, "The Tempted and Tried." To-night I am all alone and wondered if I might slip into your home and whisper a little message to you through our Tempted and Tried page. We're living in an awful time; a time when it's going to take all the mettle in us and the power take all the mettle in us and the power of God to take us through. But you say, "Take us through what?" The powers of darkness are settling down upon us in these last days. Satan has only a short time to work now until Jesus comes for His Bride. He must work fast and hard. Many of us have fought the good fight of faith a long time, and he's working on us overtime to discourage us and and cheat us out of the crown that awaits the faithful. For many years the writer has been fighting this battle and the fight is not over yet. The trials today are not like they used to be. He's changing his tactics and coming from a new and different angle. If he can't get us one way, he'll try us another.

WE believe the most dangerous tool the enemy can use these days on God's children is discourage-ment. If he can get us discouraged that is all he needs, and oh, how often he succeeds. Recently we've been reading about Elijah. How many Elijahs there are to-day who are sitting under the juniper tree of discouragement. They see so many falling by the wayside, so many inconsistent Christians, so many who profess who do not possess, that they are ready to believe like Elijah—they are the only ones left to tell the story.

Have you been tempted and tried? I am sure there are many of our readers who turn to this department of the paper as soon as the postman leaves

your door. You are searching diligently for just a ray of light that will help you over the rough place or that tunnel you are passing through. You feel that every one has forsaken you. Yes, that friend you had trusted so has betrayed you. You are lonely and sad. We've been over the road; we know how you feel. If we had not, then we could not understand, as we do, your condition to-day. There would not have been a page for the "Tempted and Tried" in The LIGHTED PATHWAY. The trial you are passing through just now is preparing you to sympathize with and help others along the thorny way.

DISCOURAGEMENT is thwarting God's plans to-day. Souls are dying around us because we are failing God. Many of us are now sitting under the juniper tree of discouragement when all around us men and women are dying for a little bit of love. Just a little visit and a few cheery helpful words of appreciation would help them to weather the storm. But we cannot help them while we are discouraged ourselves. On this page each month we are sending you messages of love and cheer, hoping to lift from you that discouragement, and as you read we hope you will, as Elijah of old, hear the voice of the Lord saying, "Arise and eat for the journey is too great for thee." Sometimes our discouragement comes because we have not feasted on the Word of God. Our Bibles are dustcovered and the only hope for us to have strength for the journey is to feed on God's Word and commune with Him.

Bahr says of Elijah, "It is inconceivable that the man who had that day faced alone king and priests and the entire people should have become all at once afraid of a bad woman" (Pulpit Commentary). How often is it the case that after winning some great victory along life's way the enemy comes along and finds us in an unguarded moment and causes us to faint by the wayside? Elijah had the mettle in him that caused him to obey the voice to arise and eat. Discouraged one, what kind of mettle do you have in you? Are you planning to give up? Nothing would please the enemy of your soul more than to see you go down in defeat. The Psalmist says, "I will lift mine eyes unto the hills from whence cometh my help." Psa. 121:1. David had many sorrows and discouragements, some of them caused by his own sins, but he saw the only thing to do was to look to God for deliverance. It may be you have fallen by the wayside as David did and have committed some awful sin. You are discouraged. Your friends, even some of your brothers and sisters in the church, the ones who should lift you up out of the mire, have turned their backs upon you. There is only one thing you can do, "Lift up your eyes unto the hills." He helped David and made out of him "a man after God's own heart." All you need to do is to bring Him a broken and contrite heart.

THERE'S A GOD IN KOREA CHRISTINE HOLLIDAY

Dear Christian, I know that your

heart groweth weary;
The world looks so dark with war clouds hanging low; The tears you are shedding make your

eyes dim and bleary; You have kissed them good-bye,

you are watching them go.

You are watching your husband, your son, or your brother,

His furlough is through, he must sail over seas,

He's the pride of your heart, only one of his mother; He's now out of sight and you've

dropped to your knees.

You are crying, "O God, if there's a God in Korea,

Watch over my boy while he's over there.

Guide and protect him, be very near," You've committed your loved one to God's tender care.

You long and you watch and you wait for a letter,

Only God knows the pain in your heart;

But your heart leaps with hope when

the war news sounds better;
You pray for the time when you'll
ne'er have to part.

Oh, how we long to say words that would cheer you,
But words mean so little in time of

trouble and fear; Just look up and trust, God will al-

ways be near you,
These signs only mean your redemption is near.

Leave your burden with Jesus, wife, sister, or mother,

He's always the same forever and aye, He cares for your husband, your son,

and your brother, There's a God in Korea watching o'er him today.

WHAT GOD HATH PROMISED Annie Johnson Flint

God hath not promised Skies always blue, Flower-strewn pathways All our lives through. God hath not promised Sun without rain, Joy without sorrow, Peace without pain.

But God hath promised Strength for the day, Rest for the labor, Light for the way Grace for the trials, Help from above, Unfailing sympathy, Undying love.

HIS subject is not intended to suggest that there might be ways other than the Bible way to find Christ, but rather, to point out the Bible way, which is the only way to contact Him. We are living in the time of many doctrines, a time when many false faiths are being advocated-insomuch that the minds of many are badly confused. Today, many are being told that they have found Christ, when in reality all they have done is shake the preacher's hand and join the church; others are told that water baptism is the way to Christ; while still others are told that only a select few can find Him at all.

Let us consider what Christ Himself has to say on the subject. One of the first things we learn from the text is, the religion of Jesus Christ is not local but universal; it is not the religion of a select few, but for all who will come. It is the one great and eternal plan of redemption for all men, of all the world, for all time. This great truth is well proved in Christ's use of the words "any man." This standard has not been altered in the least since the day these precious words fell from the lips of the Redeemer of men. With our present social standard, class, and racial distinction, certain men have a definite advantage over others. But not so when men come to Christ for forgiveness of sin. It is here that classes, races, and social barriers must crumble under the powerful impact of the unselfish gospel of peace. It matters not whether he be brown-skinned Hindu, a devilworshiping African, or a pleasure-loving American-none has any advantage at the throne of grace. The man with his millions, the man with moderate means, and the poverty-stricken peasant in his rags may all bow together at the feet of Christ and receive equal attention.

Many years after the words of this text were spoken by our Lord, the apostle Peter learned, while preaching in the house of a Roman soldier, the real power of the words "any man" as used by our Lord, for it was in that cottage meeting, in the house of a Gentile, while the sermon was being delivered, that the Holy Ghost fell on all who heard the message. It was then the apostle realized that the blessings of Christ were for ANY MAN, as the Lord had previously taught, for he said, "I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh

Finding Christ the Bible Way

"And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me," Luke 9:23.

By J. FRANK SPIVEY

righteousness, is accepted with him."

Now that we have learned salvation is offered to all, irrespective of race, creed or color, someone might ask, "If Christ is for me, how may I find Him? how may I become acquainted with Him and know Him as my personal Saviour?" Christ has the answer in the next few words of the text: "Let him deny himself." This means a full surrender of the self-life with all its evil passions, stubborn will, and unholy desires. The natural man is not subject to the laws of God, and Christ knew it. He knew man is self-willed, self-loving, a Christ-rejecting creature; therefore, he must deny himself. There can be no Christ-life until the self-life has been crucified, and we have emptied our selfish hearts out to the unselfish Christ, for a selfish heart is a Christless heart. At this point many a would-be Christian has turned away from Christ sin-sick and sorrowful and, like the rich young ruler of old said, "The price is too great." Many have been the times the Holy Spirit has gone down the aisles of the church and spoken to the heart of some poor dejected sinner, inviting him to come to Christ. His heart was heavy and his soul longed for peace the world could not give, but coming face to face with himself, and rather than deny himself and make a clean break with the world, he turned away from Christ and salvation and was lost forever. Remember, as long as the heart remains selfish it will remain Christless. May I add another word for the benefit of those who now have the Lord in their hearts. If you allow your. heart to become selfish, it will soon become Christless, for an unselfish Christ will not dwell in a selfish heart.

The expression "deny himself" simply means to forsake the world and come to Christ; to turn from sin to salvation; to give up the pleasure of sin for the presence of the Saviour: to turn from the condemnation of hell to the promise of heaven. In short, it is to go out of the sinning business. This reminds me of an experience I had a few years ago. On a certain street in my home town was a liquor store, which seemed always to be doing a thriving business (such business as it was). There were customers of all kinds, except the good kindmen from many walks of life, and surprisingly enough, some women. Some happy, some sad, some cursing, some singing, and, as is usual with such places the air was so blue with cigarette and cigar smoke until one could hardly see, and was permeated with the smell of cigar, cigarette and booze. Now, all this was the result of the type management the place had. After being away for awhile, I returned for a visit. While walking down the street looking the old town over, suddenly I looked in the direction of the old establishment, but to my surprise the horrible sight that had greeted my eyes so many times in the past was no longer to be seen. Instead, a nice, beautiful store had taken the place of the old joint; the place had been renovated; the old crowd with its merchandise had been thrown out; the old manager had been ousted and a new manager with new, legitimate merchandise had been installed. The moral of the story is this-all the sin and selfishness in your life is the result of the wrong manager in your heart, and that manager is Satan. Now, you don't have to allow him in your heart. If you are



REV. J. FRANK SPIVEY

so minded, you may come to Christ, deny yourself, and ask His help. He will then dethrone the devil, drive him out of your heart, take up His abode in your life, and make for you a life of victory. Many hearts are a foul den of evil spirits and sinful practices all because they have not denied themselves and surrendered to Christ.

Up to this point I have been dealing with man's approach to Christ from the negative standpoint. I have made frequent use of the terms "deny," "forsake," "quit," "turn away," and many others, but it is never to be understood that the Christian life is passive and negative only; quite to the contrary, it is positive and active. When Christ surrendered to death on the cross, He became cold and still; He gave up the spirit of life and died. His experience on the cross, to this time, had been spent negatively. What I mean by negative is that He had been denying Himself the right to live, and sacrificing Himself, separating Himself from this present world, and at last became inactive in death. But not for long, for the angels of the Lord came from heaven and pulled the stone from the door of the grave. Resurrection power filled the silent tomb and Christ awoke from the sleep of death to a new life, an active life, a life with an eternal future, a life of freedom, for death had been conquered and victory had been won; won not for Christ only, but for all who will accept Him.

The experience of the believer comng to Christ is much the same; see comes denying himself, separat-

ing himself from the world, and sacrificing himself on the cross of sacrifice and self-denial. Thus, he becomes dead to sin, dead to the world, dead to self. Then Christ enters the surrendered heart, like the angels entered the lifeless tomb, and brings into a soul a powerful, spiritual resurrection—resurrection to a new life, a life filled with joy, hope, and assurance.

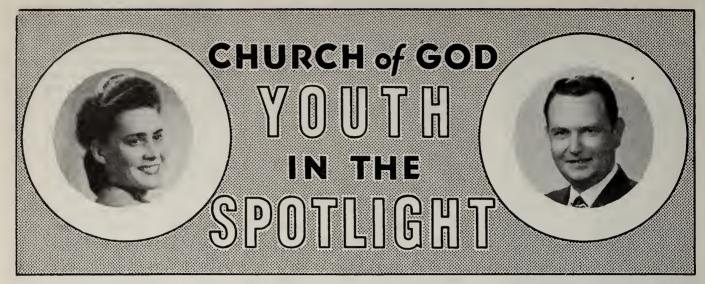
As we move into this life, we hear Christ saying, "Let him take up his cross daily." To the unregenerated heart this task would be an impossible one, but to those who have had the self-life crucified, it is a joyous one. While cross-bearing is a must in the life of every believer, it must also be a voluntary act. Notice the words "let him." These suggest that a man must of his own free will take up the cross. Jesus is not asking that we take up the old wooden cross on which He was crucified for the sins of men, for it has been long broken and destroyed by the storms of time. Neither is He asking that we carry a small metal cross about our necks, for these can never bless the soul or glorify God; He wills that we carry the cross in our hearts. We can best carry for Christ the cross of a Christ-centered life. The Christ-centered life is that life whose selfish will has been broken, evil motives abandoned, and the heart completely surrendered to Christ to do His will in all things. It is also the cross of a sanctified lifea life set apart to be used of God in the building of His kingdom; a life cleansed from sin by the priceless blood of Christ; a life dedicated to the services of the Master; a life consecrated to the Father's will; a life sweetened with God's holiness. To carry such a cross is not only a blessing to others, but to the individual as well. For Christ the cross meant reproach, "for it is written, Cursed is every one that hangeth on a tree," but for us it means eternal redemption. For Christ it meant pain and agony; for us it means joy and peace. To Christ it meant giving Himself for us; to us it means giving ourselves to Him. To Christ it meant death; to us it means life eternal. Let us go forth with joy, bearing our cross for Christ.

The text reveals another fact overlooked by many. This great truth is revealed in Christ's use of the words "his cross." This implies that it is no longer Christ's cross, but yours, and it cannot be borne by any one save you yourself. The preacher cannot bear it,

for it is yours. Mother nor Father cannot bear it; it is yours. While it is true that there is a Christ for every believer, it is also true that there is a cross for every believer. To fail at this time to mention one other word used in the text would, I feel, be a great mistake. It is the word "daily." Jesus said, "Let him . . . take up his cross daily." There seem to be many in the world who think the Christian or cross-bearing life is a seasonal proposition. They feel if they go to church and Sunday School through the fall and winter months, they are free to do as they will all the spring and summer, returning next fall to the church and Sunday School, and joining in Christian worship for another four or five months; but, remember, Jesus said "daily." While riding on a streetcar in one of our large cities sometime ago I overheard the conversation of a couple of ladies who were riding the same car. One said to the other, "Did you hear what Mrs. Jones said to me this morning? Why, she was wanting me to come back to Sunday School and church, said they had been missing me for a number of Sundays. I wonder who she thinks I am anyway. Why, I've gone to church all winter long, and I'm certainly not going to sit in a stuffy old church house while this beautiful sun is shining." She seemed to have forgotten that the Master had long since said, "Take up your cross daily." Then there are others who feel that if they attend church and Sunday School every Sunday morning, they have paid the extreme penalty and should not be expected to attend any more services that week. These, too, must remember that the cross-bearng life isn't a Sunday propisition only, but it must be lived monthly, weekly, daily and hourly; every moment till Jesus calls us home to be with Him.

After we have denied ourselves and taken up our cross daily, Jesus says, "Follow me." To follow means "to accept as authority." We must accept Jesus as the only authority on sin and its soul-damning effect in the hearts of men, as the only authority on the salvation of the soul and the blood-cleansed life. To follow means "to obey"; that is, if we are to live successful Christian lives, they must be lived in complete obedience to Christ. To follow means "to copy after." To copy after many people I know would not be so commendable. but anyone is to be commended for

(Continued on page 26)



The charming young lady in the limelight this month is Dorothy Christine Miller Jennings. Dorothy was born in Asheville, North Carolina, and converted at the early age of thirteen in the Freewill Baptist Church. Two years later she received the baptism of the Holy Ghost, at which time she joined the Church of God. In 1937 she graduated from Lee Edward High. During her high school years she served on the Student Council as representative and also as secretary and treasury of Student Body. In her home church she was pianist, Sunday School teacher, and sang in a trio with her mother and sister. Since her marriage to the Rev. Elmo Jennings, she has been Y. P. E. president, director of Daily Vacation Bible Schools, Sunday School teacher, and soloist. Dorothy is an ideal pastor's wife and mother to their two little daughters.

This month's spotlight focuses on the Rev. Elmo Jennings. Elmo was born at Jackson, Kentucky, July 27, 1914. He finished his high school work in Asheville, North Carolina, where his parents moved when he was ten years old. He also completed the ministerial course and graduated from Bible Training School in 1937, and was licensed that same year to preach the gospel. His first pastorate was Albemarle, North Carolina. Since then he has pastored the Church of God at Petersburg, West Virginia, two years; Huntington, West irginia, six years; and is serving his third year at Norfolk, Virginia. While in Huntington a new church edifice was erected which is worth approximately \$35,000, and at Norfolk they have installed a heating plant costing \$2,000, and a church rug costing almost \$1,000 when it was installed. Besides his pastoral work, he has done some evangelistic work. We anticipate a great future for this energetic preacher.

What Is His Name?

See onswer on page 26.

On November 19, 1921, this young man was born.

He was saved, sanctified, baptized in the Holy Ghost and became a member of the Church of God in September, 1933, at which time he was eleven years and ten months of age.

Prior to the meeting in which he was converted, he had never attended a Pentecostal service but once. The church of his family was of nominal import, and perhaps the first thing that attracted him to the Church of God was the absolute sincerity of the worshippers. Being an ardent lover of music, he was captivated by the way the singers utterly yielded themselves to the singing. Then the cordial welcome and solicitous interest shown him commanded his respect and made a response imperative.

He preached his first sermon at fifteen years of age. He was licensed as an exhorter at seventeen, as an evangelist at nineteen, and ordained at twenty-five.

This distinguished young man re-

ceived his grammer school education at Frostproof and Avon Park, Florida. He graduated from the Macclenny-Glen High School in Macclenny, Florida. He has also attended several short term Bible Schools.

He sought to develop an interest in accounting and served as bookkeeper to a business concern for awhile, after which he continued his work as bookkeeper in a local bank. The other work, aside from the ministry, which he has done has been incidental.

This outstanding preacher has served as Sunday School Superintendent, Y. P. E. president, church clerk, evangelist, pastor, state treasurer, State Youth Director, and National Youth Director.

The first period of his ministry was as an evangelist, in which the Lord blessed, making him very happy. In 1939 he served as State Youth Director of Florida, and the next five years he served as a pastor. He pastored the Macclenny, Florida, Church of God for three years and at Lake City,

Florida, two years. These were some of the most delightful years of his life. In 1946 he was called from the pastorate at Lake City to become the State Youth Director of Florida, in which position he enjoyed four fruitful years.

He married Miss Willie Mae Walker August 9, 1943.

His present position is National Youth Director. Who is he?

PROVERBS

"A word fitly spoken is like opples of gold in pictures of silver."

"As on eorring of gold, and on ornoment of fine gold, so is a wise reprover upon or obedient eor."

"If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: For thou shalt heat cools of fire upon his head, and the Lore shall reword thee."

"Where there is no vision, the people perish; but he that keepeth the law, hopp is he."

"The VARIETY Page"



Pentecostal Music Club

By Franklin Gunder

BEFORE I entered police work I was a professional musician. I spent seven years in radio broadcasting. I broadcast over station WSMK when that was Dayton's only station. When station WHIO was organized I played one of the early morning test programs that announced this station's birth to the world. I continued on WHIO until WING was formed to replace WSMK which went out of business. Again I played one of the very first programs to go out from a new station. Dayton now has another fine station WONE. I have been broadcasting over this outlet for seven months now with THE CHURCH OF GOD GOSPEL HOUR, 9:30 a. m. Sundays, at 980 on the radio dial. I helped to organize this program and have continued with it from week to week for the glory of God.

During all the time I broadcast professionally, I should have welcomed a chance to join the staff of station WLW in Cincinnati. A year ago I assisted Sister Gertrude Patrick, the Church of God's singing evangelist, in recording two of her favorite numbers. As a direct result of that record I had an opportunity to take a WLW audition with almost a certainty of getting on their staff. The job would have paid approximately \$220 per week to start. However, I'd have had to play some secular music along with the sacred pieces and I'd have had to appear on a television

show which is sponsored by a brewery

—so that was that.

Instead, I enlisted the help of Brother Ira Sayre and we organized a new work for God. The Lord had laid this work on my heart for several months and I resisted it as long as I could because I knew it would mean hard work with little support or encouragement. The Lord kept it before me constantly, and I finally wrote Brother Chesser, General Overseer of our church, to see if he would personally endorse the program which had taken shape in my mind. Brother Chesser didn't know it but I had placed a fleece before the Lord and I should have dropped the whole idea if he disapproved it.

if he disapproved it.

Brother Chesser liked the idea and felt it was something that should be put over for God, so the PENTE-COSTAL MUSIC CLUB was born. On September 30, we conducted a big Pentecostal music rally on the stage of Roosevelt High School in Dayton. We had a wonderful group of young musicians and singers on our program and drew a crowd of about 1000 people. The program was very well received and we were highly complimented on the work we are doing. We have very few members in our home city, though, most of our support, to date, coming from other parts of the state

For this reason we are contemplating an early move from Dayton to a more fervent Pentecostal area. If you would like for Brother Sayre and me

to come to your city and assist your local musicians in conducting a music rally that will awaken your community, write to the PENTECOSTAL MUSIC CLUB, 219 Bellaire Ave., Dayton 10, Ohio. Write us, too, if you would like the headquarters of the club to be located in your city. We shall be partially guided in choice of a location by the support we may expect to receive in that area.

In our religious music work, to date, Brother Sayre and I have not only failed to receive money for our work but we have put into the work a lot of our own money that we really needed for other things. To the world, turning down an opportunity to make a lot of money easily, playing music for the devil and, instead, doing a lot of hard work that costs us money playing music for the Lord, just does not make sense. By the same token, a man who sells a profitable business and steps out on the promises of God as an evangelist, is incomprehensible to the world.

THE world doesn't want salvation because one has to "give up" so much to be saved. Actually you give up nothing. Jesus will take certain things out of your life when you are saved and you'll be a better, happier person because they are gone. And what you receive in return, the wealth of Croesus cannot buy. The worldly person lives his life in pursuit of two things, happiness and security. The Christian receives both these blessings as free gifts from God when he is saved. If I could make a thousand or five thousand dollars in a week playing music for the devil it wouldn't thrill me as much as it does to feel a dead, dry meeting quicken under the influence of good sacred music and grow into a great spiritual overflow that brings an early altar call without even the need for a sermon.

The sinner can't know these things. He can't feel them. He can't hope to understand us, to know how we can smile under the threat of the atomic bomb, wars and pestilences. It's all in the viewpoint. From the mountain top of salvation the world is far below. It looks serene, secure and beautiful from up here. Come on up where the air is clear and pure—we'd love to have you.

IF I HAD KNOWN

If I had known
What troubles you were beoring
What griefs were in the silence of your foce,
I would have been more gentle and more
caring,

And tried to give you gladness for a space.

I would have brought more warmth into the

place— If I had known.

If I had knawn
What thoughts despoiring drew you—
Why do we never understond?
I wauld have lent a little friendship to yau,

And slipped my hand within your lonely hand,

And made your stay mare pleosont in the land,
If I hod known.

Youth Interviews Experience

The Reverend R. P. Johnson, former Assistant General Overseer, State Overseer and Editor and Publisher of Church of God Publications, is interviewed.



Brother Johnson, what is the place of your birth?

Three miles from McFarland, North Carolina in Anson county. I was the middle boy of nine brothers, four older and four younger than I.

How old were you when you were sayed?

Twenty-nine.

How did you become interested in the Church of God?

The day I heard my first old-time sermon on the Church, my interest was so keen that I united with the Church, that same day. A tent revival was in progress near Branford, Florida, February, 1916. I was saved and sanctified the second Sunday in February, filled with the Holy Ghost the third Sunday, and joined the Church of God the fourth Sunday. That same afternoon I was baptized in a large spring near the Sewannee River.

Who helped to instruct you in the doctrine of the Church?

Brother and Sister E. W. Williams are due much credit. They helped me to see the need and blessing of a life of earnest, fervent prayer. Though he was a very young man at that time, Brother Williams assisted me in understanding and helped me to become established in the Church Doctrine.

When did you preach your first sermon?

First Wednesday night in March, 1916.

You have been a minister of the gospel for how many years?

Thirty-five years.

In what offices have you served the Church?

Pastor and evangelist for a number of years; state overseer of Texas, Florida, Georgia, South Carolina, and North Carolina, approximately twelve and one-half years; councilor in the group of the Seventy, and also as a member of the board of Supreme Judges until these two boards were abolished, which was in operation during the period that the Church of God had a Constitution.

You have been a member of the Supreme Council for how many years?

I was selected as a member in either 1926 or 1927, and have served as either a Councilor or Assistant General Overseer from that time to the present with the exception of two years, when because of rule of limitation I was left off. I have served as councilor with every General Overseer that the Church has had.

How long did you serve as Editor and Publisher at the Publishing House?

One year.

What committees have you served on?

Appointed first chairman of the General Mission Board, and served in that capacity for two or three years. Served as member of Appointing Board, Board of Education, Publishing Interest Board.

What other work have you done for the Church?

It has been my high privilege to serve with those who worked out our present Ministers' Insurance plan, aged ministers, and ministers' widows' pension plan.

It is a source of deep joy and satisfaction to have shared a small part in some of the burdens that those bore, who uncomplainingly and uncompromisingly went forth declaring the truth as they saw and believed it, and by sacrifice, suffering, and unselfish service, brought in and established churches, errected buildings (majority very crude). These saved, God fearing men, under the Holy Ghost, effected the best governmental and organizational religious system enjoyed by many people on earth today. Those little things planted many years ago are definitely related to the many large and good things that many are enjoying today.

After all your years of ministerial work, would you choose a different vocation if you could be young again?

No. My call and commission is the wonder of wonders to me. I marvel that He could see fit to select me to have even the smallest part in such high, holy, and eternal call and commission. It overwhelms me with wonder.

What is one of your most thrilling experiences?

My Christian life and ministry has been crowded with so many thrills that it is impossible for me to choose any particular experience as the most thrilling. Just to be a Christian, a Holy Ghost filled minister of the Gospel of Christ, effects me in a way and measure beyond power of words to explain.

What one person has been the greatest help to you in the Church?

My lovely Christian wife, the mother of our six Christian children, and the sharer of all my burdens, joys, and sorrows.

What advice would you give a young man preparing for the ministry?

(a) Be sure of his call; it should be a clear ringing summon from the Almighty.

(b) Accept such call as the very highest and most worth-while vocation possible for anyone.

(c) Separate himself from all things that would hinder a Holy Spirit filled life. Then consecrate all his powers to the task before him.

(d) Gain, retain, and appropriate all the scriptural and other related knowledge possible.

(e) Go forth with the grace, wisdom meekness, humility, boldness, unselfishness and love of Christ under the Holy Ghost preaching and teaching, to serving mankind.

Since you are a teacher at Lee College, what do you think of the future of the college?

Lee College with educational qualified leadership under the Holy Ghost has, in my opinion, a bright future. Its usefulness and influence for Christ and His glorious gospel shall as the years go by, be seen, proved, felt, and appreciated by not only the Church of God, but other Pentecostal movements and also the world at large if Jesus tarries.

What do you think of the future of the Church of God?

Under the Holy Ghost the Church of God has a most blessed future.

During the thirty-five years of membership and ministry in the Church, I have seen many dark clouds arise and have heard the distress cry of many who were snared with doubts and fears. But through all these dark and stormy periods, the Head and Founder of the Church has been within speaking and reaching distance and that with power to save and provide In the most threatening moment, the Holy Ghost has brought to our remembrance Christ's promise, "Lo I am with you alway even to the end of the world," Matt. 28:20.

I should like to add that I have enjoyed the honor of being guest speaker of camp meetings, state conventions, and ministers' conferences for more than twenty-five years.

On reaching the age of sixty-two being eligible for a pension, I technically retired, but two years later those in charge of Lee College asked me tracept part-time instructors' duty then the ministers in General Council elected me to the Supreme Council Since such faith had been expressed and such unusual and extraordinary honor has been bestowed, I feel that yet owe and should continue to do muses for my Lord and Master and fo His Church according to opportunit and ability.

Joel Tells the Good News

Evelyn Blackstone

ITTLE MIRIAM sat by the half open door watching the rain drops fall. Inside the room was lmost dark. A reed burning in a sauer of oil gave a little light in the uper level of the house.

The house consisted of a single large oom, with an earth floor. A wide aised platform ran across the back f the room. This platform, which restd on stone supports, served as the iving quarters for the little girl and er mother, Esther.

Life had been hard for Miriam and Isther since the terrible accident in which her father had been killed, and diriam was so badly crippled. Now er mother had to go out and herd the heep all day, and she had to sit lone at home. But Miriam was a very heerful little girl and always waited atiently for her mother to return in he evening. She also had a friend who ften visited her and Mother. This riend was Joel who lived at Tekoa. But it had been so long since he had een to their house! She wondered if e had gone to Gibeah with Saul, who ad only recently been anointed king f Israel. While she was thinking about im a light tap, tap, tap at the door lmost startled her and then the boy ppeared in the doorway.

WHY, Joel!" she cried, how did you come through all this ain? Mother had to bring the sheep n at noon today. We've almost had downpour."

"Ah, little girl," echoed the boy, with such good news, I couldn't reist coming to tell you about it. Have ou heard how King Saul and the nen of Israel have won a great vicory?"

By that time the mother, hearing heir voices, had come to welcome the isitor. "No, we haven't heard—do tell is," cried the mother. "But, first, ring Miriam closer to the fire and I vill light a candle on the table. Here ake this comfortable chair, Joel. You nust be very tired."

"Thank you, Esther. I am tired ineed, but I could not resist coming your house tonight," continued the

"You remember how some of the



men at Gibeah were angry when the prophet Samuel anointed Saul as king."

"Yes, they said they would not submit to him," joined in Miriam.

"Well, I am sure they have changed their minds by now," said Joel. "Three days ago a large army of Ammonites, under their leader Nahash surrounded Jabesh-gilead. The people of Jabesh were too few to fight their enemy, so they said, 'We will submit to your rule, if you will promise to spare our lives."

"And what did that wicked Nahash want them to do?" asked Esther.

"He promised to make a covenant with them if they would agree to have the right eye punched out of every fighting man in the village."

"How cruel!" exclaimed both Esther and Miriam. "But there is nothing too wicked for those cruel Ammonites to do," added Esther. "But tell us what happened."

"Well the elders asked Nahash to give them seven days time to send messengers to see if there was a man in all the coast of Israel to save them. Nahash promised to give them time, for you know he did not think there was anyone to help them.

"I was in Gibeah when the messengers arrived there. Every person was heartbroken and all began to weep bitterly. Then someone went and told Saul about it. You know he has been herding his father's flock since the meeting with Samuel. He had a young man to slay a yoke of oxen. I saw them as they came in the village and wondered what it all meant. Then I

heard him calling for a number of messengers which he sent everywhere in Israel. They were to say, 'Whoever will not come out after Saul and after Samuel, so shall it be done to his oxen.' "

"Why didn't you go with the army, Joel?" asked Miriam.

"They didn't need a boy with one eye, little girl," said the youth. "You know that is the reason the Ammonites wanted to punch out the right eye of the men in Jabesh. The shield hides the left eye, and you have to look at the enemy with your right eye. With my right eye blind, I am useless in war."

"Yes," sighed Esther. "I remember the time when you lost that eye. You almost died at the time, but you were too young to remember it. But tell us more, and we will try not to stop you again."

OEL resumed his story. "Soon a great army gathered at Bezek. Then Saul sent a message to Jabesh, 'Tomorrow, by the time the sun is hot you shall have help.' My, how happy those men of Jabesh were to hear that help was coming."

"I am glad we don't live at Jabesh, Mother," interrupted Miriam, "It is too close to those wicked Ammonites. But tell us more, Joel."

"Saul divided his army into three companies, and they marched through the night to Jabesh-gilead," continued Joel. "Nahash did not know that anyone was coming to help the Hebrews, and he began to prepare to gouge out all their eyes. I know he received the surprise of his life when our men surrounded them. And I am so very thankful to God that they won the victory over them. Father just returned today and told us about it. He said those Ammonites wouldn't be bothering any other village for a long, long time."

"What do the men think of young King Saul now?" asked Esther.

"They all think he is going to be a wonderful king, for they know that God is with him. He couldn't have gained such a victory without the help of God. Many wished to kill those men who had spoken against the king, but he wouldn't let them. Father said they were going to Gilgal tomorrow to renew the kingdom."

"Oh, I am so glad that we have a good king to lead us now," added Miriam. "I hope Saul will always follow the Lord. Then God won't let the

(Continued on page 20)

National Prayer Crusade Organized in Chicago

A nation-wide appeal for ten million men, women and children to pray for the nation and the world.

The critical crisis which our nation faces and the fact that the whole world may now be on the verge of a global conflict which could destroy our civilization as we know it, has stirred the Rev. Allen R. Blegen, Di-rector of the Lutheran Gospel Hour into doing something about it. Almost single handed he has launched a new nation-wide, interdenominational movement for prayer called the AMERICAN PRAYER FORCE. Already several thousand among his radio listeners are going "all-out" to help him enlist more than ten million partners.

Pastor Blegen, who for thirteen years has directed a world-wide Prayer Fellowship says, "Only God can avert catastrophe. I firmly believe that if God's people all over our nation lifted up their voices in a great volume of prayer the evil forces at work in the world today could be thwarted and peace could be assured."

The plan of the AMERICAN PRAYER FORCE is to enlist men and women throughout the nation to sign the simple four-point prayer pledge:

In the light of the world conditions I promise to pray as God shall remind me:

For Spiritual Revival

2. For the Church of Jesus Christ

3. For a Return to Morality 4. For Our Nation and the World

There are no dues or solicitations of funds in the new movement, nor is it political in any sense. There will

be no formal organization meetings. Members are asked only to pray. Each will pray privately to God in his own

Pastors throughout the nation, evangelists, radio broadcasters and leaders in religious organizations of all denominations and interdenominational groups will be urged to secure signatures. Laymen are urged to help by interesting friends in enlisting in the prayer movement.

Pastor Blegen is planning for State Directors in all the states and a National Director of American Prayer Force at 4756 W. Washington Boule-vard, Chicago 44. National advertis-ing and publicity in magazines and newspapers is planned to inform a large part of the Christian public of the major objectives of the new prayer

force.
"The Bible clearly states that such a prayer movement rising up among God's people can save a nation and a civilization. The Rev. Blegen says, quoting King Jehoshaphat of the Nation of Judah, who prayed in the midst of national calamity, "' We have midst of national calamity, "' We have no might against this great company that cometh against us, neither know we what to do: but our eyes are upon thee!' (II Chron. 20:12) God heard his prayer and intervened. He can hear our prayer today and intervene, if we meet His conditions and pray.

'Modern History illustrates how prayer can save a nation and world,"
Blegen says. "One instance of this is
the revival of England during the
days of the Wesleys which is believed by church leaders and historians alike

to have saved that nation.

THE ENCHANTED PEN . . .

(Continued from page 9)

made. These sketches are made on tracing paper with the aim of arriving at a desirable composition that will attract the reader. Sometimes many such compositions are necessary before our artist himself is satisfied to proceed toward the finished product. Chloe particularly remembers an illustration for the October, 1950 LIGHTED PATHWAY. Not such a pleasant memory either! The first finished drawing did not pass the test of his critical eye, so several hours were spent on another which he felt was much better. This was then presented to the editor of The LIGHTED PATHWAY for approval. Surely, he thought, the sharp eye of the editor would like this one! But no! even it received a rejection slip! This rejection was discouraging, but not uncommon, so another drawing must be begun at once to meet the deadline. After more hours of painstaking work, another was finally approved by Editor Conn, and the illustration quietly took its place with the story.
When the selected sketch has been

approved and all corrections are made, it is transferred onto an illustration board. The picture is then in the last step in its slow process of being com-pleted. It takes approximately ten hours to complete the average draw-

CHLOE is possessed of an unflagging interest in his work. He seems never to become tired or weary in his search for new and better methods and processes. He is constantly studying, experimenting, practicing—and discusses art with any professional artist he chances to meet. Properly, Chloe is recognized by other artists as one who is exceptionally gifted and adept in the work. Because of his modest and unassuming nature he seeks the advice and help of those more advanced in the field than he. Because of his diligent and conscientious work, all who know him predict that one day he will be in the fore-front of Christian illustrators. He has not confined himself to one style of drawing but works amazingly well with pen, pencil, crayon, brush, char-coal, wash, and scratch board. This enables him to draw with a wide vari-

ety of effects and styles.

Into each drawing Chloe puts everything he has of imagination, effort and patience. That is why so many readers tell us that when each new issue of The LIGHTED PATHWAY arrives they look first through the pages to find those delightful Stewart drawings.

MIRACLES OF ELISHA

(Continued from page 11)

and sending the king word of all out plans." When this king who perhaps was Benhadad made a special effor to locate the traitor, one of his mer said, "None, my lord, O king; but Elisha, the prophet that is in Israel telleth the king of Israel the words that thou speakest in thy bed-chamber."

ELISHA'S life after his master had been translated into heaven was filled with many miracles. He predicted to a Shunammite woman the birth of a son, and at his prayer tha son was restored to life after the lac had died. At his prayer, the Lord revealed to the prophet's servant horse: and chariots of fire surrounding them for their protection, and caused blindness to fall on the Syrian emissaries sent to arrest them. He intimated without being told it, that a messanger from the king of Israel was at the door to take his life. He declared the destruction of Ahab and his whole house, and sent a young prophet to anoint Jehu to execute the threatened judgment.

These miracles, many of which are too numerous to list, occurred at a time when the religion of Jehovah was engaged in a desperate struggle for existence against Baal worship, and like the miracles wrought by Elijah were intended to accredit the prophe and to attest Jehovah to be the eterna God. After the death of Elisha, a mar hastily cast into the same sepulchrowas at once restored to life on touch

ing the prophet's bones.

JOEL TELLS THE GOOD NEWS

(Continued from page 19)

enemy come in to destroy us." "Well, I must be going," Joel said

abruptly. "I knew that since you live so far from the village you didn' know about the great victory tha God gave Saul, and I just had to comthrough the rain to tell you about it.

"No, you cannot go now," said the good woman. "Wait until after you have eaten with us."

But no amount of persuasion fron Esther or her daughter would induce the boy to stay longer, for he wanted to go to the village and tell of the great victory that God had given to Israel. And just as soon as they had all joined in thanking Jehovah fo His wonderful love for His people, Joe picked up his mantle and left the humble home, leaving behind a happ mother and daughter.



Amateur Poetry

CONSECRATION

Hope Goodman Powell

I lave to strall dawn rugged lones
Where seldam feet e'er trad;
It seems that I am nat alane,
But walk hand in hand with Gad.
I lave ta notice every little thing
Along the way,

Every flawer, bird and tree;
And then I like to kneel and pray,
And ask the Lard ta fashian me,
Just a humon lump of clay,
Ta warship Him as faithfully as
Nature does all day.

-MY YOKE-

Joseph Twing

"Take my yoke
And learn of me,
'Tis so light
You will agree.

"Heaven's door Now stands ajar, Calling pilgrims From afar.

"Take the burden Which I give; Carry it, and Always live!"

TUNE IN ON GOD

Maifred B. Hunt

Tune in an Gad if yau wauld hear Divine, Celestial Symphanies!
If yau'd escape the frenzied fear,
The staggering grief, the blinding tear...
If yau ore weary warn with these,
Tune in an Gad!

Just set the dial af yaur will
On Statian TRUST,
With persevering, purpased prayer,
Crawd out the earthly nates, until
Yau've gatten Gad!

And when at last you hear Him speak
The indecision and the daubt,
The vexing problem, deep distress,
The state of unhappiness,
The fretfulness will all fade out,
Tune in an Gad!

Relaxing then at utter ease
Yaur saul will knaw a sure cantent,
Far with yaur marvelaus relief,
Will came a grand Gad-given peace,
A melady, with meaning blent,
Tune in an Gad!

PAST, PRESENT AND FUTURE

Margaret Lewis Smith

Yesterday's gone, 'twill never return; No matter how hard I may try I"ll not undo the wrongs I did, Nor receive the blessing I let go by.

That day will never again be mine For it died with the set of sun; Perhaps I did not do my best, Perhaps I left some task undone.

Tomorrow's hid, God holds it fast, He holds it safe within His hand; Not mine to question, He knows the best.

And time alone reveals His plan.

Perhaps a sorrow will fill my day And thorn beset the way I trod, But I'll not try to find out now; That day is hid, 'tis hid with God.

And so I only have today
To do some good, to help a friend,
O may I use it for the Lord
For all too soon this day will end.

And God will call it to Himself; I'll give account of what I've done; I want my life to count for Him When I shall rest at set of sun.

MY PRAYER EACH DAY

Gilbert E. Bleyer

Oh, dear Lard, remember me, Lead me an ta victory, Give me pawer fram an High, Lift me up ar I will die.

Oh, dear Lard, laak down on me, Hear me while I proy ta Thee, Keep me humble every day, Help me trust Thee all the woy.

I will answer when you call, Guide me anywhere you may, I have put my faith in Thee, I will walk the narraw way.

Lead me to Thy postures, Lard, Feed me on Thy precious Word, Help me, Lard, a light to be, Souls to win each day for Thee.

As an Thee, dear Lard, I call, Lift me up ar I will fall, Guide my steps in paths of light, Keep me eyer in Thy sight.

HOW IS YOUR SUNSET?

D. W. Haworth

What is the tinge of your sunset
As you view it in the west?
When shodows fall, will you then fret,
While you're facing life's great test?

Whot if your hair now is greying
And you weaker grow each hour?
What if you know you're decaying,
Like the seasan's fading flower?

What if the last mament tries yau?
Will yau murmur, "I can't take it"?
Or, omidst starms that surprise yau,
With Gad's armar, fight, and make it?

What if the battles behind yau,
Where successful, ane by ane?
Dan't let this last struggle find yau,
On yaur face, when day is dane.

Faced with the raugh croaked places,
There were times when all aur gaad
Deeds seemed ta leave na gaad traces,
But the Master understoad.

Sa, we can't fail when the night time Saftly loams, up there ahead; This is whot caunts; 'tis the right time To moke sure our sunset's red.

SOLITUDE

Hoyt Redmond

I met once there on a wind-swept hill When spring had bathed the world with radiant warmth, For March had come and with it brought

The breadth and length of garnished earth.

Again, it seems 'twas a sheltered spot Where shades of eve are filled with flowering art,

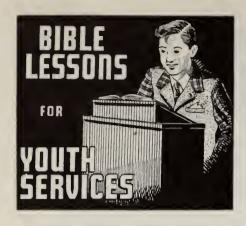
The angled sun through windows wide Now brings to me it's peaceful worth.

But this I'm sure—'twas the flowing land,

When earth is filled with varied moods,

I walked with spring and found with it

God's gift of solitude.



TAKING THE LONG VIEW

Manuel F. Campbell

Introduction

Read Galatians 6:9. Too many persons plan, demand, and insist on the short view instead of the long view of life. By the long view we mean considering the past, the present, and the future. The past is history, the future is known only to God, but the present is filled with golden Christian opportunities. This is your hour to stand up for Christ. While the hearts of men, as it were, melt within them, and the foundations of nations are crumbling, is the hour for you to be still and know that He is God. If God is not in your future, then you are taking the short view of life. Take the long view of life and you will place God above of life and you will place God above all, then the material things will fall into their proper place and order.

Be Not Weary

Be not weary. Be not exhausted. Be not fatigued. What a sustaining thought for a weary world. God knew that there would be clouds to darken our pathway. He knew there would be trials to try our souls; storms to threaten our little boats on the sea of life. Yes, trials will come, but God will never leave us to fight our battles alone. The Bible states, "They that wait upon the Lord shall renew their strength." Waiting upon God is not lost time. The busiest people in the world would do well to wait for Him. Wait upon God, not because God is late, not because He has failed to keep His promise, but wait upon Him because God's time, God's way, God's plan is the best for your life. Waiting upon God will renew our strength, will rest our tired bodies, will deliver us from mental strains, and inspire our spirit. If you are sick, forsaken, discouraged, then throw these trials upon Jesus. If you cast all of your cares upon Him, you will reserve none for yourself. Therefore, you can prove to the world that God can keep you happy amid the sorrows of this modern age.

In Well Doing

God said, "Be not weary in WELL DOING." Notice God did not say, "Be not weary in evil doing." No man or woman should expect to live in sin and not be weary. All who carry the burdens of sin must also be vexed and

tortured by a guilty conscience. God never intended that man should be happy in sin. "The way of the transgressor is hard." The sinner should be. for his own benefit, discouraged in sin. What has a drunkard, a liar, a thief, a sinner to look forward to but misery? The unrighteous man ought to be dissatisfied with his thoughts and his ways. Furthermore, it would be impossible for a sinner to be happy in the immediate presence of God; but, God speaks to His children and says, "Be not weary in well doing." If the world hates you, if your name is cast out as evil, if you are beaten with sticks, if the enemy stones you, just be happy and sing aloud because the love of God abides upon you. If Satan through one of his children dips his tongue in the slime of slander and smears your good name, rejoice and be exceedingly glad for great is your reward in Heaven. If your friends misunderstand you. loved ones desert you, enemies assail you, and even though Heaven seems closed against you, be not ashamed to suffer as a Christian. The trial of your faith is more precious than gold. So whatever, seems to be your unfortunate lot in this world, be not weary in well doing because we shall reap in due season.

We Shall Reap

In order for there to be a reaping there must be a sowing. The very fact that a farmer plants his seed is expressed faith in a future harvest. He conditions the earth, hides precious seed in the soil and thus his crop begins. Consider the farmer. He doesn't plant his seed and expect a golden harvest the next day. He is willing to wait for the rain and the sunshine. Our heavenly Father speaks to His children, as they engage in earthly toil, words that are as sweet and refreshing as the morning dew. Be not weary in well doing; we shall reap. Notice it is not that we may reap, but it is that we SHALL REAP. Keep on praying Christians. Keep on working, giving, and enduring because there is coming a reaping. The harvest will not come prematurely, or belatedly; it will come in due season. Then, weep on, Christians and water the garden with your own tears because the Lord of the Harvest shall come and your weeping will be turned into endless joy forever and forever. But remember, we shall reap only if we faint not.

If We Faint Not

The word "faint" does not mean if a person becomes sick he will lose his reward. A Christian, though he has a sickly, distorted, twisted body, can still have entrance into the portals of Glory just as much as a person who is free from all sickness. The word "faint" means a person who gives up before the harvest, one who leaves the employment of the Lord of Harvest. It is sad to think of a person laboring almost to the time of the spiritual harvest and then giving up because of persecutions. "And let us not be weary in well doing: for in due season we shall reap if we faint not." The Christian is taking the long view of life in waiting for Jesus.

THE CROSS

Gertrude M. Glow

Introduction

At the first mention of any cross we think of an upright stake with a cross piece near the top. To everyone a cross has some specific meaning or symbol. To those in olden times, it meant punishment. The Jews considered it a curse. Then to others it was just a charm or emblem; but to the Christian it is hope and eternal life. Until Christ died on the cross it was always thought of as a symbol of pain, agony, or guilt; but after Christ's crucifixion it became a reality bringing to the world a symbol of redemption. Not particularly the cross itself, but the blood shed on the cross. It is truly a symbol of undying love and passion for lost humanity.

During World War II a young soldier related the following incident in a letter to his family, "Some of our company were passing through a town which had been bombed just a few days before we got there. At first glance it seemed that it was totally destroyed; and it was, with the exception of one thing which we saw a short distance away. It was a large cross still standing among all the ruins. It stood out like a beacon. Never before had I thought very seriously about the cross but what I saw today will remain in my memory forever. It was a symbol of new hope and most of all it started me to thinking seriously about my own soul."

Our Cross

It was not an accident that Jesus was nailed to the cross; it was a part of God's great plan for salvation, just as it is in His plan for us to have crosses to bear. He has a purpose for each one. Often we are inclined to confuse our human troubles or burdens with the crosses He has given us to bear. It is true that they are handicaps and often hindrances, but they are not crosses. Jesus said, "If any man will come after me, let him deny himself." Denying ourselves is the most difficult cross for all of us. We are willing to be Christians and work as long as it doesn't inconvenience us in any way. We must not think we have to give up things for Christ; we must feel that we are giving of our own selves to help in building His great Kingdom. Crosses may be in the form of service to mankind, teaching, preaching, or working for Him in some other way. No matter how great or small, He will help us carry our cross if we first heed His words, "Let him deny himself," etc.

Cross of Christ

The cross of Christ was truly a sorrowful one. Those who trusted and believed in Him were deeply grieved. Those that mocked Him and sneered at Him were to be pitied because of their unbelief. And for Christ it was much pain and agony, but He knew that it was in His Father's plan. He knew that by dying on the cross He would bring salvation to a lost and dying world. How easy it could have been for Him to have questioned His Father's love. How easy to rebel against the

plan of God. The death of Christ is the theme of the entire Bible, and today it is truly the only hope of the world.

Cross-bearing

Jesus also tells us in His Word that after we have denied ourselves we must take up our cross and follow Him. He does not promise that bearing our cross will be easy. He does not promise no hardships or handicaps along the way, but He does promise to help us every step of the way if we will only trust Him and have faith in Him.

Did you know that Jesus became weary under the load of His cross and a Cyrenian named Simon carried it part of the way? (Luke 23:26.) He was glad to have someone to help Him. How much more then should we want to lean on Jesus for help with our cross-bearing. No matter what it is or where it takes us, with Him to help us we will succeed. Are you bearing the cross He has asked you to bear?

SOWING AND REAPING Avis Swiger

Scripture Reading, Galatians 6:1-10 Song, (Whatever is available in your book on the subject)

Prayer, Ask all to pray especially for open minds that the subject shall prove a blessing.

Songs, As many as the song director desires and the young people enjoy.

Leader's remarks—Galatians 8:7, 8. I suppose that as young people, we will have a little more difficulty in understanding the full import of the words of this scripture than our older brothers and sisters will. They have learned many of these lessons the hard way, as the saying goes. And one of our purposes in this lesson tonight is to help us to see the full truth without having to suffer as much as they have. In other words we want to profit by their experiences. We would not begin to think that we will be better than our parents, but we surely can make life less complicated by taking heed to their advice.

We are young; we have never traveled this way before; so we must rely upon our Guide for directions. This direction comes to us tonight—"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." Life is a process of seed sowing and reaping. Every day we sow: every day we reap and the grain always is the same variety as

the seed we sowed.

The speakers tonight will give us experiences from the Word of God of sowing different kinds of seed and the reaping that followed. The first speaker will give you experiences from the life of Jacob.

Jacob

First speaker — Genesis chapters 25 and 27 tell the story of the trickery and deception of Jacob. (Jacob means supplanter.) He did supplant his brother Esau and take his birthright, which included being the head of the family, a double portion of his fathers goods, and the promise of be-

ing an ancestor of the coming Redeemer. He also got by trickery the blessing intended for Esau. He had to tell six lies in order to deceive his Father into thinking he was Esau. (See Genesis 27:18-24.) Jacob sowed the seed of deception; now let us see what

he reaped.

Jacob had to flee from the wrath of his brother, who would have killed him. He found the girl he desired for his wife and bargained with the fa-ther for her. He was to work seven years for the father and then she was to be given to him to wife. He worked in good faith and then the wife he got was the one that was not fair to look upon. He had been deceived by his father-in-law. (Whatsoever ye sow that shall ye also reap.) That was just the beginning of his reaping, for all of his life he continued to reap. His daughter, Dinah, disgraced him; his sons practiced deceit in that situation; his favorite wife, Rachel, deceived and stole her Father's gods; all his older sons conspired to deceive him about the death of Joseph—who was not dead, but sold by them into slavery and on and on we could go. Do you think Jacob reaped what he sowed?

David

Second speaker—The first pictures the Bible gives us of the lad David are heart-warming. We have always enjoyed reading about the giant who was slain and the boy's ability in the use of the harp. But later the picture is not so pleasant. David committed the terrible sin of adultry and then had to try to cover that sin up by the sin of murder. Let us say here that one sin leads quickly to another and on and on. David repented of this sin and God accepted him for he is spoken of as "the man after God's own heart." But be assured that he reaped the evil seed just the same. Let us notice a few things he reaped: The son born to them died (2 Samuel 12); his son, Absalom, rebelled against him; his daughter was disgraced; one son killed another of the sons; his wives were taken by another in the sight of all Israel. We could go on with more of the sad things that came to David but I think this is enough to show you that he reaped the evil seed that he had sown.

Leader—conclusion: A change of heart and life does not seem to free us from the results of our sins. So I think that we can conclude that to "sow our wild oats" is not a safe or necessary thing. Surely "Whatsoever a man soweth that shall he also reap."

THE JEW AND THE GOSPEL D. B. Hatfield

Scripture Texts: Romans 1:16; Ephesians 2:14-18; Romans 10:12-15; Romans 11.

This topic is intended to encourage Jewish Evangelization.

Thoughts for the Leader

Look on your new world map. There you will find the new state of Israel. Look in the Councils of the U. N. and there you will find Israel as the 59th member of the nations. Look at Matthew 28:19; there we have the com-

mandment to "Go and teach all nations." Whether or not the Church ever before included the Jew in her budget for evangelization, it must include them now as a nation if we comply with our Lord's great commission. God chose Jerusalem to put His name there. So'omon built a temple there, a memorial, the temple of God. God's last memorial in Jerusalem was "The Church of God," the early church. Rome destroyed this memorial from Jerusalem. Acts 1:8 says, "We must witness for Him in Jerusalem." The Church of God must again stand in Jerusalem as a memorial to God.

The Jew and the Gospel in the Early Church

"Salvation is of the Jew," were the words of Jesus. (John 4:22.) We trace our religion to Jerusalem not Rome. Through the Jew we have the Messiah. He was the seed of a Jewish woman; was carried in the arms of a Jewish mother. The first church was Jewish in membership; all the Apostles were Jews; the hundred and twenty were Jews; the three thousand at Pentecost were Jews; for more than three years the only converts were Jews. Jews were converted in great numbers, such as the three thousand at Pentecost (Acts 2:41), the daily increases of Acts 2:47, the five thousand converted in Acts 4:4, the believers who were added in great numbers in Acts 5:14, the great companies of Jewish Priests who were converted in Acts 6:7, and the Pharisees who were converted years after the national rejection (Acts 15:5). In all, the number of Jewish converts in the first century was over one million. If the Jews of the first century could be saved, what hinders them today? Could it be the fact that the gospel is scarcely preached to them?

Jewish Evangelization

Because of Israel's national rejection of Christ the theory is taught that Israel is cut off, that the Jew must wait for salvation until the Gen-tiles' times are past. This theory is wrong. Rome caused this interpreta-tion. The Jews attempted to throw off the Romish rule, which resulted in Titus' taking Jerusalem. The Temple, sacrifices, and priesthood were swept away. The Jews were scattered. Many were murdered. Five thousand hung on crosses at Jerusalem. Thousands were auctioned off, sold as slaves and carried away. Rome, to vent her hatred upon the Jew and to justify her sins in this deed, misused the Scriptures and taught that the Jew was cut off. The Church today must steer clear of this Romish teaching. Romans 11:25 says, "Blindness in PART has happened to Israel until the fullness of the Gentiles be come in." Only part of Israel is blind. Others will receive Him gladly. Acts 2:41. Romans 10:12-15 says, "There is no difference between the Jew and the Greek." In view of the "no difference" we are responsible for getting the gospel to the Jews today. Will God save Israel without preaching to them? No! He doesn't save the heathen with-out preaching to them! The Jews are (Continued an page 24)



COLLEGE PRESIDENT WRITES A NOVEL

WINE of MORNING

BY BOB JONES, JR.

Other Adult Fiction

THE EMERALD NECKLACE, by Elise Fraser. 144 pages, cloth, \$1.75

UNINTERRUPTED SKY, by Paul Hutchens. 192 pages, cloth, \$2.00

WITHERING GRASS, by Bernard Palmer. 176 pages, cloth, \$2.00

THE THING APPOINTED, by Harold Lindsell. 144 pages, cloth, \$1.75

SUN IN THE STREET, by Leonard Lovdahl. 264 pages, cloth, \$2.00

THE SOIL RUNS RED, by Matthew S. Evans. 304 pages, cloth \$2.00 A university professor hos written o superb novel that is destined to become a best seller in the field of Christian fiction.

WINE OF MORNING is a story of the early Christian ero. It begins with Joel as the dramatic main character — a man who oppeared but briefly in the four Gospels. His name, however, has been before the eyes of the Christian world for nineteen centuries. His role is extremely interesting and plousible, and opens to the reader new possibilities in connection with the plot that led to events surrounding the crucifixion.

WINE OF MORNING is a story of insurrection, intrigue, and romance. Into the background is woven a deeper appreciation of Christ's ministry, mirocles, and socrificial death. It is a gripping, thrilling, moving narrotive from start to finish.

244 pages, cloth bound \$2.50



Order from your bookstore or

Van Kampen Press

Wheaton, Illinois

LOOK WHILE YOU WALK

(Continued from page 3)

present, and the journey to him is labor. Man anticipates the end of the journey, and it is to him a delight. That is why Paul said, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth" (Colossians 3:1, 2).

Fools walk with their eyes set in one direction—and that is very often to the things behind them! Wise Christians take constant sweeping spiritual glances to all conditions about, above, and within them. By knowing where they are, by knowing their surroundings, by knowing those who are with them, they are safe themselves and helpful to others.

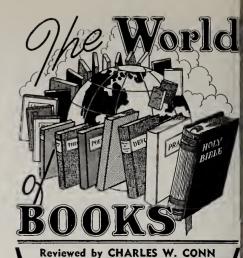
BIBLE LESSONS

(Continued from page 23)

to be a part of the Body of Christ (Ephesians 2:14-18). "There is a remnant at this present time according to the election of Grace," Romans 11:5. The Church cannot be complete until that remnant has been brought in.

PAUL'S MISSIONARY POLICY Romans 1:16

Though he was the apostle to the Gentiles, he adopted a policy according to his own words, "To the Jew first." Paul in his missionary tours was always careful to preach the gospel to the Jews first. Upon entering a city he entered the synagogue and preached to the Jews. In most of these places he had Jewish converts, though not all the Jews accepted, and neither did all the Gentiles. He preached in the synagogue at Antioch to Jews first without much results the first day but there was interest shown. The next Sabbath great crowds gathered. Trouble started, so he turned to the Gentiles.



Reviewed by CHARLES W. CORN

THE FACE OF OUR LORD, by Paul S. Rees, 119 pages, hard covers, Eerdmans . . \$1.50

The six chapters of this significant book are "The Dreadful Face," "The Dauntless Face," "The Dazzling Face," "The Dutiful Face," "The Despised Face," and "The Divine Face." These six themes are based on six scriptures concerning the face of our Lord, found in the New Testament. It's contents are as full and satisfying as its title and themes are provocative. With his skilled pen the author paints pictures of our Lord that cannot be erased from the human mind and heart. It is not simply another good book, but is a great one, one that deserves to be read and cherished by every Christian thinker. The divine Personality is brought in focus with unforgettable clearness and sharpness, and numerous practical applications are found in the several aspects of the Lord discussed here. It is a book easily adapted to serious study or quiet meditation. You will love it.

I SEEN HIM WHEN HE DONE IT, by Gladys Blanchard Muller and Dorothy Blanchard Bennett, 70 pages, cloth bound, Van Kampen \$1.25

This is a delightfully humorous and practical handbook of Christian etiquette. How to behave in church, how to behave when dining, how to behave in company, and many other problems of Christian etiquette and behaviour are discussed aptly by two who were brought up as preacher's children. Everyone who is able to read will enjoy their little book. With every laugh, it brings a serious lesson; one to be heeded, one to be remembered. It will be enjoyed as much by laymen as by preachers—or perhaps more.

—o—
TOMORROW YOU MARRY, by Joe W. Burton, 145 pages, cloth bound, Broadman. \$1.25

Because every normal young person plans to marry some day, this book is of vital interest and great importance to every young reader. Happy marriages are not accidents but result from planning, from thought from consideration, from sharing responsibility, and a multitude of other things young people often do not think about until they are already married. This book is a wise counsellor to those who plan to marry. It brings to their minds those things that will confront them in the married life, and offer practical Christian solutions to their problems. It is a wise and constructive volume charmingly written, attractively designed

thically sound, and scripturally pure.

Some of the chapters are "What Marriage leans," "Two Hearts as One," "When Two trike Out Together," and "Christ's Way in our Home." In its eight chapters the book overs practically every problem that will ace the average newly-weds. At the concusion of each chapter are questions degred for discussion and reflection. We gree that it be placed into the hands of very young person contemplating marriage.

EVOTIONS FOR YOUTH, by Clark R. Gilbert, 144 pages, hard covers, Association Press. \$2.00 This is by no means just another book of evotions for youth. It is one of the finest ooks of its kind I have ever seen. rograms suggested in it are intellectual, piritual, worshipful, and usable. They can e conducted by any average youth group. splendid variety of programs are contained, rograms that can be used for our parcular need. There are short programs, engthy programs, discussion or debate type rograms, devotions, etc. It is a resource book nat youth leaders will consider worth its eight in gold. Any youth group who uses consistently will never fail to have fresh nd interesting services.

REAT PULPIT MASTERS: J. H. JOWETT, introduction by Elmer G. Homrighausen, 255 pages, cloth bound, Revell \$2.25

REAT PULPIT MASTERS: F. B. MEYER, introduction by Robert G. Lee, 256 pages, cloth bound, Revell \$2.25 The publication of these two volumes of ne "Great Pulpit Masters" series emphasizes ne importance of the series. Names that like tars once studded the firmament of the hristian pulpit appear afresh in these volmes. Here we have the finest preaching of bygone day, presented in attractive volumes, ntroduced by the leading pulpit masters of oday.

Every student of the Christian pulpit will cant to read these books; every preacher will o well to study the styles of the "great ulpit masters"; and everyone who enjoys uperior preaching will cherish them forever. Both Jowett and Meyer were British reachers—yet both weilded world-wide intuence, and especially so in America—and oth represented the ultimate of pulpit effectiveness. Fleming H. Revell Company is to be congratulated and thanked for bringing the series to pass. Previous volumes have been wight L. Moody, Charles H. Spurgeon, R. A. orrey, and Sam Jones. This reviewer eagerly waits the appearance of each volume that billows.

THE SONG THAT JESUS SANG by John Linton, 88 pages, hard covers, Eerdmans \$1.00 John Linton writes with a charmed pen. His ermons are unfallingly fresh and sparkling with ready wit and steady devotion. This book ontains four sermons—each a real eye-open-r concerning the Scriptures: "The Song that esus Sang," "What Was the Cup of Gethemane?" "The Gospel of Four Women," and The Devil's Birdcage." The excellence of the ermons and its low price make the book a wise purchase for everyone. We heartily recmmend it.

PATHWAY. The stories present a broad scope of Christian missions in Latin America. Because of the anecdotal nature of the stories, they make good illustrations for sermons and talks. It is light, readable, and enjoyable.

OUR QUESTIONING AGE, by J. Oscar Backland, 128 pages, paper covers, Moody Press 35c

This is the 195th title in the famous "Moody Colportage Library." It deals with the questions that reside in the minds of the people of our age. The author's answer is adequate for each question, and he deals with them at length—questions concerning sin, salvation, the Holy Spirit, prayer, the Church, eternal life, etc. It will help to set the reader's thinking straight on matters scriptural.

This 202nd Colportage title is a blessed book of inspiration and instructions for the Christian family, in which the fruit of the Spirit is pointed out as the pattern of the spiritual home, for each member must manifest unceasing love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance. Every Christian home library should have this little volume.

I SAW THE WELSH REVIVAL, by David Matthews, 126 pages, paper covers, Moody Press

One of the most glorious chapters in the history of Wales is the great revival that swept that country in 1904-1905. It was a glorious time of outpouring of the Holy Spirit, that affected all the nation and influenced all the world. The story of the revival is told with nostalgia in this subjective account by one who was there, and in whose heart the revival still lives.

A PRACTICAL PRIMER ON PRAYER, by Dorothy C. Haskin, 127 pages, paper covers, Moody Press 50c

This is another addition to the "Colportage Library." Practically every phase of the prayer life is touched here. As its title implies, it is not a theological work on prayer, or a testimonial to the wonderful results of prayer, but rather a book on the practice and procedure of prayer. It is filled with helpful suggestions and instructions on family prayers, public prayers, grace before meals, intercessory prayers, etc.

WITH MY WHOLE HEART, by Frances Dunlap Heron, illustrated by Gertrude Howe, 50 pages, board covers, Westminster . . 65c BIG FAMILY, by Alice Geer Kelsey, illustrated by Mary Field Terrel, 50 pages, board covers

These two booklets are additions to the popular "Children's Hour Library." Both are filled with pictures—full color and black and white. Both are written with the same simplicity and motion that has made the entire series a favorite with children everywhere.

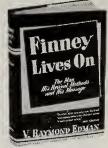
With My Whole Heart deals with the every day conduct of children, showing them their need of Christian behavior and attitudes.

Big Family is a story of encouragement toward brotherhood among all nations. Fortunate is the child who owns any or all of the enchanting "Children's Hour Library."

PRAYING HYDE, by Francis A. McGaw, 64
page booklet, Moody Press. 10c
An abbreviated biography of John Hyde,
whose renowned life of prayer caused him to
be affectionately called "Praying Hyde."

(Continued on page 26)

Inspirational Books from Revell



FINNEY LIVES ON

The Man, His Revival Methods, and His Message

V. Raymond Edman

Introduction by John W. Bradbury

THE

DIVINE

Again "Finney lives," the reader can hear his voice; he can sense his purpose and feel his spirit. Dr. Edman has brought the life and work of Charles G. Finney, dean of American Evangelists, back to our hearts. \$2.50

THE TABERNACLE

Priesthood and Offerings
I. M. Haldeman

With the sentiment of a poet and the eloquence of a prophet, Dr. Haldeman has made this volume one of his greatest works. No matter what portion of this book to which one might turn he comes face to face with the Person, the work, and the glory of Christ.

The DIVINE CONQUEST

A. W. Tozer
Introduction
by
William L. Culbertson

A sturdy protest against formality in religion and an appeal for

a return to spiritual reality. The message of an original thinker to unsatisfied hearts. A book of great interest to those concerned with things spiritual. \$1.50

GREAT GOSPEL SERMONS

In Two Volumes
Vol. I—CLASSIC
Vol. II—CONTEMPORARY

Here is a publishing event to make all sermon-loving Christians stop, look and read! The finest evangelical preaching of yesterday and today, gleaned from the outstanding princes of the pulpit, past and present.

Each volume \$2.25; set in attractive slip case. \$3.95

at your local bookstore

FLEMING H. REVELL COMPANY NEW YORK 10, NEW YORK OUR BABY—GOD'S GIFT, compiled by Frances Youngren, laminated covers, Moody Press

This is your baby's own record book, pleasantly arranged to cover the record of his birth to the time he reaches the first grade. It is much more than Just another such book, but is distinctly a Christian book. It is iavish with pictures, and literary nuggets concerning children. It is a delightful way to keep the earliest pictures of your child and your record of his achievements and development. Properly fliled you will cherish it forever.

AUNT THERESA'S BIBLE STORIES, by Theresa Worman, illustrated by Whistler, paper covers, Moody Press 50c The books by Theresa Worman are among the very best children's story books in print today. They are unfailingly exciting and interesting. They are more than readable-once started you cannot stop reading them. This newest volume is a departure from her former books in that it deals entirely with stories from the Bibie. There are 26 such stories arranged in aiphabetical order. She has put into them the same fascination found in her other stories. The pictures by Whistier are nothing short of revolutionary. They are impressive because they are different, unforgettable because they live.

FANNY CROSBY, by Basil Miller, 119 pages, hard covers, Zondervan \$1.50 Basil Miller's newest biography is about the dauntiess and saintiy biind poet, Fanny Crosby, whose songs will biess the children of God as iong as hymns are sung. There is scant material available on this great woman, so this new book, written in the familiar Miller style, should be eagerly received.

.C

11

MEALS FROM THE MANSE COOK BOOK, compiled by Lora Lee Parrott, 94 pages, laminated board covers, Zondervan . . \$1.50

Designed to put a smile and a song into the homemaker's busy day, this book is a collection of recipes used by famous preacher's wives, and short devotional gems. It is attractive and practical from its colorful front cover to its finai page. The recipes are iisted in their proper categories, making it easy for the homemaker to find what she desires. Because they are the favorite recipes of preachers' wives, who generally cook within a iimited budget, most of these recipes are simpie, practical and economical. In the book there are also severai suggested menus for speciai occasions, quantity recipes for large gatherings, handy tips on buying food, etc. Ail who cook and ail who eat will appreciate the book.

SCRIPTURE MEMORY CATECHISM for Young and Oid, by Faris D. Whitesell and Ruth H. Lefever, 64 pages, paper bound, Moody Press

This smail bookiet is designed to be used by Bible teachers in Vacation Bible Schools, Sunday Schools, or those who teach the Bible anywhere. It includes fifty questions about Christian behavior, experience and faith—each answered directly from the Scriptures. A bookiet of exceptional value and appeal. Once these verses of scripture are memorized, one will be able to answer scripturally most problems of the spirit.

HOW TO HAVE A HAPPY HOME, by Harold F. Branch, 61 page booklet, Moody Press 40c A smail beok of great importance, written from the sound observation that a happy nome is a Christian home.

FINDING CHRIST THE BIBLE WAY

(Continued from page 15)

copying after Christ. He should be our example in matters of conduct, our pattern in good works, our example in holy living, our hero in battle, and our comfort in death. A little girl whose name was Emmie had for a long time wondered why she was named Emmie. One day while sitting in the Sunday School class her teacher read the words of Paul, which said, "Follow me as I follow Christ." The teacher seeking to clarify the text said, "Paul meant for us to imitate him as he imitated Christ." Quickly the little girl said to herself, "Now I know why my name is Emmie. It is because I am supposed to imitate Christ." As Christians, our highest ambitions should be to imitate Christ in every aspect of the Christian life.

To follow means "to walk in," as one would follow a path or a road. It is in this sense that we are to follow Jesus; we are to follow always in the straight and narrow path. The Christian cannot wander in the highways of worldliness, lest he lose his way and become lost in the dark night of sin. To walk in this way should not be considered a sacrifice, but a privilege; not a burden, but a joy. We are not in this way alone, but are following Jesus in the way. He is our Guide through the wearisome journey of life; our Shelter from the storm; our Light in the darkness; our Sunshine in the shadows; our Comfort in sorrow; our Hope in eternity.

To follow means "to keep the eyes

LONG'S BIBLE QUIZ, Series 2, by J. C. Long, 103 pages, hard covers, Stewart . . . \$1.25 All who enjoy Bible games and quizzes will enjoy this volume. I find the quizzes mentally provocative and inducive to Bible study. They are fascinating for youth groups, church parties and contests, and the home circle. The individual reader will also find the book a great help in Bible study. I doubt if anyone could go through the book with a consistent 100 score—therefore all will be helped by it. There are 52 quizzes, one for each week of the year.

POWER THROUGH PRAYER, by E. M. Bounds, 96 page booklet, Moody Press 15c An inexpensive vest-pocket-size edition of one of the most probing convicting books on prayer I have ever read.

BUILDING THE CHRISTIAN HOME, by Oscar E. Frencht, 32 page tract, Concordia . . . 10c A timely and timeless message for all who sincerely desire a Christian home.

CHRISTIAN COURTSHP, by E. W. Frenk, 25 page tract, Concordia 10c Frank answers to questions such as, "Is it wrong to go out with more than one girl?" "What about necking and petting?" ctc.

fixed upon." We cannot keep our ph sical eyes fixed on Jesus, for He do not live in the natural any more. V can, however, have our eyes of fai fixed on Him. It is through the e of faith we see Him best anywa Christ has never been clearly seen u til He has been seen through the e of faith. Many who lived in H day saw only Mary's boy, or the carpenter's son, but those who sa Him through faith's eye saw Jesus th Son of God. The modernists of today look at Him without faith and sa "He was a good example to live by, b He was not God manifested in the flesh." Nothing but faith has ev been able to see and recognize Go Those who have their eye of fai fixed upon Jesus can see in Him Goo answer for earth's problems, Goo cure for all earth's ills, and Goo righteousness for man's sins. Fai says He is the one and only gre eternal Redeemer, the soon-comis King of all who believe. Let us faith fully follow, keeping the eyes of o believing hearts steadfastly fixed upo

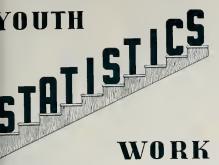
In conclusion, let us note the is evitable results of finding and following Christ. First, to find and following Christ is to enjoy the forgiveness sin. This alone is worth all the sacrifice one might make. Just think for a moment of the joy of having a single ladened heart and a burdened so soothed to rest with the loving for giveness of a compassionate Christ.

To follow Christ is to have peace mind. There are some who have weal and have gone to the ends of the ear trying to find peace, but to no ava Others have climbed the ladder fame to its highest rung, and return disappointed. But others by faith ha found Christ and Calvary and the discovered the wealth of the univer -peace of mind. What the Caesa failed to find in conquest, what the miser failed to find in his gold, wh the pleasure-lover failed to find the gratification of his lustful desire we have found in Christ—peace mind.

To find and follow Christ is to e joy a separated life, a life free from the filth and contamination of s with power to live victoriously, with assurance of His comforting presurrection, and eternal life in t world to come.

WHAT IS HIS NAME?

Answer: Rev. Lewis J. Willis.



Lewis J. Willis, National Youth Director

EGIONAL YOUTH CONGRESSES

THIS IS THE YEAR! Yes, this is the year when across this great nation the Youth of the Church of God will gather in six mam-oth Youth Congresses. In contrast ith the ominous, portentous rumble warring hordes and the morbid, aralyzing fear that has attacked the cople with a terrifying apprehension; lesse Congresses will be permeated ith the potent, cogent spirit of Alighty God, that will energize believes with a power that not only substants these will forces but also takes gates these evil forces but also takes nemv possessions to become "more nemy possessions to become "more an conqueror." Pray that God's will ay be accomplished in these meet-

gs. I am giving, herewith, the dates and

aces of these Congresses.

ortheastern District— June 5-7 Place to be announced

outh Central District— July 17-19 Dallas, Texas

estern District—

July 24-26 Phoenix, Arizona orthwestern District— July 31-August 2 Place to be an-

nounced

outheastern District-

August 28-30, Greenville, S. C. orth Central District-

October 12-14 ... Minot, North Dakota

TENNESSEE EXTENDS

At the beginning of this assembly ear the state of Tennessee reportd NO Sunday School Extension De-artments. You will observe in this eport that Tennessee leads the naon with thirty-two active Sunday chool Extension Departments! Hats ff to Tennessee and their splendid outh Director, J. Newby Thompson.

WE'RE SORRY, TOO

The November statistics, in the De-ember issue of The LIGHTED PATH-/AY failed to reveal news from North arolina. The monthly reports from nat great state arrived after the ead-line for the material to go to ress. Several North Carolina churches wild been listed in the "Fis ould have been listed in the "Big en" had the reports arrived on time. pon checking, I discovered that the ports were mailed in sufficient time have arrived ordinarily. It appears at Uncle Sam's mailman got lost the Christmas rush!

EIGHT BIG FIVES

Largest Y. P. E. Attendance for the Month of

Average	Weekly Attendance	
	GROUP AA	
North Carolina		11,227
Tennessee		8,553
Georgia		8,275
South Carolina _		8,062
Alabama		
West Timeinie	GROUP A	0.254
West Virginia		4.055
Kentucky		2,000
On10		3,024
		3,474
	GROUP B	
Mississippi		3,125
Virginia		2,923
California		2,388
	GROUP C	
	GROUP C	1.550
Arkansas		1,552
	~~~~	
		1,043
	GROUP D	
Kansas		600
	GROUP E	
N	GROUP E	573
Maine		223
	GROUP F	
Washington		296
Oregon		
District of Colum	nbia	
	GROUP G	
Wisconsin		78
New Jersey		73
Minnesota		13

#### **EIGHT BIG FIVES**

Largest Sunday School Attendance for the Month of January.

Average Weekly Attendance

	GROUP AA	
North Carolina	~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~	16.506
South Carolina		14.695
Georgia	~~~	12,007
Alabama	~~~~~	11 501
Alabama		11,031
	GROUP A	
West Virginia		6.421
Kentucky		6 208
Toyog	***************************************	4 240
Ohio	***************************************	2,210
		3,538
	GROUP B	
Virginia		3.953
California		3 480
Micciccinni	***************************************	3,700
Tilinois	***************************************	2,833
Illinois		2,542
	GROUP C	
Pennsylvania		1 050
Michigan	*****	1 001
Maryland		1,669
Missouri		1,661
	GROUP D	
Kansas		894
		894
	GROUP E	
Arizona		908
Iowa		733
New Mexico		631
Delaware		436
Maine		430
	GROUP F	
Washington		429
Oregon		254
District of Colu	mbia	128
Colorado	111014	119
Tdobo		
Idaho		70
	GROUP G	
Nebraska		148
Wisconsin		105
New Jorgey		90
Control Conside		90
Central Canada		83
Minnesota		16

#### YOUTH REPORTS FOR JANUARY

Saved	4.259
Sanctified	1,873
Baptized in the Holy Ghost	1,570
Added to the Church of God	955

#### NATION'S BIG TEN IN Y.P.E.s

Average for Month of January Average Weekly Attendance

Tremont Avenue, Greenville, S. C.	
N. Wilkesboro, N. C.	
Cincinnati, Ohio	
S. Gastonia, N. C.	398
Elkins, W. Virginia	393
Whitwell, Tenn.	387
Lumberton, N. C.	313
Erwin, N. C.	292
S. Mount Zion, Ga.	290
Springfield, N. C.	276

#### NATION'S BIG TEN IN SUNDAY **SCHOOLS**

Average for Month of January Average Weekly Attendance

Tremont Avenue, Greenville, S. C.	742
Kannapolis, N. C.	570
S. Gastonia, N. C.	481
Lenoir, N. C.	451
Dilion, S. C.	447
N. Chattanooga, Tenn.	443
Whitwell, Tenn.	408
N. Cleveland, Tenn.	393
Wilmington, N. C.	392
Riverside, Atlanta, Ga.	369

#### TEN LARGEST HOME **DEPARTMENTS**

Cincinnati, Ohio1	.685
Mogadore, Ohio1	
Eldorado, Illinois1	
Tuscon, Arizona	884
N. Rome, Ga.	520
	438
La France, S. C.	
Fountain Inn, S. C.	400
N. Birmingham, Ala.	.362
Farmville, N. C.	357

#### STATES REPORTING HOME DEPARTMENTS

Tennessee	32
Ohio	
South Carolina	24
North Carolina	15
Georgia	14
Kansas	10
West Virginia	. 8
Maine	7
Alabama	. 5
Oklahoma	5
Texas	. 5
Maryland	4
Arizona	. 3
Illinois	3
California	. 2
Indiana	
Louisiana	
Pennsylvania	
Iowa	. 2
Washington	. 2
Mississippi	
Virginia	. 1
Michigan	1
Massachusetts	1
Nebraska	1
Arkansas	. 1
South Dakota	. 1
Missouri	1

NUMBER NEW SUNDAY **SCHOOLS** ORGANIZED SINCE ASSEMBLY 109

NUMBER NEW Y. P. E.'s ORGANIZED SINCE **ASSEMBLY** 

94

# The Pathway Book Club Would ...

#### LIKE TO GIVE YOU ONE OF THESE FINE SELECTIONS ABSOLUTELY FREE PLUS a FREE book for every four selections after the first selection

IT IS YOURS FOR THE ASKING—CHOOSE ANY TWO OF THESE SELECTIONS, ONE AS YOUR FREE BOOK FOR JOINING, ONE AS YOUR FIRST CLUB SELECTION, FOR WHICH YOU WILL PAY THE REGULAR PRICE



#### THE WITNESS

By Olive W. Warner Price \$2.50

This book presents in new light the reactions of the people of Jerusalem to Gospel events and the influence of these events on the lives of four young



#### THE CHOICE

By Paul Sevier Warner Price \$2.00

A story of ancient Rome when Christianity was persecuted by

#### A LAND I WILL SHOW THEE

By Marian Schoolland Price \$2.50

In the pages of this book a history is told and a faith is unfolded that shows forth a spirit of man and the faithfulness of God in heaven.



By Paul Hutchens Price \$2.00

story of modern marital conflict which keenly analyzes the tragedy of a broken home.





#### WINE OF MORNING

By Bob Jones, Jr. Price \$2.50

A story of insurrection, intrigue, and romance. Into the background is woven a deeper appreciation of Christ's ministry, miracles, and sacrificial death.



#### HEROES OF FAITH ON PIONEER TRAILS

By E. Myers Harrison Price \$2.25

interesting account of the great lives of ten pioneer Church of God. missionaries.



#### YOUTH AT THE CROSSROADS

CROSSROADS

Alda B. Harrison Price \$2.00

The choice editorials and articles of Mrs. Alda B. Har-This is a remarkable and rison, who is so well-known and loved throughout the



#### FORTY YEARS IN THE AFRICAN BUSH Price \$2.00

A dramatic and entertaini book revealing the labors a sacrifices of those who see Christ in the Dark Continent.



#### CHARIOTEER

By Gertrude Eberle Price \$2.50

Romantic Egypt in the days of Joseph, an adventure story which contrasts the futility of idol worship with the joy of serving the only true God.



#### FREE MEMBERSHIP CARD

PATHWAY BOOK CLUB

922 Montgomery Avenue, Cleveland, Tennessee
Yes! I want to become a member of The PATHWAY BOOK
CLUB. I understand that if I so please, I may purchase as few
as four books a year from the club, in each case paying regular
price plus a few cents postage. I understand that with this first
selection I shall receive the FREE book listed below and will receive a FREE book for every four selections after this first selection.

Му	FRE	Воо	k	Fill in	title of	book	chosen	from	list	above.
Му	first	Club	selectio	n						
Non	ne									
			************							

#### HOW THE CLUB OPERATES

Each month the four judges make a selection from very best Christian literature printed. This selection m meet the unanimous approval of the judges. Then the b is reviewed and described in "The Book Path," which sent free to each member. The member decides whet or not he desires the book. If so, you do NOTHING, it come automatically. If you do NOT want the selection, simply mail in the rejection slip that will be attached "The Book Path." Each book you select will come to at the regular cost, and must be paid for, plus a few ce for postage, within ten days. TWO BOOKS UNPAID F CANCELS YOUR MEMBERSHIP, UNTIL THE BALAN IS PAID.

# The LIGHTED DEDICATED TO THE CHURCH OF GOD YOUNG PEOPLES ENDEAVOR



ATTENTION!

The Northeastern Regional

Youth Congress

Canvenes at

CANTON, OHIO

MAY 29 - 31

#### Mornings

Youth Study Groups "Instructive and Inspirational"

#### **Afternoons**

Panel Discussions and Outstanding Subjects

"Unique Intriguing"

#### **Evenings**

Youth Evangelistic Services

"Youth for Christ and Christ for Youth"

#### States Represented

West Virginia, Virginia, Moryland, Pennsylvania, Delaware, New England States, New York, New Jersey, Ohia, Kentucky, Illinais, Indiana, Michigan, Ontaria, Canada.

Write for your reservations:

Rev. Paul Stallings 1701 Yale Ave., N.W. Cantan, Ohia

# The LIGHTED DEDICATED TO THE CHURCH OF GOD YOUNG PEOPLES ENDEAVOR

J. D. BRIGHT

Editor-in-Chief

Church of God Publications

The Lamblighter

CHARLES W. CONN
Editor
The LIGHTED PATHWAY

ALDA B. HARRISON
Honarary Editor
The LIGHTED PATHWAY

Vol. 22

MAY, 1951

No. 5

13

#### CONTENTS

Honor Thy Mother		3
Features Down—But Not Out	James Trenton	
A Thundering Prophet in Evil Scotland My Mother	R. L. Platt	6
Isaiah—Ihe Man and His Message Now I'm Going Home	M. M. Mortenson	10
Lights on My Pathway  Departments	William B. Eerdmans	18
Happy Home Circle	*****	12

Helps for the Tempted and Tried	
Pathway Pulpit	
An Unsung Mother	J. D. Bright

The orioting motifici		リ・レ・1	origni
Children's Page			
	***************************************	Edna	Conn
Rible Lessons for Yout			

pipie ressour for Louth Selvices	
The World of Books Charles W. Conn	1
Youth Work Statistics Lewis J. Willis	1

#### Variet

iriety	-
Youth in the Spotlight: Lucille Vance; Lindsey Pratt	16
What Is His Name?	16
Variety Page	17

#### Cover Picture: "Spring's Road to Happiness" Harold M. Lambert

## "Thy Word is a Light Unto My Path"

#### Notional Youth Board

Lewis J. Willis, Chairman; Brady Dennis; Ray Hughes; L. E. Painter; Ralph E. Williams

#### Contributors

Geneva Carrall; Edna Cann; Margie M. Mıxon; R. L. Platt; Avis Swiger; Manuel F Campbell; M. M. Mortenson; LaVerne Selman; John E. Douglas, Jr.; Alice Pullin; D. B Hatfield; Daniel Homner.

#### Subscription Rotes

Published monthly at the Church of God Publishing House, Clevelond, Tennessee.

All materials intended far publication in The LIGHTED PATHWAY should be addressed to Charles W. Cann, Editor. All inquiries concerning subscriptions should be addressed to Bookkeeping Department, Church af God Publishing House, Cleveland, Tennessee.

ENTERED AS SECOND-CLASS MAIL MATTER AT POST OFFICE, CLEVELAND, TENNESSE



#### HONOR THY MOTHER

OTHER'S DAY is not a sufficient period of respect for our mothers. This day that is set aside for their adoration is a tender and kindly custom, but unless it is backed up by all the other days of the year it is both vanity and mockery.

A godly home is one of the greatest bulwarks against the incursions of evil known to man. By "godly home" I mean that home in which the Word of God is reverenced, the bond of connubial love is apparent, and the honor of children for their parents is constant. Almost all juvenile delinquency begins with a breakdown in the home. Because children lose respect for their parents, they soon lose respect for the law, for the Church, for all authority, and for the rights of others. Whether they lose respect for their parents because of laxity on the part of the parents or because of their own flagrant discard of love and honor does not matter, the result is the same. I know it is sweet for the children to bring Mother a bouquet on Mother's Day, or a box of candy, or a dress, or a hat; to take her for a ride through the country, to send her beautiful cards expressing tender and affectionate sentiments, and to make much ado over her on Mother's Day. But where is this fondness and respect the day after, or a week or month later? It is possible to observe the custom of Mother's Day for custom's sake alone, and that is wrong. The custom should really be an annual expression of a daily love.

FROM the very beginning of established religion the importance of respect and honor toward parents has been emphasized. The fifth commandment given to Moses on Mt. Sinai was to "honor thy father and thy mother." It is the violation of this commandment that provides impetus to the spreading and ravaging flames of juvenile lawlessness.

To honor one's parents is more than to obey them, and more than to respect them one day in the year. To honor them you must respect them and care for them. A child cannot honor his parents and scorn or despise their counsel and admonition. That is where the breakdown in the home comes in. A child may obey the specific orders of his parent and yet resent or disdain moral counsel and instruction. If such is your attitude toward your mother (or father) you cannot then claim to love and respect her in spirit. Love goes deeper than physical obedience, deeper than an outward display of affection. The commandment is not to do these things, but "to honor thy

father and thy mother." Honor is a matter of the heart, and is a foundation for the soul. No child can ever be really bad who has real honor for godly parents. There is no juvenile delinquency in homes where the parents are worthy of honor and where the children possess such honor. I believe it can be said that in every single case of lawlessness there was first either an unfitness to be honored on the part of the parents or an absence of honor for the parents on the part of the child.

When Moses wrote "honor thy father and thy mother," he was not writing to a nation of infants or adolescents, but to a nation of people of all ages. The commandment was equally binding upon all whose parents were living. How long should one honor one's father and mother? Forever. Neither time nor age limit is given. It is as compulsory for the full grown man to honor his parents as it is for the adolescent.

There is a humorous and impossible story told of a traveller who spied an old white-haired man, with long whiskers, sobbing on his doorstep as if his heart would break. The traveller asked him, "Why are you crying, old man?" and the old man looked up at him through tear-filled eyes and said, "My Paw just whupped me." Amazed, the traveller said, "Your father whipped you? Why?" The old man looked up again and replied matter-of-factly, "For sassing my Grandpa." No juvenile delinquent, he!

This brings up the question of how much parental authority should be used to compel the obedience and respect of children. There are some things that can be compelled and some which cannot. By physical force a parent can compel the obedience of his children, but not their honor. However, cannot a child more easily honor the parent who demands obedience and respect? How can a child learn to honor completely the parent who honors the home too little to expect and demand the obedience and cooperation of all? Some parents, in futile efforts of appeasements, do not demand obedience and respect, and thereby lose the child's honor and love—for the child then loses all sense of values—and the door is thrown wide open for juvenile lawlessness. Few children are able to honor a weak and timid parent who will not correct them. The loss of respect to parents brings other losses of respect until eventually the child is ungoverned and incorrigible.

Mother's Day is a beautiful symbol—one that should never be ignored, but there should be an abiding parent's day in the hearts of all of us. Parents should demand it and deserve it; children possess it and demonstrate it. This will then be in harmony with the commandment, "Honor thy father and thy mother."

#### **OUR ADVERTISERS**

Again we call the attention of our readers to the advertisements found in our pages. On page 25 of this issue you will find the advertisements of John Rudin Company, H. H. Halley, and Sudbury Brass Goods Company. These publications and products are heartily endorsed by The LIGHTED PATHWAY. It will be of benefit to you personally and to your church to read these ads carefully and respond to them. We trust that you will acquire the advertisment-reading habit. You need and desire the very things the companies who advertise here can supply.

HE pungent smell of smoke stung the nostrils of Rick Conway. At first the anxious-faced young man was unable to believe the smell was actually that of smoke, for it was a beautiful spring morning, and no fires were needed in the neighborhood; it was Sunday, and no one would be burning trash in their yards. Everything was quiet on the suburban street, except for the strains of music coming from a church half a block ahead of Rick. Occasionally a bird resting in the trees above his head burst into song, momentarily drowning out the music from the church.

Rick continued down the sun-drenched street, the lines of curiosity on his face transforming into more accustomed lines of care and depression. He plodded ahead in morbid preoccupation, like one intent upon some unpleasant purpose. Then he smelled the smoke again, stronger now than before. Rick was almost to the neighborhood church, and looking up toward its roof, he saw a wisp of smoke puff from under the eaves-and then a black billow of stinging smoke belched from beneath the roof. For a moment Rick stood paralyzed in unbelief, but the smoke was pouring out into the clean, fresh day. The multitude of cars lined along the street told Rick that there was a tremendous crowd of people in the church—unaware that it was on fire.

Before he realized what he was doing, Rick dashed across the freshly seeded yard and ran into the vestibule of the church. Then he caught himself and stopped. Wait, he thought, there are hundreds of people in there. To shout a warning would create a panic, and that would mean disaster. He knew what he must do. Unconsciously he glanced down his neatly dressed body, brushed his fingers through his hair, and stepped through the doors into the auditorium. In the pulpit the minister was reading a text from his Bible. With unhurried but determined strides Rick walked down the long aisle toward the pulpit, conscious of the hundreds of eyes fastened on him in incredulous silence. The minister did not stop speaking until Rick mounted the rostrum and stepped to his side.

The handsome young man whispered into the elderly minister's ear, "Please don't become excited, but dismiss the congregation-the church is on fire. I think there is time enough for every one to get out, if a panic isn't started."

The grey-haired minister did not betray his horror to the audience, but spoke with deliberate calmness: "We will all stand, please. Everyone march out of the church quickly, but orderly. There is no immediate danger, but the church is on fire. Ushers, direct the congregation to the nearest exits; let the organist play some lively

A shocked rustle swept over the huge crowd, but in an instant the organ burst forth with strains of "Onward, Christian Soldiers," and the ushers di-rected the people toward the various exits, urging them not to run, not to become excited, but walk briskly.

# Down - But Not Out

By JAMES TRENTON

A fire, a struggle to save the lives of others, and most of all—the undefeatable courage of the minister gave Rick a new grip on life.

Illustrated by CHLOE STEWART

SEEING that the congregation was under control, the minister tersely asked Rick, "Where is the church burning, son?"
"The roof, Sir."

"The children! They are in Children's Church, in the small auditorium on the second floor! Their directors must not know!"

The thin stately minister bounded toward the door behind the piano, with Rick close at his heels. When he opened the door leading to the stairway, smoke poured into the auditorium. They dashed through the smoke up the stairs, holding handkerchiefs to their noses. On the second floor, the ceiling of the stairway was showering sparks. It was intensely hot, and all along the corridor the paint was blistering and spewing on the ceiling and walls. Rushing down the dim corridor, Rick and the minister emerged from the dense smoke, for it had not yet reached the far end of the building.

The teachers of Children's Church had already smelled the smoke, and were trying to bring order to the excited and crying children. The fire was worst at the stairway, for it was drafty

"There is no other way out!" exclaimed one of the instructors. "We'll have to get them down the stairway somehow!"

Between seventy and eighty children were present, by now becoming panic-stricken.

"All right, children," ordered the minister, "keep in a single line and march fast. Don't run. Don't be scared. And try to hold your breath as we go down the stairs" down the stairs.

The children became quieter as they started marching down the corridor toward the flaming stairs. One teacher led them, while the other three walked alongside the line encouraging them. Rick and the minister followed. The smoke became thicker and some of the children coughed and whimpered—but they kept marching. The procession started down the smoking stairs, where the bannister blazed furiously. The corridor was now becoming an inferno. Almost all the children were down the stairs, and hurrying toward a nearby outside exit, where anxious mothers and fathers were beginning to rush in.

"Don't come in!" the instructors shouted. "They are safe!"

Just as the last of the children neared the stairs a terrible explosion

occurred in the stair well, that shot flames and sparks over the entire corridor. Some of the children were already outside, others made a dash for the door. The teachers snatched still others into their arms and made it safely to the door.

About ten of the children at the end of the line were only starting down the stairs. One of them screamed and whirled around, and bolted back down the flaming corridor toward the section where the fire had not spread. Before Rick and the minister could stop them, the other nine whirled back scoreaming also. Both men ran after them, trying to bring them back into control. Rick grasped two boys and rushed back toward the stairs with them screaming under his arms. The minister grasped a boy and a girl and followed Rick. The flames were so furious now that their flesh was seared as they passed through the fire. They as they passed through the fire. They were too late! The stairs collapsed flinging blazing timbers everywhere. Both men managed to herd the screaming children into the little auditorium just as part of the corridor ceiling fell in. There was no escaping now. The only exit was gone and now the flames were searching out every nook and cranny of the church, licking up the timbers with their fiery tongues It would be only a matter of minutes until the entire roof would crash in a roar.

 ${\color{red} extstyle extst$ flames shooting everywhere. For below on the ground milled the frightened throng, who knew that some were still in the building. They were far back from the flaming building, for its searing heat forbade too close ap-

proach. Without a wasted motion, Rick ripped the curtains from the platform of the small auditorium, even as the flames reached greedily through the door. The old minister tore the curdoor. The old minister fore the curtain draw ropes away so furiously that his hands bled. Quicker than either realized they could work, croaking instructions to each other, they devised a sort of hammock with the curtain fastened the ends together with the rope, and tide all the remainder together into a long rope. The room was gether into a long rope. The room was unbearably hot now—for the ceiling burst into flame. The fire was spreading along the floor, crowding them into the corner. Almost all the rest of the building was an inferno.,

THE LIGHTED PATHWAY



"Na," coughed the minister as the stifling smoke tore at his throat and lungs "I'm pastar. You—go—first."

ne child after another was lowered of the window into the arms of who waited below, shielding mselves from the raging heat with a soaked with water. In the disce Rick heard the wail of sirens as a engine and truck rushed in answer he alarm someone had made. Fi-y the last child was lowered ough the heat and flames to safety. he flames were almost to their flames were almost to their flames, and the floor boards began to and the room was filled withing sparks as the ceiling began to For one terrible moment Rick and minister faced each other. Both the bleeding, touseled, blistered, dirty fatigued. The raging fire gave magnesome aspect.

fatigued. The raging fire gave ma gruesome aspect.
You go!" shouted Rick above the r of the flames. "I'll follow."
No," coughed the minister as the ling smoke tore at his throat and gs "I'm pastor. You—go—first."
Vithout another word, Rick swung curtain cradle around the gasping lister pushed him into it and swung uister, pushed him into it and swung ver the window ledge. It happened suddenly the minister had no time protest or struggle. The smoke below obscured the ground, but the vy burden lightened, and Rick we the old pastor had reached

RICK looked back into the mes that filled the room, then med again to the window and ned far out, gasping for breath. It seemed that he would not move again, but suddenly he anchored the end of the rope to the window frame, which still seemed solid and lowered which still seemed solid and lowered himself through the billowing smoke toward the ground. The thick smoke tortured his eyes, and he felt that his lungs would burst. His head was reeling crazily when he neared the ground. Firemen took him into their street as he landed in a hear and arms as he landed in a heap, and rushed him from the scorching heat of the building. When he was finally in clean fresh air again, he drank it

madly into his lungs until he was drunk with it.

The firemen placed him on the ground, where he sat with a blanket around him, staring blankly at the

flaming structure.

"No need to try, Bob," cried one fireman to another who was futilely streaming water toward the inferno.
"It's gone."

"Stand back!" shouted a third, "the roof's coming down in a second."

Almost before he finished the warning the flaming roof of one end of the church crashed, hurtling embers skyward. No part of the building could be saved now, for even that which still stood burned intensely. The excited throng made a confusion of sound as they watched it burn.

After the last of the roof collapsed, Rick noticed a huge sign on the edge of the lawn, brown around the edges where it had been ignited by the heat of the fire, The sign read:

DEDICATION DAY Attend the first service in this beautiful new church this Sunday. Service at 11 a.m.

Rick stared at the sign incredulously. This was Dedication Day. This was the first service in the church. That is why the minister was reading such a strange text when he interrupted him, "Wisdom hath builded her house, she hath hewn out her seven pillars." The smoke-smudged and blistered young man looked into the flames again, but he did not see flames. Instead, he saw months and months of hard labor, years and years of planning, he saw untold love and dreams and hopes. He saw stained-glass win-dows, carefully selected; he saw a beautiful organ, carefully tested; he saw a multitude of rooms, studiously arranged; he saw pews, comfortably fashioned; he saw a belfry, lovingly erected; he saw thick carpets, liberally laid; he saw the thousands of little touches of art and love and concern that had gone into the erection of so beautiful a church. But what he saw was now gone in flames, and only a brick hull remained.

WITHIN another hour all that remained of the church was a field of glowing embers and smoking ashes. Hundreds of people came to where Rick sat and thanked him for his courage and bravery. When almost all the people had gone to their homes, (Continued on page 26)

ety.

John Knox was the chief figure of the Scottish Reformation. His was the voice that taught the peasant of the Lothians that he was a free man, the equal in the sight of God with the proudest peer or prelate that had trampled on his forefathers. It was he who raised the poor commons of his country into a stern and rugged people; who might be hard, narrow, and superstitious, but who nevertheless, were men whom neither king, noble, nor priest could force again to submit to tyranny.

Like many great men of history, Knox was born of humble parents, who possessed neither rank nor repitation, fortune nor favor. The exact place of his birth is unknown. Some contend that it was at Gifford while others say that it was at Haddington.

The century whose opening days gave birth to Knox may be accounted as one of the richest in all the annals of the human race. In its broad compass, this sixteenth century encircled: Elizabeth and Mary, queens; Gustavus Adolphus, soldier; Shakespeare and Spencer, poets; Angelo and Raphael, artists; Calvin, Zwingli, Luther and Melanchthon, reformers.

Melanchthon, reformers.

Knox's parents sent him to school at Haddington where he received his preliminary education. After he finished grammar school, he went to the University of Glasgow, where he studied philosophy and theology for several years. He was ordained prior in 1530 and became a teacher at St. Andrews. A study of the fathers, especially of Jerome and Augustine, had shaken his religious opinions, but it was not until 1542 that he became a reformer.

Conditions in Scotland, both politically and religiously, called for a man of Knox's genius. Politically, Scotland was a poor, barren country full of continual broils, dissensions and massacrings; a people in the last stage of rudeness and destitution. Religiously, nowhere outside of Italy was the church so corrupt or so shameless in its corruption as Scotland was. The church held in its grasp the largest share of the wealth of the kingdom. The lives of the church prelates and priests were scandalous. The churches had ceased to be the resorts of men in need of spiritual grace or hungering for the bread of life, and had become a mere market for trafficking in indulgences, relics, anathemas, and the common clergy were themselves ignorant of the meaning of the prayers which they were paid to mumble. Rulers and prelates sanctioned sin and evil. Darkness was on every hand. No wonder that the people of Scotland—with political corruption on one hand and moral decay on the other—were ready for a reformation. Things must change or the nation be lost. The foul and base murder by the papacy of George Wishart and Patrick Hamilton had aroused the whole nation to a sense of danger.

God had gloriously been preparing the land for the coming reformation. Scotland had received some of the truths of Wycliffe, which had been



# in Evil Scotland

By R. L. PLATT

"Give me Scotland, or I die," prayed John Knox to God. How this great reformer brought that nation to its knees in repentance is one of the most thrilling chapters in the entire history of the Reformation.

scattered abroad; Scottish students visited Wittenberg and learned of Luther and Melanchthon.

After the death of George Wishart, the castle of St. Andrews was opened as a sanctuary for all who were seeking a refuge from the rulers of the church and the state. Knox was one of the first to enter the castle. It was there that he felt the mighty call of God. The suddenness of the appeal from God completely unmanned him. He burst into tears and hastened to his closet, where we may well believe he sought the will of God in his life. The result was that he was led to take up the ministry which he laid down only with his life.

Upon receiving the call of God for service, Knox went forth to engage in a controversy with the papist Dean Armand, and to deliver a sermon exploding papal doctrine concerning justification. So eloquently did he defend himself that one person present at one of his discourses cried out, "Others lopped off the branches of papistry, but Knox strikes at the roots to destroy the whole." Knox was not one to mince words, wink at errors, court favors, or seek popularity. Having in his possession a good God, a good conscience, and a good cause, this preacher of truth and righteous-

ness went forth in courage victor for God and Scotland.

THE path of duty was an easy one. God raised him up figreat work, and so He must refine and purify him in the fire of g suffering. St. Andrews Castle, when we had done such a great work truth, was besieged by the French and was forced to surrender. The value of a galley slave was peculicalculated to crush the very spirit of man. It was brutal punishment, men were chained together and their oars with insufficient room any muscular action, sometimes una stifling deck; compelled sometite labor at the oars without stopp for twenty-four hours. Their food placed at their mouth by their mas The slightest relaxation of effort visited by stinging lashes; if one sexhausted, he was speedily throverboard, and another chained in place.

Later Knox writes, "In this town church—speaking of St. Andre God first began to call me to the nity of a preacher, from which I reft by the tyranny of France, by curement of Bishop, as ye all

what were the sobs of my heart." strue that God's servants must suffrom God's enemies for God's the—Daniel in a den of lions, and Hebrew children in the flames of; Stephen dying from the blows ninfuriated mob, and Paul chained a Roman cell and martyred; Peter ending to glory from a tree of cifixion, and John an exile on Paterion of the property of

ONE day while the vesin which Knox was a galley slave
near St. Andrews, Knox caught a
spee of the town spire, and with
uine enthusiasm broke out triumntly and said, "I see the steeple
the place where God first opened
mouth in public to His glory and
n persuaded, however weak I now
ear, that I shall not depart this
till my tongue shall glorify His
y name in the same place."

pon his release from the French, ox directed his course to England are he was appointed to preach at wick and at Newcastle, and belie one of the Chaplains of Edward For the boldness of his discourse, was several times called to account, was able to vindicate himself. On accession of Queen Mary, he fled in England to Dieppi and passed ince to Geneva, where, after taking to in the memorable trouble at inkfort and after a short visit to tland, he became pastor of a small clish congregation. The two years his residence at Geneva in the soly of Calvin, Beza and other learned in were the happiest years of his life. It is in Scotland, he had been cited appear before an assembly of the gy to be held in Edinburgh, and is renewed and he was condemned be burned in effigy. Against this demnation, he published the "Apation of John Knox." He also wrote ract, entitled "The First Blast of Trumpet," against the monstrous ment of women, a vehement at on the political government of men. At that time Mary of Guise is regent of Scotland, and Mary Tuwas Queen of England and the rest in sucession to both thrones the females. Knox also preached and the against the lax morals and dress he women around the court.

While Knox was in Geneva, the agion was becoming more and more nounced, and humble Scottish folk re becoming deeply concerned in gious questions. Pious ballads cirated among them, some of the songs ressing complete trust in Christ's

crucifixion as:

I call on thee, Lord Jesus Christ,
I have no other help but thee,
My heart is never set at rest,
Till thy sweet words comfort me,
A steadfast faith grant me therefore,
To hold by thy word evermore,
Above all things never resisting
But to increase in faith more and
more.

These songs revealed the fact that the old church as ark of salvation had lost its appeal to many people. In its place had come the teaching that salvation was gained only through the merits of Christ whose role as Saviour was set forth in God's Word.

KNOX returned from Geneva in May 1559, a thundering prophet of God's Word, who feared neither noble nor sovereign. The queen regent had laid her plans for the forceable overthrow of the reformation. At a convention of the nobility and clergy in Edinburg, all the demands of the Protestants were refused. Several of the reforming preachers were summoned to appear at Stirling for trial, but by orders of the regent were prevented from attending and then outlawed for their failure

lawed for their failure.

Knox hastened to meet them at Perth, where he preached against the idolatry of the mass and the veneration of saints. At the conclusion of the service, there was a violent outbreak. The images in the church were demolished, the pictures torn down from the walls and trampled under foot. The holy recesses were invaded and the multitude did not stop until they had laid in ruins the houses of the Friars. The Queen regent advanced upon Perth with an army, but found the Protestants were well prepared for resistence. Proposing terms of accommodation which were accepted, the Protestants in order to consolidate their strength formed a religious band or covenant and began to be distinguished as the congregation, and their leaders as lords of the congregation.

Knox, through his own personal devotion to truth and God's might, had won the victory for the reformation. His work is now done. His hands may now rest. His eyes may now close. His heart may now cease to beat. On November 24, 1572, summons came to him from the great Captain of his salvation to lay aside his sword of warfare for a fadeless chaplet of victory; which summons he gladly obeyed, like Paul reviewing his course with joy, hear his words just before his spirit took its flight to enjoy eternal reward, "I profess before God and His holy angels that I never made merchandise of the sacred Word of God, never studied to please men; never indulged my own private passion or those of others, but rejoice in the testimony of a good conscience." As his remains were lowered to their last resting place in the old church-yard of St. Giles, the Earl of Morton could be heard uttering these words, slowly, "Here lieth a man who in life never feared the face of man; who hath been threatened with dagge and dagger, but yet hath ended his days in peace and honor."

#### 

# My Mother

Wha fed me fram her gentle breast And hushed me in her orms to rest, And an my cheek sweet kisses prest? My Mother

When sleep farsaak my apen eye,
Wha was it sung sweet hushaby,
And racked me that I shauld not cry?
My Mother

Who sat and watched my infant head, When sleeping an my cradle bed? And tears af sweet offection shed? My Mather

When pain and sickness made me cry, Wha gazed upan my heavy eye, And wept far feor that I shauld die? My Mother

Wha dressed my dall in clathes sa gay,
And taught me pretty how ta play,
And minded all I had to say?

My Mather

Wha ron to help me when I fell, And would same pretty stary tell, Or kiss the place to make it well? My Mather

Wha taught my infant lips to pray, And love Gad's Holy Baak and day, And walk in wisdam's pleasant way? My Mother

And can I ever cease to be
Affectionate and kind to thee,
Who was so very kind to me,
My Mother?

Ah, na! the thaught I connat bear,
And if Gad please my life ta spore,
I hape I shall reward thy care,
My Mather

When thau art feeble, ald, and grey, My healthy arm shall be thy stoy, And I shall saath thy pains awoy, My Mather

And when I see thee hang thy head,
'Twill be my turn to watch thy bed,
And tears of sweet affection shed,
My Mather

Jane Taylar.

# An Unsung Mother

By J. D. BRIGHT



AOMI IS AN UNSUNG MOTHER. She was the wife of Elimelech, the mother of Mahlon and Chilion, the mother-in-law of Orpah and Ruth, the Moabitess, and, as her neighbor women thoughtfully said, "There is a son born to Naomi, and they called his name Obed," when Ruth gave birth to him. It is quite evident that if Naomi's neighbors could have had their way about it, she at least would have had a great place in history and much more honorable mention; however, historians, compilers of dictionaries, Bible commentators, and religious journalists have little to say about Naomi. Certainly it is with no degree of prejudice toward Ruth, Naomi's daughter-in-law, that I say it, yet it is quite different when it comes to her. Not only is much space given to Ruth in Bible dictionaries and commentaries, but many novels have been written, also, magnifying her life, character, and virtues to the point of near sainthood. Ruth, indeed, is deserving of all the compliments and commendations bestowed upon her and the honorable mention given, yet I would feel it is time that we remember that if it had not been for Naomi, we would doubtlessly have never heard of Ruth.

Let us think of her name. It is a three-syllable word—graceful, musical, rythmic, and easily said—Na-omi. Her name has given rise to more writings, perhaps, than anything else said about her.

LET us notice something about this mother whom the writers before the thirteenth century B. C., as well as during that century and since, have apparently pushed completely into the background. Let us see what her name actually signifies, keeping in mind the fact that all Hebrew names were significant and generally related not only to the character of a person, but to the work that he was to do. Here is the meaning of Naomi: Sweetness, beautiful, gracious, delightful, amiable, pleasant, loving, my delight—this is Naomi the unsung mother. The very fact that she was all she is described to be by these extraordinary adjectives, which made

her more angelic than human, and fit more for heaven than earth and its hardships, places her at the head of millions of mothers now sleeping in the sod with her, as well as the millions now living, who, like her, will die unsung.

Naomi had a romantic life, also unwritten and unsung. The question may be asked, "How do you know she had a romantic life?" I shall answer by asking, "How could a person so adorable as she was live, love, and marry without romance?" Oh, I know it is probable that she was of a poor family, but that fact never detracts from the beauty of a lassie—doesn't take the rose out of her cheeks, nor the luster from her flowing hair. Elimelech, who, perhaps, was of a family of ordinary circumstances, also, was not deterred in the least by the thought of what Namoi's people did not have, for he was fascinated, captivated, head over heels in love with Naomi simply because of what she was and who she was! The fires of romantic passion have never burned stronger and more ardently than in his heart, moving him, upon any possible pretext, to make his barefooted way along the longer trail that led to his farm work, on past the field where Naomi was working, so that he could feast his hungry eyes upon her beauty, who, to him, despite the fact that she was a common farm lassie, was the queen of queens. So far as Elime-lech was concerned, it was easy for him to forget all others but Naomi. On the other hand, many other youthful gents were also ardently in love with Naomi—who were just as handsome as he, and had just as much to offer her as he did. It became her preoffer her as he did. It became her pre-rogative, therefore, as much so as the most noted society belle in the great-est of sensational romances, to make a decision as to which suitor she would accept. There they were at her mercy—and what young lady is there but who takes pride in knowing she can hold young men at the tether's end while their hearts yearn for her! And who would dare say that isn't romance, whether in the life of a peasant girl, a farm lassie, a society belle, a daughter of a scion of wealth, or a princess?

THE moon never gave golden rays to a Jewish or Gencouple more liberally than to Nacand Elimelech as they strolled, lovers do, along lovers' lanes ab Bethlehem-Judea, whether to a qual place of worship or to a neighbour for a young people's part Never did a girl feel a man's has quiver more and her own heart beater, never did a young suitor eyes sparkle with more life, nor a maiden see a richer red glow in young man's face, than this young man's face, than this young suitor eyes aw and felt when Elimel mustered up the courage to ask homi's hand in marriage, and she, whove too great for expression, answe simply, "Elimelech, I will be ywife." That was romance as full, sweet, as rich, as dear, as precious, holy, and as natural as was the mance of Rebekah and Isaac, Rachael and Jacob, yet it was unstand unwritten. But in this, her mance, again Naomi the unsung representative of all the millions romances that are considered comonplace, yet have terminated the bonds of holy matrimony and establishment of the multiplied no lions of homes throughout the wo which stand as proof that they I their beginning in romances of truest nature, though surrounded ordinary circumstances.

Naomi's parents were evidently; thing but surprised at her flutter around with an air of delightful pectancy that can be demonstra only by a happily betrothed maic As parents will, it was only natt for them to observe the ardent couship between their daughter and young Elimelech, and, regardless all due modesty, they knew angel-like daughter of theirs we not be in their home much long that their "pride and joy" would come the delightful possession o lover soon or later.

AT the same time, you Elimelech, though almost beside he self with gleeful joy over having vaomi's heart and promise of hand in marriage, now had so

problems. Problem Number One, of course, was the matter of providing a gift that would be acceptable to Naomi's parents. He was so poor he just didn't have anything that he could really have the nerve to offer to her parents for their daughter. He also knew that his parents did not have jewels of silver and gold and raiment to give to Naomi's parents, as did Abraham to Bethuel for Rebekah as Isaac's bride; yet Naomi was just as beautiful, adorable, and priceless as was Rebekah. There was nothing left for him to do but to take the matter up with his father, who considered it from a practical standpoint and suggested a few head of cattle and sheep and an ox-wagon load of wheat. "That will do it, Son," said Elimelech's father.

Naomi, no doubt, was looking out the old-fashioned window, fully aware of what the cattle, sheep, wagon, and attendants meant. She was also suddenly aware of a rising temperature and a trembling sensation throughout her body. "This is Elimelech's betrothal gift. Will Dad receive it?" She listened intently to see if she could hear what was being said by her father and Elimelech's father, but she couldn't understand. She became doubtful; her heart was about to fail her, when, behold, Elimelech's father bowed to her father, and her father pointed to the place where the servants were to leave the gifts.

With that subtle feeling of guilt that fills the minds of those who spy and eavesdrop, yet with an indescribable thrill in her very soul, she went about her work with an air of innocence, as if she knew nothing of what was going on. However, even a careless observer could have told by her flighty movements and blushing cheeks that something was happening that greatly concerned her. Shortly, her father came in, accompanied by Elimelech's father. He said rather bluntly, "Naomi, I have accepted a gift from Elimelech's father for your hand to his son in marriage. Hast thou agreed with him to this marriage?" Her answer was, "Yes, Father. Elimelech and I love each other and he has asked me to be his wife." The two fathers looked at each other understandingly. Then her father said, "So it shall be. Elimelech desires that you be ready the tenth night from tonight." And with that deceptive ejaculation for which young ladies, in such romantic atmosphere, are pard-onable, "O Father, so soon?" and his matter-of-fact answer, "Yes, that soon," she turned from them to seek her mother and talk the matter over and begin preparations for the happy event.

NAOMI counted the days and nights with joyful excitement, as she, her mother, Mary, Lydia, and Joanna, her very dear girl friends, worked away on her limited trousseau. The night came, and she was ready. Oh, but she was beautiful in her lovely white robe richly embroidered, with the indispensable bridal girdle about

her waist, the accustomed and attractive veil over her face, and a lovely garland on her head! As anxious, loving hearts cannot be kept apart and waiting long, Elimelech, the bridegroom, arrayed in his best, with a handsome headdress and a garland on his head, was heard approaching the home with his friends, accompanied by musicians and singers, attracting great attention not only by the music and singing, but also by the lights from the torches they were bearing. Naomi's father gave his daugter's hand to Elimelech, and with his blessings and that of her older brother, Malachi, upon her and Elimelech, they immediately began their journey to Elimelech's father's house with even louder music and singing than before.

On the way back they were joined by maidens, friends of the bride and groom. His father had prepared a feast, which was ready to be served. The feast, indeed, was not to be compared with Samson's (Judges 14:12), but it was a feast, nevertheless, enjoyed by many neighbors, friends, and relatives for seven days. Those people never lived long enough to forget the joy, the pleasure, the happiness that was theirs in helping to celebrate with Naomi and Elimelech one of the most delightful and epic occasions of their humble, yet romantic lives.

E VERY indication is that Naomi was a good wife. It takes courage, faith, and real mettle to think of being a wife. Naomi knew what God had said about the relation of a wife to the husband: "I will greatly multiply thy sorrow and thy conception. In sorrow thou shalt bring forth children, and thy desire shall be to thy husband and he shall rule over thee." She knew that hers was to be a life of subordination; that Elimelech was to be, as it were, her lord. She was to be faithful to him in poverty, in wealth, in sickness, in health, and, forsaking all others, cleave to him, and him alone, so long as they both should live. The sweetness of her nature, the beauty of her disposition, and the loyalty of her soul, as well as that of all women who properly enter into the bonds of holy matrimony, was shown in this wedlock.

It is still God's law that the wife submit herself unto her own husband as unto the Lord, for the husband is the head of the wife even as Christ is the Head of the Church. Therefore, as the Church is subject unto Christ, so let the wife be to her husband in everything (Ephesians 5:22-24). For Naomi to give her hand to Elimelech in marriage meant she was forfeiting her name to bear his and leaving her home to be the mother of his children; in this she was faithful by giving to him two sons, Mahlon and Chilion. She went down into the very jaws of death twice because she loved him and desired to perpetuate his name. She was a good mother, a brave mother, a suffering mother, as all mothers are, yet unsung.

Naomi loved Bethlehem-Judea. She loved her home; she didn't like the idea of moving to the land of the Moabites, but her ambitious husband, who aspired to carve out for his sons, no doubt, a great future, let the thought of a famine and great hardships drive them from their home, where God's blessings were promised ever to abide. Thus, doubtlessly, against the will and pleading of Naomi, as is generally the case when the husband is making the wrong choice, Elimelech said, "We must go to Moab."

It is true that the responsibility of providing for a home rests upon the shoulders of a husband and father, but too many times they have more zeal than knowledge, and even Christian men are tempted to place more emphasis on the mighty dollar and the bread of this life than the Word of God. In doing so, they invoke God's displeasure and untold hardship upon themselves and their families.

Moab was the place of a curse. This should be a warning to all husbands and fathers to be very careful not to leave God's territory—represented by Bethlehem-Judea, which meant the "house of bread and praise"—for the devil's territory, in order to provide for the physical livelihood, or with the hope of carving out fame and honor for the family. Such always ends, soon or later, in disappointment and grief. Naomi, however, was faithful to her husband, but all the while her heart trembled with apprehension of what she felt might come upon them.

Prosperity, no doubt, came to Elimelech for a while. He was happy in the prosperity that he was realizing, and even happier with fatherly pride over his sons, Mahlon and Chilion, who were growing up into youthful fellows now. His plans were all set to move on from one successful point in temporal things to another. But a curse was upon the land of Moab and it fell upon him, too, and at the very height of prospects of a great future, Elimelech, whose name means "God is king," died.

I have lived with a widowed mother and I know to a great extent something about a widow's feeling of loss; yet I am convinced that no one in the world can know just how great the loneliness of a widow's life can be but a widow. Despite the loneliness, Naomi remained sweet—broken, but beautiful; filled with sorrow, yet pleasant; discouraged, yet delightful. She was a heroine, I tell you. She was that kind of mother that when her heart is bursting with agony and her eyes flow with tears, she checks them and suppresses with all her might expressions of sorrow. She must now live for Mahlon and Chilion. She faced a great problem, as all widowed mothers with children face. The boys couldn't understand the tons of responsibility that had fallen suddenly upon their mother's delicate shoulders and the business problems with which her mind was entirely unacquainted, would have to grapple with in order to maintain an existance for them on

(Continued on page 24)

HAT A THRILL is in store for all who will seek to acquaint themselves with the greatest of all the prophets in his spiritual discernment and profound

insight into the future.

Isaiah was born in the reign of Uzziah 760 B.C. He was the son of Amoz. Jerusalem was his home. Evidently he was a member of an aristocratic family which is intimated by his easy access to the king and to the priest. He held a high position in the court of Jotham, Ahaz and Hezekiah. He was married and had two sons to whom he gave symbolic names: Shear-jashub (a remnant shall return) and, Maher-shalal return) and, Maher-shalal back heat heat chest priests to the speil hurhash-baz (hastening to the spoil, hurrying to the prey). These names indicate Isaiah's assurance that ulti-mately not all Israel would remain in captivity despite Assyria's mad lust of conquest. We should think of Isaiah as a contemporary of Hosea, Amos, and Jonah. He wrote the life of Uzziah and died at the age of eighty-four in the reign of Mannaseh probably as a martyr.

In the year that king Uzziah died...." What a year! National degeneracy had overtaken Judah. As in Gibbon's "Rome," sin was flagrant and it was the cause of God's punishing hand. Drunkenness, ideletary, a general decline in morals, idolatry, blasphemy, pride, hypocrisy, political intrigue and complacency could only result in war, pestilence, famine and overthrowal. Uzziah had reigned in Jerusalem fifty years and had been one of the best kings. However the time came when his heart was lifted up in pride and he trespassed against up in pride and he trespassed against Jehovah. Having been signally prosperous he thought it to be his prerogative to offer incense upon the altar of the temple. Azariah the high priest and eighty others offered stiff resistance but Uzziah proceeded to offer the incense, only to be stricken with leprosy and to die.

To understand the times of Isaiah and his reactions to them, we must take into account the great outward events of his public career: the invasion of Judah by the combined forces of Israel under Pekah and Syria under Rezin in the reign of Ahaz, and the great Assyrian invasion under Sennacherib in the reign of Hezekiah. When national and religious life seemed hopeless, such was the time when Isaiah had his soul-

shaking experience.

"I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; and with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy holy, is the Lord of hosts: the whole earth is full of His glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke." What a vision to the man who had come

with heavy heart, bearing the weight of the sin of Uzziah, and stood beside the altar that day of atonement in the temple. "Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." Isaiah became a man of profound religious experience and faith: like Moses at the burning bush, Paul at Damascus, Augustine in Milan, John Bunyan in Bedford jail and John Wesley at Aldersgate.

"Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. And he said, Go, and tell this people."

"Let none hear you idly saying, 'There is nothing I can do,' while the souls of men are dying, And the Master calls for you: Gladly take the task He gives you; Let His work your pleasure be; Answer quickly when He

tion; an unpopular spokesman; deplores the moral status of his time and seeks reform by bringing the kings to act in accord with spiritual revela-tion rather than in the interest of immediate political safety and economic welfare. Indeed, he is the most spir-itual and messianic of the prophets. He is a prophet of monotheism. In the devolpment of the idea of God his conception of Jehovah is monotheistic. There is but one true God over all the nations. However, before the Isianic prophecies are ended he gives a somewhat different conception of the chosen people. Jehovah is God of all the nations, and any people who seek Him and obey His covenant are His people. No longer to Hebrew blood alone, but His blessing is free to all who do righteousness and keep justice. For nearly half a century the people felt the power of this majestic prophet of hope, forgiveness and love. Without this mighty prophet in Israel the Westminster Abbey of Biblical peers would be obviously incomplete.

ISAIAH is a poet whose style is imaginatively picturesque. He transcends Homer, Dante, Milton and

## ISAIAH -The Man and His Message M. M. MORTENSON

calleth, 'Here am I, send me, send me.' "

ISAIAH an evangelical preacher was like unto Paul, Savonpreacher was like unto Paul, Savonarola, Calvin or Luther. Hear Savonarola cry: "Thy crimes, O Florence; thy crimes, O Rome! thy crimes, O Italy are the causes of these chastisements! O harlot Church! I will stretch forth mine hand upon thee, saith the Lord." Isaiah likewise rebukes all classes alike and spares not even women. With fearlessness he rebukes their With fearlessness he rebukes their love for dress, their vanities, their finery, their gait and minicing attitude. He exhorts, he threatens, he reproaches, he promises, he breaks forth in poetic rhapsodies on Jehovah, His chosen people and the experiences He has given them, often all in a single chapter.

The transition between preacher and prophet is very sudden. It is as a prophet that he is most frequently spoken of. Truly he is a prophet in that he is a man of his day. He is a social reformer; a seer, for he sees events in the future; a true prophet who deals with his day and says more than he knows which requires all future to fulfill. He is a man of ac-

Shakespeare. He is master of the Hebrew language. He uses the largest vocabulary (2,186 words) of the Old Testament writers. Driver observes, "Isaiah's poetical genius is superb!" Add to this his statesmanship and his gift of oratory which Jerome likened to that of Demosthenes.

"Abraham rejoiced," Christ said, "to see my day"; and "Moses," He said, "wrote of me." John said, "These things said Isaiah, when he saw His glory, and spake of Him." Isaiah, more than any other man in the Bible, saw Christ's glory. It is no little wonder that he should become the author of a book which is called a summary and compendium of all the books of the Bible. Jesus, the evangelists, the apostles and Paul, in their quotations from the Bible, almost invariably quote from the Book of Isaiah. An almost complete Gospel of Christ can be preached according to Isaiah who "...saw His glory, and spake of Him."

W HAT is the message of Isaiah? It is one of exceeding great and precious promises. Here are a few gems in the diadem: "Fear not; for I am with thee"; "With joy shall ye draw water out of the wells of salvation"; "Seek ye the Lord while he may



"Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged,"—Isa. 6:7b.

be found. Call upon him when he is near"; "Thou wilt keep in perfect peace whose mind is stayed on thee" When thou passeth through the waters, I will be with thee; and through the rivers they shall not overflow";
"Thine eye shall see the King in his beauty"; "He will swallow up death in victory," and "The Lord will wipe away tears from off all faces." If all the books except Isaiah were taken away we would still have the sweet music of his promises. "Silver tones of which the ear is never weary, honeyed rhetoric which thrills like a subtle odor those who have lost the key to its meaning."

The message of Isaiah is that of the coming Messiah. "For unto us a child is born, unto us a son is given:
... And his name shall be called, Wonderful, Counsellor, the Mighty God, The everlasting Father, The Prince of

Peace."

The fifty-third chapter will bring you to your knees in penitance, adoration and deepest gratitude. "Who ation and deepest gratitude. hath believed our report? To whom is the arm of the Lord revealed? He is despised and rejected of men."

"Our Lord is now rejected, And by the world disowned, By the many still neglected, And by the few enthroned."

"We hid as it were our faces from Him; He was despised and we esteemed Him not." Think of it! Ashamed of Jesus!

"Ashamed of Jesus! that dear Friend, On whom my hopes of heaven de-pend! No: when I blush, be this my shame, That I no more revere His name."

He was a man of sorrows and ac-

quainted with grief. When the creator of the world saw the sinful, debauched, deluded and lost state of man, His heart became exceeding sorrowful even unto death. He became the sinner's substitute. "But he was wounded for our transgressions, he was bruised for our iniquities: and with his stripes we are healed." Ah! the Lord hath laid on him the iniquity of us all. "He hath put him to grief." "All we like sheep have gone astray: we have turned everyone to his own way." But Christ came to seek and to save the lost sheep. Jesus my Lord went all the way to cruel death at calvary. "He was oppressed, and he was afflicted, yet he opened not his mouth, he was brought as a lamb to the slaughter, and as a sheep before his shearers is dumb, so he opened not his mouth." In the words of a

"Blackest day of nameless anguish, Can my thankless soul forget?"

BEFORE we see Isaiah's triumphant and victorious Christ let us review more of the contents of his message. We are not concerned here with discussion about Deutero-Isaiah or Trito-Isaiah. We want a panoramic view of the fearless, fiery, spiritual, yet tender and loving message of this evangelical prophet.

Having clothed himself in sackcloth Isaiah cries, "Repent!" For three years he went through the land, "walking naked and barefoot" (Isaiah 20:2), which means that he threw off the rough sackcloth or coarse linen garment worn by mourners and also by prophets and walked about not actually nude but with no covering but

his under garments. Once Judah hearkened to his ringing words and saw a pestilence destroy in a single night one hundred and eighty-five thousand Assyrian warriors, the most signal deliverance Jerusalem has ever had in her entire history. Isaiah announces the coming of a forerunner of Christ whom we know to have been John the Baptist. "To what purpose," said he, "is the multitude of sacrifices? Bring no more vain oblations. Incense is an abomination unto me, saith the Lord. Therefore wash you, make you clean, put away the evil of your doings, cease to do evil and learn to do well; seek judgment, relieve the oppressed, judge the father-less, plead for the widow." He preaches against sin and demands repent-ance, and threatens calamities, such as eventually came to Babylon, Nineveh and Jerusalem. And, may not such calamities as a result of flourishing vices come upon Paris, Moscow, London, cr New York? Paul, in 1 Corinthians 14:21, veri-

fies Isaiah's message concerning the Holy Ghost baptism. "For with stammering lips and another tongue will he speak to this people; To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing; yet they would not is the refreshing: yet they would not hear."

JESUS accepted Isaiah's message on eternal punishment for the wicked. "...for their worm shall not die, neither shall their fire be

quenchéd...

Till now we have seen the Christ of Isaiah as the despised and rejected One. Now the picture suddenly changes. He is KING OF KINGS, AND LORD OF LORDS. "Who is he that cometh from Edom with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in right-eousness, mighty to save... I will tread them down in mine anger, and make them drunk in my fury." Armageddon is fought—Christ and His followers are triumphant. Oh! I know there are those intellectuals who tell us that Christ completed His work when He said, "IT is finished," and therefore, there is to be no Armageddon, no thousand year reign of Christ on earth when swords shall be beaten into plowshares and spears into prun-ing hooks, no streets of gold, etc. I am not inclined to believe Isaiah's message to have been wishful thinking. He saw through faith's telescope the glorious time when Israel and Judah shall be one people in their own land, dwelling in peace, every man under his own vine and fig tree, and the glory of the Lord covering the earth as the waters cover the sea. The wilderness and the solitary place shall be glad and the desert shall blossom as the rose. They shall not hurt or destroy in all God's holy mountain. The lion shall eat straw like the ox. The lamb shall lie down with the lion, and "a little child shall lead them." Indeed, the kingdom of Satan is over-

(Continued on page 26)

## HAPPY HOME CIRCLE



Conducted By ALDA B. HARRISON

#### Make Others Happy

When rain beats down and all is drear,

As often is the way, With happy smile I will recall What Grandma used to say: "Why, bless your heart, it doesn't help To let the tears drip, too;

Just wipe your eyes and look around, For some good deed to do.'

With glee three letters she'd repeat, Just M. O. H. were they; Yet what their meaning we knew not, For did we ask, she'd say; "Why, that's my motto and I've

The very wisest plan
Is to find out what others need
And help them if you can!"

learned

With each success, as we would seek Some helpful act to do,

found that cheering others' lives Brightened our own lives, too. I told her this one day, and pled: "M. O. H. please make clear." Then smiling sweetly, she replied, "Make Others Happy, dear.

"When stormy days give you the blues, Just help to set things right; Kind acts will fill the darkest day With sweetness and with light. Look up the real unfortunates, And cease their aches and pains; As you make others happy, dear,

You just forget it rains.' -Selected.

OR THREE OR FOUR YEARS carried suggestions for a we "Make Others Happy Club," on the Children's Page in The LIGHTED PATHWAY. Calls are coming in for instructions on how to carry on this work. Here is a request from Mrs. Gladys Owings of Taledega, Alabama. "I am writing you for information on organizing M. O. H. Clubs. In this community there are lots of children. I would like to organize a club. It would help our community."

This is a great work and I'll be glad to publish some of the suggestions we used then. As the children are a part of the Home Circle, I think it will be appropriate on Home Circle Page. The poem above is the club poem which is the theme for the work you want to carry out with the children. You'll be surprised with what

this means to the life of the children. It would be good for older folks, too. Thinking of others would drive away much of our own sorrows. How about "thinking of others" being the motto for our homes, and why not all of us memorize this poem? Be sure to have each member of your club memorize it as entrance into the club. Make this your requirement for membership. Let one child recite it at each meeting or all recite it in concert. Keep the thought before them constantly. Have testimony at each meeting, letting them tell the things they have done through the week to make someone happy, and then to mention some things they should have done but failed to do. This will keep the thought before them. Have prayer each time after the meeting, asking for volunteers in short prayers by the children, and then lead them in prayer, emphasizing the theme of the club. You'll be surprised how this will impress it on their minds.

If you are a leader of children, you'll think of many things to do, but the testimony and prayers and the reciting the poem each time will take up quite a space in your program. We are going to pray for your success in this great work. God bless all those who have the burden for the children in these troublesome times, and give each of us a mind to work. Perhaps the next time I can give some more

things to do.

BELOW is a letter written to WSB-TV, Atlanta, Georgia. Would you be interested in writing me your opinion of television? I might publish some of these letters in the next LIGHTED PATHWAY. I believe Christian people everywhere should take their stand against the ungodly programs brought into the homes through television. If all the Christian people would do this, the loss of sales of TV sets would make some impression on the minds of the people in charge. You know money talks. Write to me if you care to.—A. B. H. "We have been visiting in the

neighborhood of Atlanta where they have television and have been studying the effect of your programs on my little grandson, eight years old, and you may be assured that he is very much interested in them. He rushes home from school and turns on the TV set at once to see what he can find. Later on, to the tune of the hickory stick, he is ushered to the piano to practice his music and afterwards to get his lessons for next day. The balance of the evening he spends enjoying your programs, and all the time I am wondering what will be the effect on his life later on. Oh yes, he enjoys every bit of it and can hardly be induced away from them.

"Here are some of the things that meet his eye: Whiskey and beer advertisements, 'Oh how good it is Beautiful girls smoking cigarettes an being told they are harmless; almonude women dancing in the beautifuly furnished and brilliantly lights places of amusement; murder storic galore. Well, you know what I at talking about. If our children coul have from eight to nine o'clock a goo bedtime program, good characte plays or stories, Bible questions an answers, or anything with a soothin bed, how much better it would before TV came along my grandso liked for me to read good stories thim, but now it's hard to get him. away from it. The early evenin should at least be spent trying to im plant good thoughts into the mine and hearts of the future generation If this is not done it will bring greater wave of crime than we have

ever known before.
"A little thought along this lir. might increase your TV sales, and, be sides that, be a blessing to thousand of homes. I have spent more tha twenty years of my life trying to in fluence young people to yield the lives to Jesus Christ and be a bless ing to those around them. To you wh are managing television, would yo not join hands and hearts with us i this good work? Hopefully, Alda I

Harrison, Cleveland, Tenn.

ECENTLY I HAD A LETTE from a young man in West Vir ginia, and it encouraged m heart and I am passing part to the result of the r it on to you, although I have no asked his permission. I hope the others too have been blessed by th message and are living in the sun shine of God's love. Here is the letter

"My dear Sister Harrison: I hav finished reading your wonderful pag in March LIGHTED PATHWAY c "Helps for Tempted and Tried," an needless to say I was wonderfull blessed. Indeed, God had you writ it just for me, for it was God's wa of showing me where I was abidin alone in the shadows instead of just women about the shadows the ships. turning around to see the shine.

"When I read the first three word of your message, "God Bless You, your prayer was answered for me in dividually, for I felt God's ever lovin presence settle down over my sou As I write to you, tears of gratitud flow from my eyes to think of wha a wonderful blessing you are and hav been to me and many more youn people of today. I pray that your day may be long upon this earth and tha many more may be blessed through you as I have been.

"I haven't known when I have been so blessed in reading one of your arti before, but since I have, couldn't resist the desire to set m pen to work as soon as I had finished reading, and have you send me you book, Youth at the Crossroads. "didn't mean to write such a length letter, but may God's richest blessing rest upon you as we wait and watch together for His soon coming.—Ma and Mrs. Lowell Medley."

# HELPS FOR TEMPTED AND TRIED

Dear Tempted and Tried Ones: God 3less You.

DID you ever have that depressed feeling, sometimes we call t, Just Blue? Here is a little poem hat may express just how you feel.

lis' blue, God, Jis' Blue

Ain't prayin' exactly jis' now, tear blind and guess

Can't see my way through.

You know those things I ast' for so many times

Maybe I hadn't orter repeated like the Pharisees do.

But I ain't stood in no market place; !t's just 'tween me and you.

And you said ast';

Somehow I ain't astin' now and I don't know what to do.

Hope jis' sorter left, but faith's still here,

Faith ain't gone, too.

know how 'tis—a thousand years Is as a single day with you;

And I ain't meanin' to tempt you with If you be ....'

And I ain't doubtin' you

But I ain't prayin' tonight, God.

Jis' Blue.

Our next poem tells us how to help those who are "Jis' Blue."

The day was long, the burden I had borne

Seemed heavier than I could longer bear

And then it lifted—but I did not know

Someone had knelt in prayer.

Had taken me to God that very hour And asked the easing of the load, and He

In infinite compassion, had stooped down

And taken it from me.

We cannot tell how often as we pray For some bewildered one, hurt, and distressed,

The answer comes—but many times those hearts

Find sudden peace and rest.

Someone had prayed, and faith, a

reaching hand Took hold of God, and brought Him down that day

So many, many hearts have need of prayer

Oh, let us pray.

Are you "Jis'. Blue"? Well, I can tell you in the following poem just where to go to dispel the gloom and give you joy and peace and make you a blessing to those around you.

#### THE ISLE OF PRAYER

By WINIFRED DAVISON

Do you ever feel discouraged with the

story of your past?
Have you tried to do your duty, tried and tried, and failed at last?
Does your life seem vain and empty, crushed and desolate your heart? Would you give earth's dearest treas-

ure just to get another start? Then I know a little island that is just

the place for you.

Where your soul may find refreshment and your life begin anew; I have often drawn fresh courage

from its purifying air:

'Tis the place where God meets mortals, 'tis the sacred Isle of Prayer.

There the sunbeams of forgiveness soon dispel the clouds of gloom;

From our tears of deep repentance flow'rs of hope begin to bloom; From the crystal streams of mercy,

rising washed and purified, We begin our lives all over with a lov-

ing Friend to guide. Let us often seek the pleasures of this lovely little isle.

And forget our cares and worries in the sunshine of God's smile;

He has given many blessings, but no privilege so rare

As a full and free admission, to this golden Isle of prayer.

But you say, "I have prayed for my husband, or my son, or a wayward daughter, and I wonder sometimes if it's any use. God does not answer. Shall I pray on?

#### SHALL I PRAY ON?

For years I've prayed, and yet I see no change,

The mountain stands exactly where it stood; The shadows that it cast are just

as deep; The path to its summit e'en more

steep;

Shall I pray on?

Shall I pray on with ne'er a hopeful sigh? Not only does the mountain still

remain, But, while I watch to see it dis-

appear. Becomes the more appalling year by

year. Shall I pray on?

I shall pray on tho' distant as it seems,

The answer may be almost at my door,

Or just around the corner on its

way, , whether near or far, yes, I But, shall pray-

I shall pray on.

-Selected.

#### TOO TIRED TO PRAY

By JANE COFFIN

She thought, when night had finally ended day,

"Dear Lord, tonight I am too tired to pray.

And wearily she closed her eyes in sleep, far into Slipping the shadowed

deep. Up in Heaven the dear Lord heard

and smiled. "Today she soothed a little, crying

child, She stopped her work to take old

Ella Kloop A fragrant, warming bowl of her good soup.

Her house was orderly, her garden tended

Her children fed, their clothes all clean and mended.

husband, home from work, found happiness

And quiet peace in her deep gentle-ness."

The dear Lord smiled again. "Too

tired to pray?
hands have offered prayers of love all day!"

I wonder how many times the reader may have felt like this, too tired to pray and yet all day as you went about your daily duties your mind was on God and your heart was uplifted in prayer. As you walked down the street, you saw the old crippled man or woman or little child and your heart was touched and you prayed for them. Perhaps the smile you gave them with that prayer lifted them up into the sunshine of God's wonderful love. Remember "Prayer is the heart's sincere desire, uttered or unexpressed."

#### BEFORE THEY CALL Lina Z. Ressler

"Before they call, I will answer,"
A gracious God bends a listening ear. He knows the need of His helpless chil-

He waits to comfort their hearts to cheer.

Though dark the night, none need ever fear,

For He is near.

"Before they call, I will answer,"
Promise of love all Divine and sweet. We humbly bow at Thy blessed footstool

We gather wealth at Thy pierced feet.

When darkness hides Him and we do fear,

We know He's near.

"Before they call, I will answer."
We listen eager for promise blest. We know the heart of our God is tender

We find in Him sweet repose and rest.

And so we know we need never fear, For He is near.



The nostalgic account of a missionary-child's return to the tropical land of her childhood.

N THE CLOSING LINES of a recent letter, Martha had quoted to L me,

"He was better to me than all my hopes, He was better than all my fears ...."

I mused over the lines, flipping back memory's pages fast and furiously.

Then I remembered: years ago in Guatemala she had penned those very words in my cherished autograph album; the one I had reluctantly given her to autograph, for her chubby fingers could hardly scrawl out the words. She could not have thought of those days as she wrote the letter; yet strangely enough the years that have rushed by have somehow made it so true.

I should not then have been so shocked when Luther stalked into my office and announced, "Alice, I am going to Guatemala for the Chuicaca conference."

"You are, huh? Bon voyage! I shall believe it when I see you off."
"Honestly, Al, I'm serious."
"Tut! Tut! We shall see."
"I mean it. Dorothy and I feel that I should go to help your father. How would you like to see them all? Why don't you come along?" don't you come along?"
"I can't Luther, and you know it!

I can't leave this work; you forget

Martha's in school; Dot would be left with the baby, and besides I can't get permission from the college..."

But I did. It worked out better than all my hopes, for though Luther left a week before I was able to go, in a matter of a few days Billie and Thea Jones had cancelled a vacation to Florida in favor of this missionary trip to Guatemala....

AND so it comes to pass that on a Friday evening we are joyfully driving toward New Orleans. We arrive there with a whole evening to renew our acquaintance with the city. At the hotel Billie suggests I call Pan American to see if Dot had been able to make our reservations for the 7.30 flight tomorrow morning.

"Reservations have been made for Rev. and Mrs. Thea F. Jones and Miss Alice Pullin," booms the voice over the phone.

"Could you tell me what papers will be required?" I ask as a safety precaution.

"You have a vaccination certifi-

"Certainly,"—glancing at Billie stretched out on the bed with her arm swollen and red.

"And your birth certificate?" "Oh, no, Sir; we were told that all we need is a vaccination certificate." "But, Miss, just how do you expect

to prove you are an American citizen?"

"I don't ... I can't; but send your limousine for us anyway.'

"Very well, at five forty-five; remember, lady, five-forty..."

Billie suggests we drive out the airport to buy our tickets that very evening, but Thea will have none of it: "I am not buying a ticket until I know I can go." With that he leaves to find storage for the Buick.

SUNDAY I am up one hour before I should be. In a few hours...no, I must keep a level head on my shoulder today; I cannot leave any of the dozen and one "musts" behind in all the excitement. I can hear Dad saying, "Just like a woman.' when he sees this baggage! We get on the elevator and drop to the ground floor. Now the limousine is here and we at last head for the airport. At the airport we proceed to the Pan American desk for our permits and

"Your name and profession?"

"Thea Jones; minister."
"Sorry, You'll have to register as someone other than a minister.'
"I'm also an editor."

"Fine. And where were you born?"
"Kentucky."

"Your birth certificate, please."
"I don't have it but I have my driver's license for identification."
"That's fine, but anyone who can drive a car can get a license in the

United States. I tell you though I will

let you through if..."
Billie goes through the same procedure. I stand on one foot, then another. If I tell the truth when he asks that fatal question, I know good and well I shall never get through that gate without a birth certificate. In my mind I am praying, almost accepting the inevitable, when the questions begin to come my way. But he does not ask me that one; he just fills in the form.

**EXCEPT** for a brief stop in Mexico our flight is uneventful. By two thirty we are on the runway in Guatemala City. I spot the Beatys on the lookout landing. So Dad and Mother couldn't make it from their station—but as I get out I see Dad and Luther, not on the landing, but out past the gate on the field. I rush over to them, throw my arms around Dad's neck, exclaiming all in one breath, "How did they let you out

"Oh, the captain at the office is a friend; Mother was unable to come because someone had to stay in Quiche." Dear Mother, what a pal she is! It's strange now that I am not so much afraid of that dubious permit. When I step to the little window I just say, "Thea, if your faith avails, start praying—for me." It must have; nothing is said. In a matter of minutes our baggage is inspected and we are out in that glorious Guatamalan sunshine. The palms lisp lazily in the mild breeze under a perfectly cloud-less azure heaven. It is all pleasantly refreshing. Why not: I am in the land of eternal spring!

On our way to the mission home we are warned that our dachshunds are rather fierce to strangers, for they are watch dogs in the strictest sense of the word. However, when I jump out of the car and say, "Buzzy! Dumbo!" The former wags his tail and the latter jumps up and lets me squeeze him and across his langer. squeeze him and caress his long droopy ears. Luther mutters, "Humph!" I think he is jealous be-

cause Buzzy snapped at him—an old

In the evening we attend the first service. The singing does something to me. I find myself praying, "Oh, God, help me to refresh my faith. I do so need it!" There is such simple faith among these brethren, it's just good to be with them. Thea preaches in English while Dad interprets. What a wonderful spirit prevails. Thea sits down when his sermon is ended, but jumps up and begins all over again.

After the service the old and new Christians come up to greet us with heart-warming smiles, handshakes and hugs. Speaking for myself, I feel so much at home receiving such an affectionate welcome from those who know me only as "la hija de don Tomas" (Mr. Pullin's daughter).

IT is Monday, and we are on our way to Quiche. It is such a thrill to climb these dizzy heights un-til it seems the world lies at your feet. I think of the line of the hymn, "I want to live above the world," and, "I want to scale the utmost height." Thea keeps urging Luther to let him watch the scenery while he (Luther) keeps his eyes glued to the curves. "Just trust me to get you there," trills Luther. Billie is silent; too many curves.

At noon we stop for lunch; it is the Jones' first taste of native food. Billie prefers munching the cookies Dad brought from Quiche; Thea gulps it down with real gusto—until Dad calmly tells him what he has just eaten. He does not call for the dish again; he looks miserable—is some-

thing wrong!

Hours later we call a halt at "Casa Contenta," the tourist inn at Lake Atitlan. It is too lovely to leave. Luther takes movies of this paradise of flowers. Dad leads us to the dining hall where the atmosphere is vibrating with the familiar rippling strains from the marimba; it just seems as if the very notes are dancing in the air. Billie and I linger until the music ceases. I think, "I hope there are marimbas in heaven. I would rather listen to a marimba than ... " But we must go on to Quiche.

By four we are in Quiche. Mother rushes out to welcome us, and leads the way to a table loaded with homemade doughnuts for our afternoon tea. Ah...this is life! I then explore the premises, for it is the first time I have been in this house. There is an orchid that might bloom in three days. I say it's doing it just for me; Billie seriously questions my state-ment with a wistful eye on the bud. I get a sprinkling can and start wa-

tering the flowers.

After supper Dad rushes into the house. "Alice, come here quickly. You must see it." I dash out into the patio at top speed. He points to the sky and exclaims, "There it is—the Cuicaca moon!" And so it is: a full tropical moon gently smiling on a warm land. The sky is peppered with lights, but brilliantly the Southern Cross stands out. Nine long years since I saw it, but there it is, and I am so happy...
We had two special services in

Quiche. We were permitted to use the theatre which the people picked out. The first night the electric lights were cut off. Scoffers and mockers made some opposition but conviction was strong. A surprising number accepted

PERSONS REFERRED TO IN THIS ARTICLE

PERSONS REFERRED TO IN THIS ARTICLE
Alice Pullin—Author of the article, was born
in Guatemala to American missionary parents,
the Rev. and Mrs. Thomas Pullin. She left
Guatemala nine years ago to attend Lee College and Vanderbilt University (where she received her A.B. degree), and now teaches
Spanish in Lee College. She also works in the
translation department of the Foreign Mission
Department, and is a member of the Board of
Judges for the Pathway Book Club.
Martha Pullin—Allce's sister, also born in
Guatamala, now a student at Emory University. Atlanta, Georgia.
Luther Carroll — Missionary to Guatemala,
now on furlough, whose wife is Dorothy
Pullin.
Thea Jones—Evangelist, whose ministry of

Pullin.

Thea Jones—Evangelist, whose ministry of healing is noted throughout the nation. Billie is his wife.

The Beatys—Missionaries to Guatemala.

Brother Hargrave—Superintendent of Missions in Latin America, President of International Preparatory Institute.

the Lord Jesus and many received healing for their bodies. We all felt Thea's visit was a godsend. After the service Thea said, "You've got to love these people to work with them, and I sure love them." It made me so happy to hear it because I was hoping it would be so. And I am sure these people have fallen for the Jones'

HURSDAY comes. Luther and I take the car packed with baggage to Patzite where the brethren from Chuicaca will carry it on their backs to that mountain top for the conference. From Patzite it is foot or horseback. Billie and I start off hiking ahead of the others. My "expert" judgment almost puts us on the wrong road, but the Indians in the neighboring huts call to us, "If you are going to Chuicaca you turn to the right.

Now Billie begins to look at me doubtfully, "Alice, it's been almost ten years, are you sure..." But we walk on and on. The sun sets and there is no sign of anyone of the party, so we sit down to eat our oranges. (It's wonderful change to sink your teeth into an orange that gushes juice that is downright sweet!) Still there is no trace of anyone.

I rush to the mountain top to see if they are in sight; they are, and we resume our forward march with more confidence: down the mountain, over the river, up the other side. Night is falling around us; the altitude makes it cool, and the absence of voices other than our own, lonely. Billie fears meeting anyone now, while I am uneasy about the dogs in the huts along the road, for they are mean. We sit down on a rock to wait.

After what seems an eon two silhouettes appear. Brother Hargrave starts teasing, "Alice, I hear that only three of those passengers that came are leaving next week." I laugh, little realizing he is almost a prophet. At the crest of the last mountain a group of Chiquimula Indians come out to greet us with, "Buenas noches, hermanos" (Good evening brethren).

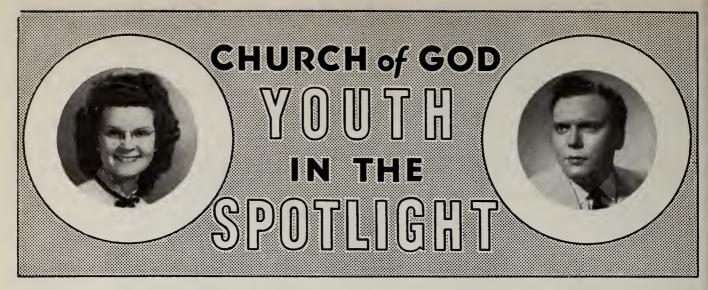
We are taken to the one room that is to be home to Brother Hargrave, the three Beatys, Luther, Billie and Thea, Mother and Dad, and me. We kneel for a prayer of thanksgiving; the next moment the air is filled with the strains of "Jesus, O How Sweet the Name!" It is comng from the church. I know it's going to be won-derful—it is what I have longed for all these years.

BY the time we reach the service there is hardly standing room in the tabernacle; however, they manage to get us a seat somewhere and applause! One of the workers whispers, "Alicia, no ha cambiado nada" (Alice, you haven't changed a bit). I laugh, "I'll thank you for that fifty years hence." give us all a tremendous welcoming

"Oh, don't wait that long to pay us

another visit!"

No one dares escape making an in-(Continued on page 20)



Lucille Vance is the young lady featured in the limelight this month. She is the daughter of Rev. and Mrs J. W. Vance. Her father is the pastor and district overseer of Pledmont, West Virginia. He has served the Church as pastor for seventeen years. Lucille was saved and became a member of the Church of God at the age of nine in a revival conducted by Rev. Jess Lavender. She has served the Church as pianist, choir leader, Y. P. E. president, Sunday School teacher, and conducted Daily Vacation Bible Schools.

After graduating from Parkersburg high school in 1945, she enrolled in the religious education department of Lee College for one year. She then attended Mountain State Business College, Parkersburg, West Virginia. In 1948 she returned to Lee College and was graduated from the Junior College department in May, 1949. While at Lee, she was a member of the Missionary Society, Supreme Council, Student Council, and Public Relations Committee, Secretary of Student Body, Commercial Club president, elected as "best-ail-around-girl," and served as secretary to the Registrar. She is a senior at Fairmont State College and will receive her A.B. degree this month.

The young man caught by our Spotlight this month is Lindsey F Pratt from Lindale, Georgia, who has blessed thousands throughout the South with his dynamic evangelism and heart-warming testimony. He was born in 1917 in Lindale, Georgia and there attended public school. Further education consists in special classes at Let College and Moody Bible Institute. During the year 1940 he became a Christian and has been a minister of the gospel for eight years in 1940 he was also married to Beulah Quarels of Lindale, an outstanding church worker, who stands always ready to assist her husband in his ministerial activities.

The greater part of Lindsey's ministry has been evangelistic work He has evangelized in Georgia, Tennessee, Alabama, South Carolina Missouri, Florida, North Carolina, Missispipl and Michigan. He has served two pastorates during his eight years in the ministry—Dearborn Michigan, and Fitzgerald, Georgia. While pastor at Fitzgerald he conducted a daily radio broadcast. He is author of a recent book entitled To the Uttermost, which tells his amazing life story.

The many good qualities of Lindsey forecast for him a bright future

# What Is His Name?

(For answer see page 26)

He was born in Kannapolis, N. C. At the age of nineteen he was saved, sanctified, and filled with the Holy Ghost.

It was in the year of 1936 that this young man began preaching the gospel.

He is a graduate of Lenoir High, has done junior college work at Bob Jones, received his B. A. degree from Vanderbilt, and has attended Davidson College and George Washington Universi-

Besides pastoring some of our better churches, he has served as State Youth Director of North Carolina and South Carolina, served on the National Youth Board for five years, and is now a member of the General Editorial and Publications Board.

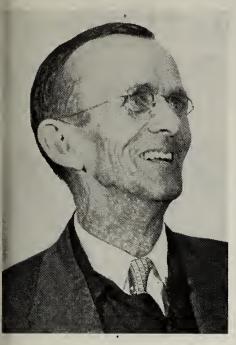
Among the high points of his experience was the building of the beautiful new church in Charlotte, North Carolina, which is perhaps the greatest.



Canton Church of God and district overseer. Who is he?

THE LIGHTED PATHWAY

# "The WARTET Y Page"



#### WORKING FOR THE YOUTH

Olin Peele, who is forty-five years of age and a member of the Church of God at Dillon, South Carolina, collected 14,110 coupons for the Orphanage last year. This year he collected 13,580 coupons. For the last two years he was personally responsible for raising over \$50 for the District Youth Convention Orphanage Offering. For almost five years he sold LIGHTED PATHWAYS, at which he did an outstanding job. Although he is ten years past the age group of the youth department, he is still very active in the youth and Sunday School work. He is supervisor in the mill at Dillon.

—Brady Dennis, State Youth Direc-

#### **PSALM XCI**

- 1. He that dwelleth in the secret place of the most High sholl obide under the
- 2. I will soy of the Lord, He is my refuge ond my fortress: my God: in him will I
- 3. Surely he sholl deliver thee from the snore of the fowler, and from the noisome pestilence.
- 4. He sholl cover thee with his feothers, ond under his wings sholt thou trust: his truth sholl be thy shield ond buckler.
- 5. Thou sholt not be ofroid for the terror by night; nor for the orrow that flieth by dov:
- 6. Nor for the pestilence that wolketh in dorkness; nor for the destruction that wosteth of noondov.
- 7. A thousand shall fall ot thy side, and ten thousand at thy right hand; but it shall
- 8. Only with thine eyes sholl thou behold and see the reword of the wicked.
- 9. Because thou host made the Lord, which is my refuge, even the most High, thy habitotion;
- 10. There sholl no evil befoll thee, neither shall any plague come night thy dwelling.
- over thee, to keep thee in all thy woys.
- 12. They sholl beor thee up in their honds, lest thou dosh thy foot against a
- odder: the young lion and the dragon shalt thou tromple under feet.
- him on high, becouse he hoth known my
- 15. He sholl coll upon me, and I will onswer him: I will be with him in trouble;
- 16. With long life will I sotisfy him, and shew him my salvation.

- shodow of the Almighty.

- not come nigh thee.

- 11. For he shall give his ongels charge
- 13. Thou shall tread upon the lion and
- 14. Becouse he hoth set his love upon me, therefore will I deliver him: I will set
- I will deliver him, and honour him.

# God Bless Our Mothers

GRACIE ELWOOD

God bless our mothers, their love is so true, Guide and protect them in all that

they do. May we never forget them, though far

we may roam,
For there is nothing so sweet as mother and home.

God bless our mothers, the old and the

young, And comfort their hearts as they give

up their sons To fight for their country that we all may be free

From the cruel invaders on land, air, and sea.

God bless our mothers, give them courage to stand

When the tidings come dark through-

out our fair land.
May the faith of our fathers in each bosom be strong

'Til the victory is won, 'til right conquers wrong.

God bless our mothers, may their prayers still prevail

As they look up to God for the ones that they love.

Give us more praying mothers, that our land may be blessed.

Give us victory and freedom, give us strength, give us rest.

#### THE SPOILER

Yes, I know I shouldn't do it. Souldn't laugh at what they do, For their mother and their father

have a different point of view, But I've grown too old for scolding and I've grown too old to preach, And I'm glad that good behaviour is no longer mine to teach.

Though their doting dad and mother all my arguments refute,

When they speak the way they shouldn't I'm inclined to think them cute.

When their "pleases" and their "thank you's" at the table they

"A child with proper manners," I re-mark, "I've never met."

Oh, I know we have to teach them and I know I shouldn't grin

When with smudgy hands and faces they come gayly trooping in, But I chuckle when I see them, and I

tell their doting dad, "When you were six and seven you

were every bit as bad." Sent in by Mrs. H. H. Hungate.



Dear Editor:

My father is a missionary here in Germany. Sister Lauster is my Sun-day School teacher. We can all speak the German language now. My name is Bobby Seyda and I am thirteen years of age. My sister Joan is eleven, Danny is ten and Debbie is three. We have made a number of friends since we have come here, but we often get homesick. Perhaps some boys and girls in the States would like to write to us. We enjoy hearing our mother read the Sunday School papers before we go to bed.—Bobby Seyda, Krehwinkel-Schorwdorf, Wurtt, Germany.

Boys and girls, please write to these missionory children, for I om sure they get very lonesome in their new home. God will reword you if you will toke time to write.



# LETTER FROM THE

WRITER TO THE EDITOR

It was very pravidential, Brather Cann, that you and I shaula find aurselves seated next to each other at the festive board in the upper roam of the Lawsan Y. M. C. A. in Chicaga, an the accasion of the Annual Canference of Christian Publishers in Chicago.

It was a meeting of kindred spirits, who had met from afar, and naw had an appartunity to cammune eye to eye, voice to voice, and soul to soul; to enjay the affinity of hearts tuned to the music of the Beautiful One.

Taday my thoughts were rechanneled to aur hoppy meeting in Chicaga. For taday the mailman walked in with the latest issue of your paper and that was a reminder.

And indeed a nice laaking jaurnal yaur LIGHTED PATH-WAY is. I like the name ond I like the tauch af artistry which embellishes it, and yau are to be cangratulated an its fine cantents. Then it seemed os if sameane whispered in my ear: "Naw what are yau gaing ta da abaut the article Brather Cann requested? Yau cannat disappaint such a gaad friend as Charles Cann . . ."

Of caurse, by all the laws of caurtesy, I had to admit that, and sa . . . well, I trust it will be a blessing.

# Lights on My Pathway

By Wm. B. EERDMANS

Reflections of his youth, by a gracious Dutch Christian, whose zeal for spreading the Word of God has made him the dean of evangelical publishers.

HE name of the The LIGHTED PATHWAY reminds me of a light or two which have, by the grace of God, lit up my own pathway. On our earthly pilgrimage we need light, and it is well to focus our thoughts on the light which He who is the True Light reveals to us from time to time, so that we "may be the children of light."

There is one beautiful ray of light which shone in the very early stages of my pathway, and has remained with me all during the years. It goes back to the time when I was three or four years old. My parents sent me to a Christian school when I was five, but before that time, at the age of three or so, I attended a secular kindergarten. One day, in that school I picked up a terrible word. Coming home I had a bit of a brawl with an older brother and in the fury of our baby-fight I mouthed that word at him, and by doing so, used the name of the Lord in vain

of the Lord in vain.

My mother heard it. She looked at me in consternation and said: "What did you say there?" I was going to repeat what I had said, but she stopped me by saying: "Oh, no, please do not say it again, but come along with me."

She then took me to her bedroom and made me kneel before her chair. She tried to explain to my child's mind what I had done, and the sin I had committed, and asked me to repeat after her the following little prayer:

"Dear Lord, it gives me inward pain That I have used Thy Name in vain. Help me to pray, Thy strength to gain, To never commit this sin again."

The above is a free translation of the little Dutch prayer she taught me. I have never forgotten it; from that time on it has been idelibly inscribed upon my heart, and this early incident in my life has helped me greatly on the pathway of my life. It was a real light. And what a blessing it is to be guided and guarded by example, by teaching and admonition by a godly mother against the many pitfalls of life.

ANOTHER light on the pathway of my life was a visit to an old, godly woman on the heath of Friesland. I was born and reared in

Friesland, which is the northwesterr tip of the Netherlands. In the southeastern part of that province is a stretch of heather. One day, at the age of about sixteen, I was sent our by my father, who was in the woo and textile business, to this section to buy the season's shearings. It was June and hot. Most of this section had to travel by foot. Weary, hungry and thirsty, one day at high noon spied a lonely hut with mud walls and a thatched roof. I decided to asfor a drink of water. The door stood ajar, so I knocked, and a woman's voice bade me come in. I entered and there, by the table, I saw an old woman bent over an old book. With a quickle glance my eyes appraised the inventory of that lonely cottage on the heath. The furniture was old and very ordinary and scant. The floor was hard mud, cleanly swept. In one corner, fenced in, I spied a small pig while in another corner a few chickens were having a feast on a mixture of dry bread and a variety of what looked like seeds. Hanging on the wall, opposite from where the old mother sat, I saw a field of black velvet within an old frame, which had on it, in old fashioned gold lettering the text "He is Our Peace."

When the old lady turned her face

When the old lady turned her face to me, I looked into the most beautiful eyes I believe I have ever seen Her brow was pleated and furrowed with lines of age and of care. Her cheeks were interlaced with a thousand creases and wrinkles. Her old eyes sparkled with a spiritual beauty, reflecting the peace and the harmony of a beautiful soul. Smilingly she handed me a glass of water; then bade me sit down, and offered me a bowl of some concoction which was a stirred mixture of buttermilk and flour.

Then she sat down before the oper book. After I had refreshed myself, I asked her what she was reading. She replied that the book before her was the Bible, and that she was reading in John. I suggested that she read a chapter aloud. She protested and said that her reading would only be a stumbling stammering over the words However, I insisted, and finally she consented to read the seventeenth chapter of the Gospel of St. John.

I believe I never heard a sermon which impressed me more than the reading of the high-priestly prayer this old mother. She was unlettered. er vocabulary consisted of probably to hundred provincial and dialectal words. However, she had learned read her Bible. I believe it took her alf an hour to read the chapter. he used her gnarled forefinger as a binter, slowly moving from word to ord, and in her sweet, old, tremulous lice the words came forth like honey it of a rock.

In that cottage, on the heath I witessed one of the most marvelous exbitions of true, genuine, simple, illdlike faith and trust in God I ave ever seen. It reminded me of the ords of the apostle Paul:

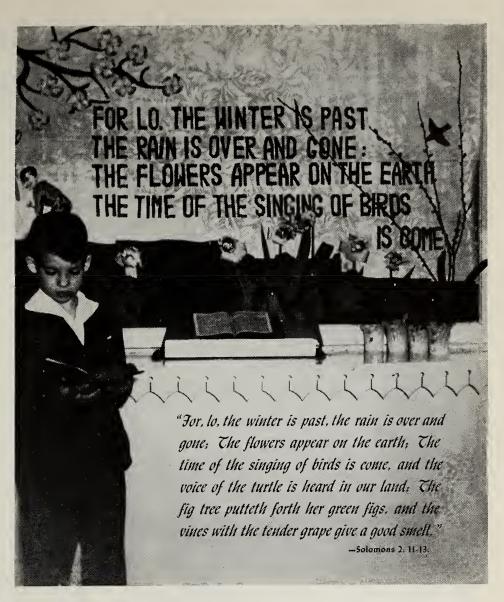
"...how that not many wise men after the flesh, not many mighty, not many noble are called: but God hath chosen the foolish things of the world to confound the wise: and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, God hath chosen, yea and things which are not, to bring to naught things that are: THAT NO FLESH SHOULD GLORY IN HIS PRESENCE."

SINCE that high noon in y life, that 17th chapter has always een one of my favorite chapters in the Bible. It was my first introduction the mystical union of all believers, all those whom the Father hath ven the Son, of the ties which bind I the members of the whole family God, all over the earth, all nations, plors, and tongues.

"That they all may be one; as Thou, Father, art in me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent me."

Before I left this sanctuary, I asked to old sister to pray. Oh, how she rayed. It was a blessing and a benection descending upon me—those mple, childlike, trustful, faith-laden ords. It was a paean of praise and anksgiving and an incense of love and adoration, sent up to her loving, eavenly Father whom she had found her greatest and only possession. Fars filled her eyes when she came to be end of that beautiful prayer, when the confessed that the greatest miracle at ever happened was when the Fater deemed her, greatest of all singers, worthy to be called His child rough Christ her Redeemer and with those stripes she had been healed. It as an experience never to be forgotne.

These are lights that have never iled to brighten my pathway—once reality, but now in golden memory.



#### Lee College Faculty and Students Invite You to Attend the

Commencement Exercises of the 1950-51 Term

June 3-7, 1951

BACCALAUREATE SERMON . . The Reverend J. Frank Spivey Pastor, North Cleveland Church of God—Sunday, June 3, 10:30 a.m. SENIOR PLAY . . . . Monday, Tuesday, June 4, 5, 8 p.m. SENIOR CLASS EXERCISES . . . Wednesday, June 6, 10 a.m. AFTERNOON MUSICAL . . . . Wednesday, June 6, 2 p.m. MIXED CHORUS and MUSIC CONCERT, Wednesday, June 6, 8 p.m. COMMENCEMENT . . . . . . Thursday, June 7, 10 a.m. COMMENCEMENT ADDRESS . . by Dr. Charles Madison Sarratt Vice-Chancellor of Vanderbilt University

For reservations write Chairman of Entertainment Committee,
J. Duel Free, Lee College, Cleveland, Tennessee

#### "NOW I'M GOING HOME"

(Continued from page 15)

troductory speech; it is a criminal offense for any guest. Each of us takes his turn. It is late when we leave but the day's work has only begun. Everyone must inflate his rubber mattress, unless he wishes to sleep on the pine needles. Thea sits in a corner puffing at his mattress. Finally, with the air of a conqueror, "Hm... Here, I can blow up another. No, I am not going by feelings; it's by faith..puff! puff!" Mother drafts Luther's army cot for me, and he settles for the table. She curtains off the room in "apartments" for us. The last I remember is stretching my blistered toes to the bottom of the sleeping bag. Our breakfast consists of black

Our breakfast consists of black beans, tortillas, bread, plenty of coffee, and cinnamon tea. Billie eases over in the corner, and after eating,

I follow.

(2)

"Billie, why don't you eat a roll?"

"Alice, I have always had a weak stomach; I bit into one of them and ... please, don't mention it. Oh ... please, just don't mention it." I stroll into the courtyard. Some old friends are talking to Mother who tells them how much I want a tamale (not to be confused with the product so named in these United States). They express regret that they have none, but in a few minutes one of the ladies appears with just what I want. She says she got it from some friends when she told them I was hungry for one. I love her for it. But just as I begin to feast Luther appears demanding a bite.

AFTER the Saturday evening service people still remain in the building. Thea gets a guitar, and Billie and he sing to the natives in English. They love it. At long last the mass starts moving out the doors while some of us linger for another session of prayer. I bury my head in my arms. Just being here blesses my soul, and now I no longer try to hold the tears back. I start praying, and my tears of joy and prayer of thanksgiving blend in poignant, rapturous harmony. A voice beside me says, "Glory! Glory! Glory!" in English. It is one of our faithful native workers. The next instant I feel his hand gently laid on my head as he prays for me—and what a prayer! "Lord, thank you for bringing Alice back to us after these long years. Father, you know we love her even more than our own sisters. Give what she needs from Thee....

After prayer I am able for the first time since my arrival to spend some time talking with old friends. They tell of their problems and ask me all that pertains to the adventures of the family. One worker tells me he feels like he is a Pullin too—when we aren't at home to claim our birthright! We laugh and cry together. Finally one of them and his dear wife take me "home" because it is getting late. "Alice," he says before I go in, "There's one thing about it all—what God puts through His fire comes out pure gold; pure gold Alice,

that's all." I grin, "If there were no gold, He would not bother putting it into the fire." I am sure he knows whereof he speaks. I say goodnight to his wife, who hugs me with a "God bless you"; I offer him my hand; he shakes his head, "No, Alice, if you please, let me hug you, too."

It is very late, perhaps morning when I stretch out in my sleeping bag. I am feeling too wonderful to sleep, but I must have, because in about an hour we are awakened by what sounds like angels singing out in the crisp night air; but it is not—angels could not sing these songs. I is the Quiche young people serenading us with their guitars and other instruments. I want to join them, but I can't move; it sounds so sweet, the sweetest singing that can be heard. And what is more: these same voices will make up that heavenly choir, and then, sure enough, I shall be among them!

On the last night of "the great feast" Thea preaches on the baptism of the Holy Spirit. Then comes a deluge of blessing that floods the whole assembly. I stand on the bench and gaze at the downpour. I don't know just why, but I think here is one place Christ will find faith when He returns; and even more, there will be love—not a lukewarm imitation, but that which scorns the fiery darts of tribulation, persecution, poverty, sword, or perhaps time—the love of God in Christ Jesus.

Early Monday morning we head for Quiche. By evening when we arrive there is a demand for a service, and we are happy to worship with them.

When the sun comes up on a new day we are turning our faces toward Guatemala City again; yet not so fast. People are coming to say "goodby" and it grieves me. I am in the kitchen with Mother when a dear old worker from the interior appears at the door. "I just came to say goodbye, Sister Alice." The lips start quivering and down tumble giant teardrops. "You must come back to us—you and Martita and Dorotea. Alice, please, will you take a message for Dorotea?" "Then tell her I am praying for

"Then tell her I am praying for her and Luther to return. Tell her I already know what their baby looks like because the Lord gave me a vision of her and the baby. Please, tell her that."

Tomorrow we fly—or do we? That all depends on what is meant by we. The house has been turned inside out in a search for my papers. Certainly they are mine; who else would lose his ticket, and all identification at such a time as this! The search of purses, pockets, desks, suitcases, cupboards, and trunks reveals never a clue.

"Any message you want to send by me, Alice?" volunteers Billie, teas-

"Ha! Ha," bellows Luther, "I guess it will be only three reservations. Bye, Alice." I threaten to tear all the other tick ets in a million pieces if mine does no appear, but Luther pockets them im mediately with the air of a diplomat.

Mother gently adds, "I hate for he to be in New Orleans alone."

I glare at Luther, "Why, I don' mind! I wouldn't have you wait fo me anyway!"

The next morning Dad and Mothe take us to the Pan American Air lines' office to get duplicates of m lost ticket and papers. They call th airport officials and make the fina arrangements. We don't have much time. Our suitcases are soon sealed at the Custom's Office. Now all I have to carry is a purse, a camera, a bou to carry is a purse, a camera, a bou duet of blood-red roses, and an olidol that Manuel gave me. (He ha acquired it from some converted May

an Indians.)

Our flight is announced. How I hat this leaving Mother and Dad at tha gate! Sadly I located my cherishe trophies in the plane, then I realiz my coat is still in Mother's possession I rush to the steward, asking permis sion to go after it. At the gate I again explain. Once inside I race madl around looking for the stairs to th lookout. Up I go, and get my coat, an make another hasty farewell to Mother and Dad, then down again, running right into a steward who was sent fome. We go whizzing past the gat while the Guatemalan officials grip broadly and say, "Adios Senorita Pullin, buen viaje" (Goodbye, Miss Pullir and a good trip to you). Just as I sind into the seat the plane eases down th runway; we are off over the mountains volcanoes, the ocean.

Everyone is happy about "gettin home," that is everyone but me. I fee strangely enough that I have lef something behind. I know all the odd and ends of my baggage are here even the withered rosebuds; it mus be a part of me that remained ther with that grand Mother and Dad o mine—and with my Guatemaltecor Yes, I know, they are not my nationality, color, or race; nevertheless, I to am a Guatemalteca. If I could onlicall back to them over the Gulf of

Mexico I would say,

"Friends of my heart,...there's bridge o'er the ocean Builded by prayer and a love trie and true—

Bond that defies all the wild wave commotion—

For my loving Saviour is your Saviour

For my loving Saviour is your Saviou too.

"This is the bright Star that led t together,

This is the bond death can never undo;

Miles flow between net forever an

Miles flow between, yet forever, an ever—

My precious Saviour is your Saviou too.

"God bless you dear ones, whate'er yo are doing, Grant you His peace, and foreve

Grant you His peace, and forever endue, Working or resting, the comfort re

newing,
Of knowing my Saviour, is you
Saviour too."

# Aleta's Gospel

By EDNA CONN

LETA'S lilting voice sang out on the crisp air of the early spring morning.

"He lives, He lives, Christ Jesus lives today,

He walks with me and He talks with me, along this pilgrim way."

Mrs. Bruce, who was washing dishes at her kitchen sink, lifted her sad eyes and saw through her window the slight figure of the little girl as she skipped happily along.

"He lives, He lives, Salvation to impart.

You ask me how I know He lives, He lives within my heart."

The expression on Aleta's face and the sound of her voice were enough to let the old lady know that the song came from her heart.

"Yes," she whispered to herself, "He lives, and because Jesus lives I have hope of victory." The heavy burden seemed to fall from her stooped shoulders and a sweet smile lit the features of her tired face.

As Aleta disappeared around the corner she could barely hear the words, "And always when I need Him, my Lord is near." Mrs Bruce lifted tear-filled eyes of praise toward heav-

"Thank you, Jesus," she said, "Forgive me for every doubt and fear. I know You'll never fail me. Thank You. Lord, for the new faith that I feel in my heart."

By this time Aleta was entering the neighborhood grocery. "Good morning, Mr. Smith," she said gaily. "How are you?"

The pleasant Mr. Smith answered, "Good morning, Aleta, I'm glad to see you. My wife was sick and I didn't get to be in church last night."

"Oh, I'm sorry." Aleta returned sincerely. "The sermon was so good. And I especially learned something about you, Mr. Smith."

"About me?" the store owner answered in a surprised tone. "What could you have learned about me. Child?"

"Oh, I had always thought that you must be very rich man to have a store like this," she said seriously, "But our pastor told us that the earth is the

Lord's and the fullness thereof. So I decided that really, Mr. Smith, God just let you have this store for awhile and you're really just keeping it for Him."

When Aleta skipped out the door she left a thoughtful Mr. Smith behind. It would have been hard for her to believe that she had a part in the sending of a check by Mr. Smith that afternoon. It was a liberal donation to the church building fund.

On the previous Sunday Aleta had been among those who knelt at the altar to consecrate their lives for the service of the Lord. She had prayed earnestly, "Jesus, I know that I'm only a little child and there isn't much that I can do. But help me, please, that every day, in some way, l will let my light shine for Thee. Do help me, Lord, and let me work for Thee."

And this was just the beginning of a life that was consecrated to God. For already, even though she had no knowledge of all the good that she did, Aleta was spreading hope, courage, and faith in the hearts of those



about her, and was being used in her Master's service.

Children, do you want to work for Jesus too? Then just be sure that you pray and live close to Him. If Jesus really lives in your heart, He will shine forth through your life from day to day. If you are living for Him with all your heart, then you will be a blessing to those about you.

"Lay up for yourselves treasures in Heaven."

#### LITTLE ORPHAN MARY A Pianologue or Recitation By Moifred B. Hunt

ARY was a little orphan girl; her mother and father were dead. The auntie, to whom her father gave her, was most unkind. Mary was very unhappy. She missed her dear mother. She ran away from her auntie's home. After walking many blocks she knew from the lengthening shadows that night was coming on, and Mary was frightened.

Many persons passed, riding at ease in beautiful cars, elegantly dressed. "Only a street waif," was said as some person paused and passed on. Poor little Mary! A mother's darling, roaming the street, clothes ragged, feet cold and bare-Yet, the gay people passing did not seem to care. Snow began to fall. Mary crouched close to a brick wall so cold! so cold!

"Sweet Mother in Heaven, look down on your child;

Recall those bright days when so fondly you smiled.

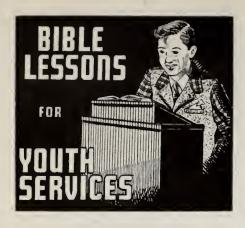
Send succor and comfort and sympathy sweet,

O! Rescue your darling from roaming the street."

"O God may the hearts of the rich and the proud in pity and love for the humble be bowed; May the spirit of heavenly charity spread, 'Til the poor and the lonely no more beg for bread."

#### Morning Dawned!

A policeman on his early morning beat finds Mary, just a little girl, crouched close to a brick wall, her little frozen hands clasped as in prayer; a stray curl rests across her face as if in a caress. The kind-hearted policeman lifted the little form in his strong arms, his eyes filled to overflowing. Mary was "at peace." Her soul had flown to its home above, where there's room and bread, care, and love for the poor, Mary was "one of God's little ones"-"He careth for His own."



#### THREE DEADLY FOES

By D. G. Homner

#### INTRODUCTION

A foe is an enemy; one who entertains enmity, hatred, a grudge, or malice against us; one who opposes on principle, an ill-worker. Today as never before, the Christian and Christian nations as well, are being opposed by numerous foes. Ever since Lucifer (Isaiah 14:12) was cast out of heaven, he has waged war against God and His people. One need not do wrong to have enemies, but merely by living a Christian life, does one court the disfavor of all the forces of hell. Although there are numerous foes of every Christian, we only want to mention three of the most deadly foes of the Christian.

#### I. THE WORLD

By the term "world," we do not have reference to the earth, heavens, or to any other part of God's universe. God's creation is beautiful and is not an enemy of man. However, by the term "world" we have reference to those who are too engrossed in the concerns of the present life; they are not interested in the life to come, but only in the things which satisfy this earthly life. The concerns of this present life could well include the many pleasures of the world (I John 2:15-17), our possessions (Luke 12:15), our homes, etc. One does not necessarily have to be an extreme pleasure lover to be worldly, but when one's interests and affections are centered upon things earthly they are in great danger. Therefore every Christian should guard against becoming too attached to the things of this life. (Colossians 2:2.)

#### II. THE FLESH

This second foe is your body, your tabernacle of flesh. It has been well said that "our greatest enemy is ourselves." The Christian must be constantly on guard so that the flesh does not dominate the spiritual man, because the carnal mind or man is at enmity with God (Romans 8:7). The flesh loves to be pampered, catered to, and loves the preeminence, while the spiritual man is pushed into the background. The flesh often rebels when it is time to pray (Matthew 26:41), attend church (Hebrews 10:25), and pay our tithes. The sins of pride,

conceit, selfishness and hatred can all be traced to the flesh (Galatians 5:19, 20). We should strive to follow Paul's example of dealing with the flesh (I Corinthians 9:27).

#### III. THE DEVIL

Yes, there is a personal devil (I Peter 5:8). Today he is on the rampage, trying to destroy the souls of men. As Satan singled Christ out for temptation (Matthew 4), so does he single each Christian out for temptation. The strategy of any enemy is to attack its prey at the weakest spot. So it is with Satan's attacks against the Christian. Let us fortify ourselves against the arch-fiend of hell.

Conclusion: Although we have to fight against three powerful foes, the Christian has nothing to fear providing he utilizes the divine equipment which God has given him to combat the enemy. Please read the following scriptures: I John 4:4, Romans 8:37, Revelation 12:11.

#### THE UNSEEN CAPTAIN

By F. W. Lemons Joshua 5:13-15

#### INTRODUCTION

Just before the seizure of Jericho. Joshua, General of Army of Israel, discovered the presence of an armed soldier with a drawn sword, near the city. Accosting him with the air of a man of war, Joshua demanded, "Art thou for us or for our adversaries? There was a ringing challenge in the words of Joshua. He was ready to enter into personal combat with the stranger if not satisfied with his identity and his reason for being there. But Joshua was surprised and humbled when he learned that the stranger was "Captain of the host of the Lord." He had prayed for the help of God but did not realize that God's captain was on the field that day. If Joshua had only known, he would have approached the stranger in a different manner. How nearly he came to insulting this divine person. He was on the field that day to fight for His people. He is on the field today. Be sure you recognize Him before you take up arms. He is none other than the Lord Jesus Christ.

### I. WE TAKE SIDES IN A UNIVERSAL CONFLICT

The entire world is lining up on two sides, and this mighty Captain is the leader of one side. In choosing a way of life, or in trying to find your place in the great conflict of life, determine first which is His side and cast your lot with Him. We cannot be on both sides, for "No man can serve two masters: . . . . he will hate the one, and love the other" (Luke 16:13). Again Jesus said, "He that is not with me is against me; and he that gathereth not with me scattereth abroad" (Matt. 12:30). The Unseen Captain is on the field, and it will pay you to enlist on His side.

#### II. WHICH SIDE IS GOD ON?

If you can discover which side God is on, you will have no trouble deciding which side you should choose. He is always on the right, and the

side of the Bible. I challenge anyone to examine the Bible honestly and see if he does not discover Him. It has been said that God fights on the side of him who has the most bullets, but the fact is He is always on the side of right, and He always leads the cause of righteousness. Pharaoh with his well-trained army could not understand why their chariot wheels bogged down to the axels in the place Israel had marched dry shod. It appears to be a deep mystery why he and his army went down to shameful defeat while Israel with no army won. But the Unseen Captain was there with his invisible, invincible angelic army. How slowly men learn that God rules in the affairs of men; that He who in the affairs of men; that He who gave to the sea its decree, who regulates the ordinances of the heavens, is the champion of every righteous cause. This is a fact repeatedly demonstrated. For example: The fate of the Jews of Media and Persia had been decreed by the connivings of the wicked Haman. The stage was set for purging the land of Jewry and a gallows was built for Mordecai; but while Mordecai. Esther and their people Mordecai, Esther and their people prayed, this Captain was alert. He caused King Ahasuerus on a sleepless night to read the record of Mordecai's unrewarded services to the King, the reading of which resulted in the downfall of Haman and the salvation of the Jews (Esther 6:1). The Unseen Captain was on the field again to protect His own. The Spanish Armada, sent out by King Phillip II against England and Protestantism encountered Him on the high seas. A mighty tempest arose, and of 129 vessels only 54 returned to Spanish ports. Thus He spared Protestantism. What a collosal blunder to fail to recognize the Unseen Captain.

#### III. HIS METHOD OF OPERATION

He is concerned in every moral issue. He operates according to the laws of righteousness. To wit: "He that humbleth himself shall be exalted." A force that brings exaltation to the humble heart also debases the proud. "He resisteth the proud, but giveth grace to the humble." He opposes all sin, but certain ones in particular. For instance. "He that telleth lies shall not tarry in my sight." "He that covereth his sins shall not prosper." "Ye shall not afflict any widow or fatherless child. If you afflict them in any wise, and they cry at all unto me, I will surely hear their cry" (Exodus 22:22). He takes the part of every offended brother, and all the oppressed.

#### IV. WHOSE SIDE ARE YOU ON?

If you are fighting a losing battle, God may be on the other side. Are you one of those people who often ask, "Why does everything happen to me?" Perhaps you have not recognized the presence of the Unseen Captain. You cannot win if He is on the other side. Saul of Tarsus found himself on the wrong side, kicking "against the pricks." When he knew his opponent was none other than this same Unseen Captain he surrendered and changed his course. Make sure you are on His side. You can know. "If any man will do his will, he shall know," John 7:17.

#### CONSIDERATION FOR OTHERS

By Earl P. Paulk, Jr.

Note: This is only an outline for a Youth Service, which is to be completed by those using it.

Scripture Lesson: I John 4:7-21.

#### INTRODUCTION

In a world of greed, hate, ambition and war, we are prone to ask the question; Is there a place for the consideration of others in a world like this? Yet, we cannot forget that Jesus said the most important commandment is to love God wholeheartedly; and the second is to love our neighbor as ourselves. Often we try to accomplish the first commandment and try to forget the second, but this is an impossibility. In reality the first can only be realized through the practice of the second, and we find the two cannot be separated.

In order to have the interest of others at heart, we must discipline ourselves. We must set this as one of the goals of our lives and then strive to attain it. It will truly take courage, determination and self-control. An unknown author offers us the key:

It takes a little courage And a little self-control, And some grim determination, If you want to reach a goal.

It takes a deal of striving, And a firm and stern-set chin, No matter what the battle, If you're really out to win.

## I. CONSIDERATION FOR THE CHARACTER OF OTHERS

Scriptures: Matthew 7:1, 2, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again."

Psalm 15:3, "Nor taketh up a reproach against his neighbor."

It is a common sin of mankind to judge others, whether it is openly or in secret. Many times the character of one might be brought, unjustly, into question because of the evil that is in the mind of the judge. We are not able to see the motives of the heart and cannot, therefore, give the proper judgment of someone. It would be wise of us to heed the words of David and not be guilty of taking up a reproach against our neighbor. We may rest assured, by judging others, we are bringing judgment upon our own heads, and someone will take up a reproach against us. Seeing our own faults and failures, we should be very careful in casting stones at others, for we will soon feel the stones on our own backs.

#### II. CONSIDERATION FOR THE CON-VICTIONS OF OTHERS

Scripture: Romans 14:5, "Let every man be fully persuaded in his own mind."

We are able to see the great creative ability of God by the many minds He

has brought into existence. It is wisdom to respect these minds and honor their decisions. It is very unchristian to think that everyone who disagrees with us is wrong, because we may later find, in truth, that we were wrong. Let us always try to help those around us, but never fail to honor the intelligence of others, and if necessary go the second mile with them.

#### III. CONSIDERATION FOR THE HAPPINESS OF OTHERS

Scripture: Romans 12:9, "Let love be without dissimulation."

In the United States of America, we are promised, "the pursuit of happiness." It is a terrible thing for an individual or a group of individuals to be denied this happiness because of their race, color or creed. Each Christian must take the lead in securing the happiness of others, and in so doing will make his own happiness secure.

#### THE CHRISTIAN

By Garland M. Griffis

#### I. THE CHRISTIAN'S CHRIST

One writer has said, "In order to have friends, one must show himself friendly." In the Christian realm, we can say that if one would be a Christian, he must show himself Christlike.

A pattern or blueprint is needed before any worthwhile structure can be erected. The cost of the building must also be counted, lest the builder find himself with insufficient funds to complete the work.

There is only one pattern or blueprint which can be used in building the Christian life—the Lord Jesus Christ. The apostle Peter said He left us an example that we should walk in His steps.

Too, there are no big Christians and little Christians—we were all bought with the same price. That price was the precious blood of Christ, I Peter 1:18, 19.

We pay by giving ourselves. Jesus said, "If any man will come after me, let him deny himself daily and take up the cross and follow me." A building must be complete if it is to be used satisfactorily. The foundations must be sure and durable; the subfloor, floor, frame work, and fine-finish work must be done with utmost precision. Even though the visible part of the building is finished to perfection, it will still crumble if the foundation is not durable. Even so is the Christian's life. He may put forth every possible effort to make his life beautiful in the eyes of others and pleasant for himself; nevertheless, it will wither and eventually disintegrate if not founded wholeheartedly upon Christ, the one and only foundation upon which to build a Christian life. To have Christ entwined in one's life is to be secure against all things.

#### II. THE CHRISTIAN'S CHARACTER

As the house is not the home, neither is the outward appearance of a person the Christian. The outward, or visible man often betrays

traits of the person inside, but the true character lives within.

Christ said that the scribes and Pharisees were as whited sepulchers outwardly, but they were full of dead men's bones inwardly. Man's vision is like a camera; he can only see the outward appearance. God's vision is as an x-ray, He can see even the innermost part of man. Thus we know that a man may have a mansion but that does not necessarily mean that he has a beautiful home. On the other hand, within the broken-down log hut may exist the most beautiful of homes.

The home is made up of the people who live in the house—their attitude toward each other, their will to share, and their desire to make each other happy are some of the elements that make up the ideal home.

The Christian's character, also, is to be found within the Christian. His true values are seldom visible, but the fruit of the Spirit of God (love, joy peace, longsuffering, gentleness, kindness, meekness, etc.), flows out from him continually to bless his fellow men. He may not look good to men but the all-seeing eyes of the heavenly Father looks on his heart.

#### III. THE CHRISTIAN AND HIS CHURCH

The Church was not instituted by man; it was instituted by God. Those who constitute the Church are Christians, and, as the Church is the body of Christ, the Christians are members of that body.

God has a place for each Christian in the Church. There is a work to be done; there is a place to fill that each Christian must be responsible for. In Ephesians 4, we read that God set some in the Church as apostles, some as prophets, some as pastors, some as evangelists, and some as teachers. There are many other workers not mentioned here who are just as essential as these for the program of the Church. The main duty of each of these Christians to the Church is to function properly in whatever position in which the Master may place him.

For example, if God has given you the position of an evangelist and you decide that because you haven't been appointed as an apostle you just will not function, then you cause a flaw in the body and thereby endanger the spiritual health of the Church.

If you are in the place where God has placed you, perform with diligence the task to which He has assigned you —payday is coming.

We must help in the work of the ministry, edify the body of Christ, and in so doing we will help those in darkness to find a secure place in Christ's love.

Also, in working dutifully for Him who did all for us, we help to bring each other "into the unity of the faith, to the knowledge of the Son of God unto a perfect man—unto the measure of the stature of the fulness of Christ."

Christ is returning for a Church that is without spot or blemish, (Ecclesiastes 12:13).

#### AN UNSUNG MOTHER

(Continued from page 9)

the limited provisions that her husband had left them. So the widow Naomi, the unsung mother, fought life's battle, kept the wolf from the door, protected her boys, and, at the same time, won the friendship and respect of her neighbors because of her gracious position.

YEARS passed. Many winters of hardship passed over their heads; they had managed-neither she nor the boys could explain how. It was a mystery! Now they were helping her; they would take over the responsibility, for they were young men. As is commonly the case with young men, Mahlon espied a young maiden who found a place in his heart as Naomi had found in his father's heart, and it wasn't long before he married her. Mahlon was the older son, and Naomi's heart had been distressed about him for some time, for his health was very poor. As long as there was life there was hope, so she felt that surely after he married Orpah, they were so devoted to each other, there would be a new surge of life which would add to his health; he would forget the past, have a new outlook on life. It wasn't to be that way, though —Mahlon died—another stroke of deep sorrow to Naomi. But lovely, courageous Naomi bent every effort possible to comfort Orpah, with all the effectiveness that her sweet, pleasant disposition could afford.

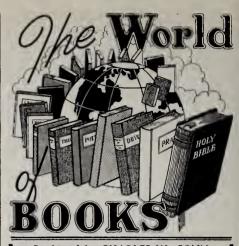
In the meantime, Chilion had met a young lady, whose name was Ruth. Soon they were married. No doubt, Naomi and Orpah both agreed that it was a good thing for Chilion to marry, for he had become so despondent, moody, downcast, and lonely that he was constantly pining over their circumstances and misfortunes—the famine that had brought them to Moab, the loss of his illustrious father, and the recent loss of his dear brother. They knew something must happen to him to give him a new perspective of life, so they encouraged him to marry. "Sure, Ruth is beautiful, young, vivacious, and of such a friendly disposition that she will make you a good wife." So Chilion married Ruth. He brought her to his home, the home of his widowed mother and his widowed sister-in-law.

Many were the nights that Naomi cried silently until her pillow was soaked with tears. The nights were long, the work of the days was hard, yet she determined not to become moody and lose her smile. She just must smile, must laugh, must be cheerful for Orpah's sake—she was a widow! Then she certainly did not want to do anything to detract from the beautiful, sweet, newly wedded life of Chilion and Ruth. Despite all her efforts to add to the joys of Ruth and Chilion's married life, he soon slumped again into such deep melancholy as to lose hold upon himself altogether, and in a complete nervous breakdown, his health steadily grew worse and he soon died.

IT seemed that, indeed, the death stroke had come to Naomi. How much more could she stand? Was life worth while? "O yes," came from her heart of pure gold. "O yes, life is worth while! I now have Orpah and Ruth of whom to think. God is still with me! I must help them." This she did in every conceivable manner possible. At the same time she began to think more and more of her home in Bethlehem-Judea that she had left when her boys were but babies and her husband was a strong, healthy man. That was God's country. She had told Orpah and Ruth about it and her God. They had both become believers in her God, Jehovah; neither had worshipped the idols of the Moabites since becoming her daughters-in-law. Now she talked to them more than ever about her home, her God, her people, and how her heart yearned to return. Finally, after a night of prayer and weeping, she arose to notify her two daughters-inlaw that she was leaving for Bethlehem of Judea. She told them the trip was too long and rough for them, that their people were there in Moab. their husbands (her sons) were buried there, everything they had was there, and she could not expect them to go along: therefore, she would kiss them good-bye and depart.

ORPAH loved her and hated to see her go, but she didn't feel disposed to leave her people, so she graciously accepted Naomi's invita-tion to stay. But Ruth saw in Naomi a character greater than that of her father, mother, brothers, sisters, and everything that was in Moab. She loved her for her sweetness, her pleasantness, her patience, her beauty, her graciousness. She loved her! She loved Naomi for the great kindness and sweet attention that she had shown to her as her daughter-in-law. Her mother could not have been better to her than Naomi, her mother-in-law, had been. In this Ruth was right, for Naomi set the most noble example for mothers-in-law that has ever been set. Naomi, the unsung wife, mother, mother-in-law, by her life had influenced Ruth to believe in her God, her people, her country, and to forsake everything to stay with her, live with her, die where she died, and be buried where she was buried.

So they returned to Bethlehem-Judea. It was there, right in the face of defeat, despair, and starvation, that Naomi, still devoted with all her heart to her daughter-in-law, prayed and planned for the wedding between her and the wealthy man Boaz, which eventually took place and resulted in her becoming the grandmother of Obed, who became the father of Jesse, and Jesse the father of David, and the lineage on down to the birth of Jesus Christ—all because Naomi was faithful as a child of God, a sweetheart, a wife, a mother, and a mother-in-law. Yes, Naomi was the beautiful, the sweet, the amiable, yet unsung mother.



Reviewed by CHARLES W. CONN

SPURGEON'S EXPOSITORY ENCYCLOPEDIA, by Charles H. Spurgeon, Volume 1, 510 pages, cloth bound, Baker . . . . . . . . . . \$3.75

With the rising tide of evangelism and revivalism in the past few years, there has also come a renewed interest in the sermons of the greatest of all preachers among the revivalists—Charles Haddon Spurgeon. Numerous books by him have been brought back into print by various publishers, but Baker Book House has begun the most ambitious and helpful reprint of his sermons of any publisher so far—Spurgeon's Expository Encyclopedia in fifteen volumes. This present volume is the first to be issued, and is to be followed a volume a month until the set is complete.

The set presents the sermons of Spurgeon classified and arranged for ready reference, thus enabling the preacher or student to locate and study his thoughts and opinions on Bible doctrines, theological questions, revival methods, Christian living, etc. Volume 1 contains Spurgeon's sermons on Abraham, Adoption, Affliction, Angels, Assurance, Atonement, Backsilding, and Beatitudes. Anyone will do well to begin his set now—for it has practical value for every preacher and student of God's Word.

RYLE'S EXPOSITORY THOUGHTS ON THE GOSPELS, by J. C. Ryle, four volumes, 800, 928, 704, 704 pages, cloth bound, Zondervan, \$4.95 per volume, the set . . . . \$19.75

-0--

To celebrate its twentieth anniversary, Zondervan Publishing House has brought out a work of superlative value-popular in theme, distinguished in treatment, beautiful in design, and universal in appeal. This significant set is Bishop J. C. Ryle's Expository Thoughts on the Gospels, a four-volume set that covers every portion of the four Gospels. Make no mistake about it, this is not an ordinary work on the Gospels, but it is essential for all those who would be serious and thorough students of the first four books in our New Testament. Bishop Ryle writes with vigor and wisdom, enflamed by conviction and spirituality. By bold strokes with his anointed pen, he paints a picture of what Christ was and isand what a man in Christ is and shall be. He does not hesitate to point out the "strait way" to those who would follow Jesus. It is a heart-warming experience to read such words as, "We need to be sent direct to Christ. . . We want to rest on our union with the church. regular use of the sacraments, and diligent attendance on an established ministry. We ought to be told the absolute necessity of union with rist Himself by faith...." "There must not by be the work of Christ for us, but the work the Holy Ghost in us.... Let us never rest we know something by experience of the bism of the Spirit." "We must sow the pure rd of God, and not the traditions of the urch, or the doctrines of men." etc.

Volume 1 is on Matthew and Mark, Volume is on Luke, and Volumes 3 and 4 are on nn. The notes are practical and homiletical, all for the preacher and teacher. However, appeal is not confined to them—it is of sitive benefit to every literate Christian. We artily recommend it.

ORIES OF HYMNS WE LOVE, by Cecilia Margaret Rudin, 96 pages, hard covers, Rudin . . . . . . . . . . \$1.25

<del>-0-</del>

There is no doubt that this is the finest pularly-written book of hymn stories on a book market today. It is a never-ending arce of pleasure and information, one that il make any normally inquisitive lover of mns addicted to the pursuit of the fasciting stories behind them.

Here is the marvelous story of Charles Wesand his 6,000 hymns, Fanny Crosby and r 8,000 hymns and songs, Martin Luther d his children's melodies, plus scores of hers. The attractive book is a treasure-house hymn lore and human interest stories. It is perfect gift at any time—and one you will tainly want on your own bookshelf to read d read again.

OU AND DEMOCRACY, by Dorothy Gordon, llustrated by Lois Fisher and Karl Murr, 50 pages, hard covers, Dutton . . . \$2.00 This children's book is both important and nely. It is an admirable effort to convey to e young mind in text and picture the meang and nature of democracy. Freedom of each, freedom of assembly, freedom of the ess, and freedom of religion are unknown totalitarian countries, but they are a vital rt of America. Why? Because we are a decracy, and our Constitution guarantees us see and many other blessed advantages. This the simple and impressive story of how and many. Ideal for school children.

This story of an African antelope is a nare story of high merit and wide appeal. It aks with Rush's Duff, and Chipperfield's orm of Dancerwood, recent publications of ngmans, as an exciting story of the wild. It, "Fleet" grows from a fawn into a perb creature of the forest, an antelope that comes a legend among the natives of the rican bush for his fleetness and seeming instructableness. Through the pages of the ok runs also a narrative of animal life in rica, where all creatures must be either lift or strong if they are to live.

HAT THE JEWS BELIEVE, by Rabbi Philip S. Bernstein, 100 pages, cloth and hard covers, Farrar, Straus and Young . . . \$1.25 Not since Ferdinand M. Isserman's This Is idaism have I read a book on the present-ty religion of the Jews as interesting and adable as this one. It is an enlargement of a article that appeared recently in Life agazine. Those who read that article will elcome this expanded treatment of the subct, bound in permanent book form. All sturts of comparative religions will find it in the property of the pro

things the book can tell them. It is written by an eminent Rabbi, and his statement of modern Jewish belief is accurate, lucid and understandable, with only enough bias and subjectiveness to be lively and human.

ANN OF BETHANY, by Georgiana Dorcas Ceder, illustrated by Helon Torrey, 96 pages, cloth bound, Abingdon-Cokesbury . . \$2.00

Ann was a lovely child who lived in Bethany at the time Jesus was born in Bethlehem. She saw the three Wise Men as they passed on their way to see the Holy Child. Fortune led Ann and her parents to Bethlehem soon after, and they met Mary and Joseph as they were leaving the city with the Babe. Because they were in Bethlehem where Herod had the infants massacred, Ann's tiny brother was in danger—but her courage and resourcefulness saved him. Her story is tenderly told by the author, and delightfully illustrated by the artist. An excellent book for the young reader.

THE ATOM SPEAKS, by D. Lee Chesnut, 232 pages, hard covers, Eerdmans . . . \$2.50

The author of this splendid volume on nuclear physics and the Word of God (the full title is "The Atom Speaks—and Echoes the Word of God") has told the story of the atom with almost unbelievable clarity and simplicity. The book is as timely as a news story, as popular as fiction and as encouraging as a sermon. It explains for the non-scientist the fundamentals of atomic energy and its awesome possibilities. It cleverly unravels the maze of scientific language to present in language easily understood by the average high school graduate the story of the amazing atom and versatile atom.

The chief merit of the book is its correlation of the atom and the Word of God. This makes it a real builder of faith. God is seen and His Word verified by each successive demonstration of the atom's power. Another real asset to the book is the abundance of pictures, diagrams and charm—62 of them altogether. I would urge all students of the Word of God, and all people interested in nuclear physics to obtain and study seriously this volume immediately.

JOHN WESLEY, by May McNeer and Lynd Ward, 96 pages, cloth bound, Abingdon-Cokesbury . . . . . . . . . . . . . . . . . \$2.50

Author McNeer and artist Ward have created a masterpiece of juvenile biography. Theirs is an exquisite and compelling story of the life of Methodism's founder, one of God's greatest servants of all time. It traces his life from his childhood in Epworth, through his college days, his spiritual awakening, his toilsome journeys, his harrowing escapes from death at the hands of violent mobs, his intrepid proclaiming of God's Word to a land of sinners, to the end of his successful ministry.

The many colorful pictures reflect the spirit and mood of the story perfectly. The effect is altogether pleasant, and the book is one you will read, reread, and keep forever.





# Halley's Bible Pocket Bible and book

18th Edition 150 Photos and Maps Size 4½x6½x1½ An ABBREVIATED BIBLE COMMENTARY; with notes on every book in the Bible. IArchaeological Discoveries-How We Got the Bible, and an Epitome of Church History. There is nothing published, of its size, that has anything like as much practical Bible information.

#### Book OF a Lifetime...FOR a Lifetime Loved alike by Young and Old

Especially valuable for S S Teachers and Bible Students Widely used in Colleges and Seminaries Highly commended by leading Magazines and Ministers (Full particulars sent on request)

764 pages. Cloth Binding. Only \$2.00. Order from your Bookstore, or

H. H. HALLEY, Box 774, Chicago 90, Illinois

Mail Coupon Now!

# Volume I of BARNES' NOTES

Volume I of the BARNES' NOTES will be sent to you free of charge when you order a set of the BARNES' NOTES ON THE OLD AND NEW TESTAMENTS.

Write for Information

ZoneState
y to Your Favorite Dealer, or
USE, Grand Rapids 6, Mich.

#### DOWN-BUT NOT OUT

(Continued from page 5)

the young man still sat staring at the blackened shell, and the scorched sign that mocked with its words "Dedication Day—Attend the first service in this beautiful new church..."

Rick had not seen the heroic minister since he lowered him out the window. He knew the old gentleman's stamina was not as great as his, and that he was probably stretched out somewhere in the care of a nurse or doctor. Rick was young and sturdy, and a little first-aid was sufficient for him, but the pastor was too old for such exertion. More than the toll on his body, how great must be the toll on his heart, reasoned the young man. The pastor's heart must be broken. His hopes must be crushed. His spirit must be gone.

However, the minister was not under the care of a nurse. Rick finally saw him walking around the smoking ashes, hands bandaged, face patched and blistered, with an old coat draped around his slender shoulders. Several men of the church were with him, and Rick felt an urge to join them and express his sympathy. He thought better of it, for he was in no condition himself to witness such grief and sorrow. The minister spied Rick, and walked briskly toward him.

"My son, you are a brave and hon-orable lad," smiled the minister. "Accept my humble thanks for all you did-for only God can reward you for so much."

Rick stammered an answer, modestly

denying any valor.
"How fortunate we all are that you passed in time to warn us. As it hap-pened no one was lost or even serious-

ly hurt."

"Do you know how the fire started?"
asked Rick, noting the absence of despair in the minister's face and

voice.

"We can't decide. Perhaps faulty wiring. The furnace was heated early today—that could have caused it. The painters may have left their paint and thinner somewhere near heat—well, we just don't know." Then the pastor smiled. "We will let the insurance company fret about that—it will be enough for us to plan our new

building.'
"Your new building?" questioned Rick, rising to stand with the minister.

"Yes. We will start on it as soon as the investigators have investigated "But, Sir. This was Dedication Day.
And you seem so little grieved."

"There is little time for bemoaning what has happened. We could spend so much time regretting the past that we would forget to plan the future. We are shocked and sad, but we have to carry on, you know. You can't quit just because something happens to set you

RICK stared at the old gentleman in amazement This splendid Christian was not defeated. He was not despairing. He had only begun. There would be fight and energy

in him until he died; and Rick had thought he would be crushed and overwhelmed.

"When The minister continued, something knocks you down, you must get up again. That is what I have always done, and will continue to do. Anyway, now that it has happened, we will build a church even better than this one. I see many ways it can be improved—for example, more exits from the education annex, so no one will be trapped like we were in case of another fire."
"You are a splendid Christian, Sir," said Rick, steadily.
"Are you a Christian, my son?"
"No, Sir."
"Perhaps that is mit you are a splendid Christian, "I wo son?"

"Perhaps that is why you expected me to be defeated. Real Christians don't cave in very easily. We know that there is never a reason to quit."

"Then I need to be a Christian, Sir," said Rick feverently, as though he saw

a ray of hope.
"Tell me about yourself, Son. You are not from this city, are you?"

"No, Sir. I'm a failure, and a weak-

"Certainly you are not! No weakling "Certainly you are not! No weakling to bave done today." would do what you have done today.

"But I am, Sir! My wife and I separated recently, and I have left home in defeat. My job has failed, and I am defeated."

"You are defeated, son?" asked the

pastor, smiling.
"No. Sir," smiled back Rick. "But I was. Your courage has inspired me. As you said, the time I have spent lamenting my past mistakes should have been spent planning a greater future."
"You need Christ in your heart to do that, Son."
"Yes, Sir. Can you help me to find Him?"

"I'll be happy to, my son," answered the minister, putting his hand on Rick's shoulder. "Please come home with me, where we can talk and pray together."

They started together across the

warm lawn toward the pastor's car. Suddenly Rick stopped, and took a

note from his pocket.

"Perhaps you should read this," he

The minister took the note and read, "Will the finder please notify my wife in Avondale. I am tired of living. I am a defeated and disillusioned man. My love to Betty and the baby, but I feel I cannot live any longer. Rick Conway.

Rick hastened to explain the note. "You see, Sir, I was on my way to kill myself when I saw the church afire. Fighting for the life of those children gave me an excuse to live a while longer. For one dreadful moment when I was left in the church alone, I thought of throwing away the rope and dying in the flames. But suddenly I wanted to live! Now I only know that I must live. I must rise from the ashes of the old Rick Conway just as your new church will rise from the ashes of the old one. The old Rick Conway is dead—and I feel that I will have a new lease on life.'

"You will, my son," smiled the

minister.

## ISAIAH-THE MAN AND HI

(Continued from page 11)

thrown; a New Heaven and a N

Earth appear.

Isaiah had a gospel (GOOD NEW message. "Ho, every one that thir eth, come ye to the waters, and that hath no money; come ye, b wine and milk without money a without price." His gospel was of Lord's first message; it was Paul's a John the Baptist's and it is our me sage today.

ONCE a pastor received call to come to the bedside of a come ing woman. He recognized her addre being in the area of ill-fame, took his Bible and went with a pray in his heart and upon his lips the Lord might direct His Word to he She was near the gates of death. Stold of her early Christian training how she had been led away from that was good and holy and that n before dying she wanted to see Christian minister. The pastor open the Bible and began reading, "Co now, and let us reason together, sai the Lord: though your sins be as scalet, they shall be as white as sno though they be red like crimson, the shall be as wool." "What was that y just read? Will you please read again? Oh! I'm glad it says SCARLI for that means me." She trusted a though her sins were scarlet, they t came white as snow; and though th were red like crimson, they becar as wool.

#### FEBRUARY PRIZE WINNER C. D. HOLCOMBE

Greenville, South Carolina

700 papers

RULES: A cash prize of \$5.00 is fered each month to the person w (1) sells the most LIGHTED PAT WAYS and (2) pays for the papers by the twentieth of the month. Pa ment for each month's issue is d on the twentieth of that same mon

#### ANSWER TO "WHAT'S HIS NAME?"

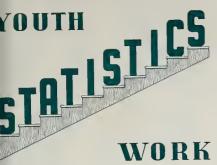
PAUL STALLINGS

#### MARCH PRIZE WINNER

C. D. HOLCOMBE Greenville, South Carolina

700 papers

RULES: A cash prize of \$5.00 is fered each month to the person w (1) sells the most LIGHTED PAT WAYS and (2) pays for the papers by the twentieth of the month. Pr ment for each month's issue is ( on the twentieth of that same mon



Lewis J. Willis, National Youth Director

#### EVISED SCHEDULE OF REGIONAL YOUTH CONGRESSES

Moy 29-31	Cantan, Ohia
uth Central District— July 31-August 2	
estern District— August 7-9	Phoenix, Arizona
orthwestern District— August 14-16	
utheastern District— August 28-30	Greenville, S. C.
orth Centrol District—	

October 12-14 Minot, Narth Dokota Nate: Please note that four of the congress tes had to be changed fram original schede far these particular regions. It is believed at na ather changes will be necessary, erefore may I urge you ta make your plans w to attend. Please proy far these canesses, talk about them to your friends, ond sure to bring a car filled with delegates.

#### WINNING YOUTH FOR CHRIST

In the few months since last Asmbly 21,534 young people have been nverted, 10,020 sanctified, 6,887 baped in the Holy Ghost, and 6,610 have en received in the church! How we aise the Lord for His marvelous sitation of His glory.

Now that spring has arrived and reval season is really here, I trust that ery church will launch a young peo-e's revival. Every Christian youth ould dedicate himself to win another ung person to Christ right away. t us make our Sunday School and P.E. aglow with evangelistic fervor.

#### SUNDAY SCHOOL STANDARD-**IZATION PLAN**

More and more Sunday Schools are coming aware of the tremendous iportance of a Sunday School Stand-dization Plan to their progress. The ubtful and apprehensive attitude is elting away to give place to under-inding and appreciation. Implicains of what is happening on the field evidenced by the continuous flow inquiries received in the Youth Ofe. Our workers are anxious to mease to the standard and are thankful d very enthusiastic when they disver the strength of the helps sugsted in the plan. I challenge every nday School in America to discover e vital helps to be received from the nday School Standardization Proet.

#### EIGHT BIG FIVES

Largest Y. P. E. Attendance for month of February. Average Weekly Attendance

Average Weekly Attendance	
GROUP AA	
North Carolina Tennessee	9.378
South Carolina	7,640
South Carolina Alabama Georgia	7,603
	7,382
GROUP A	
West Virginia	6,611
Kentucky	3,992
Onio	ა,აია
Texas	3,128
GROUP B	
California	2,586
Virginia	2,558
Mississippi	2,519
Illinois	1,919
GROUP C	
Pennsylvania	1,666
Arkansas	1,524
Missouri	1,318
Oklahoma Michigan	1,130
GROUP D	
Kansas	493
GROUP E	
New Mexico	572
Arizona	
Iowa	382
Delaware Maine	307
Maine	209
North Dakota	208
GROUP F	
Washington	198
Oregon	173
Montana District of Columbia	104
Idaho	65
GROUP G	
	7.0
Central Canada Nebraska	
New Jersey	64
Wisconsin	4:
Minnesota	25

#### EIGHT BIG FIVES

Largest Sunday School Attendance for month of February.
Average Weekly Attendance

GROUP AA

North Carolina	19,276
Tennessee	16,138
South Carolina	13,746
Georgia	
Alabama	
GROUP A	·
West Virginia	8.855
Kentucky	5.854
Ohio	
Texas	4,636
GROUP B	,
Virginia	4,361
California	3,963
Mississippi	
Illinois	
GROUP C	
Michigan	2,367
Pennsylvania	
Missouri	2,127
Oklahoma	
Arkansas	
GROUP D	
Kansas	869
GROUP E	
Arizona	1,030
Iowa	
New Mexico	544
South Dakota	474
North Dakota	378
GROUP F	
Washington	464
Montana	

GROUP G

District of Columbia

Nebraska Wisconsin

Minnesota

New Jersey Central Canada

.225 .144

150 121

88

#### YOUTH REPORTS FOR FEBRUARY

5avca =	4,162 2,201
Baptized in the Holy Ghost	599
Added to the Church of God	1,333

#### NATION'S BIG TEN IN Y. P. E.

Average for Month of February Average Weekly Attendance	
Lumberton, N. C.	475
Tremont Ave., Greenville, S. C.	.334
	.334
Durham, N. C.	321
War, W. Va	
D 411110011, 11141	298
C111C11111111011, C11120	297
N. Rome, Ga.	297
S. Gastanio, N. C.	.291
N. Cleveland, Tenn.	288

#### NATION'S BIG TEN IN SUNDAY **SCHOOLS**

Average for Month of February Average Weekly Attendance	
Tremont Ave., Greenville, S. C.	751
Kannapolis N. C.	586
S. Gastonia, N. C.	487
N. Cleveland, Tenn.	441
Lenoir, N C.	431
N. Chattanooga, Tenn.	423
Dillon, S. C.	389
Jacksonville, Fla.	355
Cincinnati, Ohio	349
Alabama City, Ala.	343

#### TEN LARGEST HOME **DEPARTMENTS**

Cincinnati, Ohio	.,000
Eldorado, Ill.	.116
Mogadore. Ohio	.092
Durham, N. C.	.001
Perry, Fla.	765
Chicago Avenue, Ariz	510
Sioux City, Iowa	452
Uhrichsville, Ohio	428
N. Rome, Ga.	416
La France, S. C.	390

#### STATES REPORTING HOME **DEPARTMENTS**

Tennessee40	Maryland 3
South Carolina34	Washington 2
Florida30	Kentucky 2
Ohio30	Illinois2
North Carolina19	Arkansas 2
West Virginia13	Louisiana2
Georgia9	Missouri 2
Kansas8	Arizona2
Alabama 6	California 1
Texas 6	Virginia1
Maine 5	Pennsylvania 1
Oklahoma4	North Dakota 1
Mississippi4	South Dakota 1
Indiana4	Connecticut 1
Iowa4	Massachusetts 1

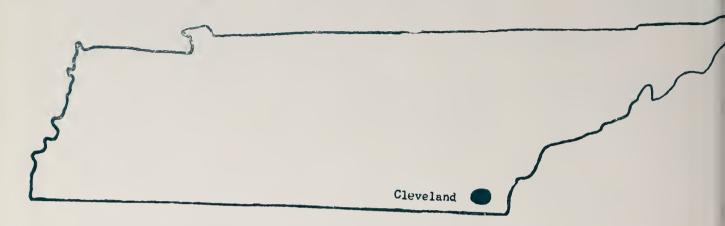
NUMBER NEW SUNDAY **SCHOOLS** ORGANIZED SINCE **ASSEMBLY** 

124

NUMBER NEW Y. P. E.'s ORGANIZED SINCE **ASSEMBLY** 

105

### The Spot...



#### To Spend a Profitable and Pleasant Summer

- High School . . . Religious Education . . . Junior College
- Last chance for veterans to commence a course of training under the G.I. Bill of Rights.
- High School students able to make up 1½ units of work which will enable them to graduate earlier.
- Small classes make it possible to receive personal assistance from the teacher.
- Cleveland is located near the great TVA area and other scenic spots of interest to students.

For details, contact: Registrar, Lee College, Cleveland, Tennessee

Lee COLLEGE Cleveland, Tennessee

# The LIGHTED Control of God Young Peoples Endeavor



#### FAITH OF OUR FATHERS

Faith of our fathers, living still In spite of dungeon, fire and sword, O how our hearts beat high with joy Whene'er we hear that glorious mord!

Faith of our fathers, holy faith, We will be true to thee till death.

Our fathers, chained in prisons dark, Were still in heart and conscience free.

And blest would be their children's fate.

If they, like them, shoud die for thee:

Faith of our fathers, holy faith, We will be true to thee till death.

Faith of our fathers, we will strive To win all nations unto thee;

And through the truth that comes from God

Mankind shall then indeed be free: Faith of our fathers, holy faith,

We will be true to thee till death

Faith of our fathers, we will love Both friend and foe in all our strife, And preach thee, too, as love knows hom

By kindly words and virtuous life: Faith of our fathers, holy faith,

We will be true to thee till death. Frederick W. Faber

My son, hear the instruction of thy father, and forsake not the law of thy mother.—Proverbs 1:8.

For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death.-Mark 7:10.

A wise son heareth his father's instruction: but a scorner heareth not rebuke.-Proverbs 13:1.

A fool despiseth his father's instruction: but he that regardeth reproof is prudent.—Proverbs 15:5.

For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.-Matthew 15:4.

Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.—Exodus 20:12.

Honour thy father and mother; which is the first commandment with promise.—Ephesians 6:2.

#### COVER PICTURE

Like a towering shaft of light, Washingtan's manument pierces the air of our nation's capital. It is a symbol of strength, symmetry, and simplicity. The Japanese blossams around Tidal Basin affer a delicate and living harmony to the glistening abelisk of white.



J. D. BRIGHT Editor-in-Chief Church of God Publications CHARLES W. CONN Editor The LIGHTED PATHWAY

ALDA B. HARRISON Honorory Editor
The LIGHTED PATHWAY

Vol. 22

**JUNE**, 1951

No. 6

#### CONTENTS

#### The Lamplighter

Love Is Positive

#### Features

Roin Settles More Thon Dust
Omnipotence Released by Prayer
The Romonce of o Book
Stand Up and Be Counted
Rondom Seed for a Deliberate Harvest
The Holy Lond
The Triol of Your Faith
A Very Present Help

Dorothy C. Hoskin O. W. Polen Mory Elizobeth Green Avis Swiger Charles W. Conn Hanno K. Suleimon F. W. Lemons J. Herbert Wolker, Jr. 20

#### Departments

Happy Home Circle
Helps for the Tempted and Tried
Pathway Pulpit
The Pressing Need

Lewis J. Willis 14

Edno Conn 19

Children's Page Jimmy's Testimony

Bible Lessons for Youth Services

The World of Books Youth Work Statistics

Chorles W. Conn 2! Lewis J. Willis 2:

#### Variety

Youth in the Spotlight: Joseph L. Milligon; Alice Josephsen Whot Is His Nome? Variety Page

**Cover Picture:** 

"Woshington's Beouty and Strength," Harold M. Lomber

#### Thy Word is a Light Unto My Path'

National Youth Board

Lewis J. Willis, Chairman; Brady Dennis; Ray Hughes; L. E. Painter; Ralph E. William

Cantributors

Genevo Carrall; Edna Cann; Margie M. Mixan; R. L. Platt; Avis Swiger: Manuel Compbell; M. M. Martenson; LaVerne Selman; John E. Dauglas, Jr.; Alice Pullin; D. I Hatfield; Daniel Homner.

Subscription Rates

Single Subscription, per yeor . . . .

Published manthly at the Church of God Publishing Hause, Cleveland, Tennessee.

All materials intended far publication in The LIGHTED PATHWAY should be addressed. to Charles W. Conn, Editar. All inquiries cancerning subscriptions should be addressed Baokkeeping Department, Church of God Publishing House, Cleveland, Tennessee.

ENTERED AS SECOND-CLASS MAIL MATTER AT POST OFFICE, CLEVELAND, TENNESSI



#### Love Is Positive

ISSIONARIES found when they went to translate the Bible into the language of the Algonquin Indians that there was no word in the language that int love. We pity the poor primitives whose vocabuse include no native equivalent for this great word, we whose civilization and culture has taught us the t and sound of the word, and its supposed meaning, quite possibly as ignorant of the true meaning of love were the Algonquins.

ne word "love" is one of the most abused in all the lish language. It has been so commonly and improve used that it has lost its meaning. People of today in to love almost anything that strikes their fancy, y claim to love those things which only give them ate pleasure or a momentary thrill. While with abanmany avow their love for a multitude of things, it is a possible that actually they love nothing at all.

is no accident that the Bible places prime emphasis ove. In listing the fruit of the Spirit, Paul gave first e to love (Galatians 5:22). Jesus revealed to His disses that the one thing by which all Christians can be wn is love (John 13:35). It was with good reason that a said that he who loves not knows not God (1 John 8). The Scriptures are neither mild nor scant in their aration of love's necessity. If the Bible is true, then cannot evade the conclusion that love must dominate lives if we are God's children. Because the Bible is , we should examine ourselves to see whether or not e is in our hearts that implicit and unabated love reed of us.

Love is a positive and active human affective. Without consulting the teachings of psychology, it be said with certainty that in the sphere of human ction there are three distinct and separate realms: a, indifference, and love. Human experience teaches us these three realms of affection exist in every life. In the parameter of the second secon

by your fellow men know you to be a servant of God tuse you have love? Do you know that you are a child to because you know the experience of love? Do you your neighbor as yourself? It is easy to declare your for God and your fellow man, but it is quite another g to have it.

Let us consider further the three realms of human affection we have mentioned:

LOVE INDIFFERENCE HATE

Both love and hate are positive. They are active. They do things. When one person hates another he is active against him. He will attempt to harm or injure the man he hates, either by word or by force. Hate compels action, for it is a positive emotion and cannot be harbored in the bosom without expression and exertion.

On the other extreme of human affection is the realm of love. Love is just as active and positive as is hate. Love cannot rest unexpressed; love cannot lie dormant and watch a neighbor or brother suffer need. Love cannot remain silent and hear a person slandered and maligned. Love is sensitive to the needs of others, love grasps each opportunity to help others. Love is dynamic in the human breast and compels action for the benefit of those who are loved. Love expresses itself in inward sacrifices, privations, and abnegations; and in outward benedictions, kindnesses, and charities. Love moves; it does things; it must manifest and declare itself. Where there is no action and where there is no positiveness, there is no love.

SOME of you may say, "Of course, I love him —I wouldn't do a thing in the world to hurt him." What? Do you think you love your neighbor or your brother simply because you do not hate him, or would not kill him, or would not slander him? The absence of such intentions does not guarantee a presence of love. An absence of hate is not tantamount to love. If you say "I love him," yet you do nothing for him, refuse to defend him, seek no ways to help him, or care little for his well being, what you really mean is "I do not hate him." If you neither hate nor love your neighbor, then you are in the realm of indifference. And remember that indifference is just as near to hate as it is to love. It is easy to be indifferent toward your fellow man, for indifference is passive and stagnant, whereas both hate and love are turbulent and positive, compelling action.

What the multitude of commandments to love man actually mean is that we should be actively engaged in helping our fellow men and our brothers in the Lord. You cannot say that you love a person simply because you do not desire his downfall, failure, or injury. Men who have never heard of him can say that much. Strangers who have no pretense of love can state the same. If you are indifferent toward someone you can sit idly and detachedly by, caring little what he does or what becomes of him. His fortunes are simply of little or no concern to you, except, perhaps, as a passing curiosity. You see, you neither love nor hate him.

When you hate a person you do care what becomes of him, and will do everything within your power, either subtly or overtly, to assist in hurting him. Hate must express itself. If you love a person his fortunes and his welfare are of express concern to you, and each opportunity to help one you love will bring you joy, and you will do it gladly. Seeing him hurt will be like being hurt yourself. When you love, you act! You must help, you must boost, you must exert every energy within you to assist, to uphold, to encourage, or to save. That is why love was called by Jesus the first and great commandment (Matthew 22:37-39). Knowing then that love is positive, ask yourself: Do you really love him or her, or are you merely indifferent?

### Rain Settles More Than Dust

#### By DOROTHY C. HASKIN

Illustrated by CHLOE STEWART

ETH PUSHED HER DARK CURLS off her damp forehead, leaving a film of flour on her hair. If only she could stop that clock. It went faster than she could! She picked up a pot holder and pulled a tray of cookies out of the oven. She had so many things to do this

morning! Since her mother's death most of the housework had fallen on her. She was willing to do it, only, because of it, she had to give up her Sunday School class. The primaries had looked at her with love in their eyes and clung to her. But she had been too busy!

been too busy!

"How are the cookies coming?" asked Jill, her teen-age sister, as she bounced into the kitchen and perched on a stool. Her turned-up nose went perfectly with her flying hair, and her plaid skirt and white blouse had the proper studied carelessness. She popped a cookie into her mouth.
"Better leave those alone if you want

enough for the young people's meeting tonight," Beth shook the pan so the cookies came loose, slipped them onto some wax paper and began greas-

ing the pan again.
"You should have made a couple of

batches."
"I would have, if you'd helped me." "But I had to do all that phoning for the meeting tonight. Beth, will you let down my pink dress so I can wear it tomorrow?"

"I'll do it this evening. I'm going out to Aunt Laura's this afternoon."

"It's grand you can spare time to visit her. I promised I'd help Doris with the decorations. Bye now," Jill scurried out of the room.

BETH slipped another pan of cookies into the oven and sighed. She didn't exactly have time to visit Aunt Laura, but she was a shut-in, and some one in the family should visit her.

"Busy?" Ione stuck her blonde head

in the doorway.

"I've my last pan of cookies in the oven and then I'm going out to Aunt Laura's," Beth answered. She admired her older sister. She was the beauty of the family . . . tall, slender, and always wore her hair in rows of curls.

"I wish I had the time to visit Aunt Laura. By the way, Hal is coming for dinner tomorrow." With a whirl, she

Beth put wax paper in a shoebox and began stacking the partly-cooled cookies. Hal for dinner! Well, she could cook extra potatoes, slice more tomatoes, but she'd have to go by the butcher's and buy two more chops.

Her father stepped into the room and stood, quietly watching her. Beth thought that since her mom was gone, he was too thin, his blue eyes seemed sunk in his face and his hair was grayer. Sometimes she wondered if he ever saw all she did around the house.

house.
"Busy, Beth?"
"Finishing up cookies for Jill's party at the church tonight."
"It's fine that Jill is so active at church. And Ione, too. It's too bad you don't do some service for the Lord."
"Yes." She let her dark hair fall over her face. It grieved her to feel that she was the only one in the family who wasn't doing something for ily who wasn't doing something for the Lord. She heard her dad leave the room, and breathed a prayer that she might serve the Lord, somehow.

THE cookies finished, Beth hurried into her grey jersey dress and her broad-brimmed hat, covered

with gay, pink and blue flowers. She still felt flurried when she boarded the bus, but as it rolled out of the small town, along the highway, she relaxed. It seemed good to have her work all done-then she remembered, the chops! She would have to pick them up on her way home. She stared out of the window. The

purple Irises grew in patches along the roadside. The fields looked so fresh and green. A bird winged by. She leaned forward—there were raindrops on the window. She hoped it wouldn't

rain hard and ruin her hat.

By the time she got off the bus at the crossroads, the rain was coming down fast. She had to take off her hat and hold it upside down so the flowers wouldn't get wet. When she reached her aunt's house, she walked in with-

Beth was imposed on until her family realized that she, too, had a work to do. The rain dampened her physically but brought her spiritual warmth.

out knocking.

"Beth! how grand to see you!" I

aunt called from the couch.

"And you." Beth threw her hat
the table and sat beside her aur couch. She always enjoyed being wher Aunt Laura because she looked much like her mother. She was old but behind her glasses, her blue e had the same kind smile and mouth had the same warm smile.

They talked family news. Beth t her what everyone was doing and the sighed, "I do miss teaching my permanes. Both Jill and Ione think don't do much, and even Dad thir

"Then why don't you?"

"Because all the work falls on r
I could make a scene, but I don't f
that is the Christian way, and ye

don't know what to do."
"Let's pray. I've seen God ansv many a prayer that seemed to ha

no answer.

Beth knelt by her aunt's side, a together they asked God to open the way for Beth to serve Him.

Then Beth held some wool wheher aunt wound it. Finally, Beth eclaimed, "I'd better go. I have to be some chops on my way home."

AUNT Laura stared out the window at the teeming ra "Your mother wouldn't want me to

you go home in this downpour. Pho Jill to get the chops."

"Perhaps I could." When she gher home on the phone, Jill shrieke "Why aren't you home? Clara was furnish the root of the colding. "Why aren't you home? Clara was furnish the rest of the cookies how she can't come because of train."

"Then the rain will keep other away and you'll have enough cookie "But what about my dress?"

"I can't come until the rain lets to Now go around to Higgins and he

Now, go around to Higgins and b two lamb chops."

two lamb chops."

Beth hung up the receiver, and he aunt suggested, "Probably the rahas delayed Miss Thompson. Yomake us a cup of tea."

Beth rather enjoyed the fact the the woman who took care of her auwas away, and quickly made some tand found some cookies. They draw their tea and chatted. Beth he washed the few dishes, when the docbell rang so loudly it seemed to trabeth opened the door and exclaims "Ione."

"Ione."
"Jill told me you were stuck so borrowed Hal's car and came aft you. Now, do hurry, the storm is geting worse every minute."
"Yes, of course." Beth picked

er hat and put it on. Ione chatted a ouple of moments with her aunt and hen Beth followed Ione out to the car.

lone drove slowly down he road. The windshield wiper vhisked back and forth and as often is it did, the windshield would be overed again with rain. Beth huddled n the corner of the seat. She was cold n her thin jersey dress and she wished one hadn't come for her in the pourng rain.

The highway was narrow, only two anes. Along the side, the brown earth nad turned to mud, with here and there, a large puddle of water. Beth cautioned, "Ione, you're on the white

ine."

"I'm afraid to get too close to the edge. If I skid, I'll get stuck in the mud."

The lightning flashed across the sky, making everything bright for a second; then the thunder clattered and all Beth could see was the faint light the headlights made.

Another pair of headlights glared

toward them. Ione swerved to this side. The other car rushed by. Beth felt the car tip—she clutched the door handle and then the car stopped. Ione pressed her foot on the gas and the

wheels churned in the mud.
"I can't be stuck, I can't be," Ione
wailed. "Hal wanted to put on the
chains but I didn't want to wait."

"We'll have to put them on now if

we're to get out of this mud," Beth realized. She'd be soaked by the downpour, but they could wait hours before

it would clear up.

Ione turned off the motor and jerked out the keys. "Hal keeps them in the

trunk.

Beth put her new straw hat on the back seat, got out and followed Ione to the rear of the car. The wind made her dress cling to her. Ione unlocked the trunk and pulled out the chains. Her blonde hair was plastered against the side of her thin face and water trickled down her neck. She fretted, "I'm losing my curl and it's all your fault. Why did you have to go to Aunt Laura's?"

"Well, why didn't you leave me there? You said this morning you wished you had as little to do as I had,

"If I said that, I must have been crazy. You do plenty."

HEADLIGHTS flashed on them and a car stopped behind them. Beth recognized her dad as he jumped out of the car and hurried toward them. "I thought I saw Ione when I passed so I came back."

But dad, what are you doing here?"

"Jill said you were stuck at Aunt Laura's so I came for you."
"Oh, I forgot to tell Jill I was going after Beth," Ione remembered.

"But Dad, why all this fuss about me?"

"You had only to be missing a few hours for us to realize we can't run the house without you. Now, I'll get a rope from my trunk and see if I can pull you back onto the road. That's the quickest.

Beth numbly followed her dad. The bottom seemed to drop out of her world. When she and Aunt Laura had prayed she had felt so hopeful, but now they realized all she did around the house, she'd never have any more time to herself. She faltered, "But I want to do something for the Lord.

Her dad fished the rope out of the car and explained, "If you take care of the house so we can serve Him, that's serving Him also."
"But—." Each raindrop held a

child's face with twinkling eyes. Beth took the rope from her dad's hands and her heart prompted, "But I liked to tell children of Jesus."

"Beth, any one as important as you are to this family is certainly entitled to teach if you want to But let's not

to teach if you want to. But let's not stand around in this rain."

Beth smiled and her feet sunk in the mud as she tried to walk back to the other car. But she didn't care. Let it rain! God could use rain to answer a prayer!

And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

Romans 8:28.



Beth felt the car tip-she clutched the door handle

### Omnipotence Released by Prayer

By O. W. POLEN

THE sustaining essence of the Christian's life is prayer. Many questions enter into the minds of people concerning prayer. Why was prayer instituted? How do we effectively and successfully pray? Why are prayers not answered? Why are some prayers answered and some are not? What results can we actually expect from prayer? For whom and what should we pray?

There are reasons why prayer was instituted. Prayer, in its widest sense, is the devotional approach of man to his Maker. While prayer includes confession, praise and thanksgiving, we usually think of it as the making

known of requests to God.

The gift of speech to mankind placed an impassable gulf between mankind and the brute creation. The gift of speech equipped the human family to enjoy social intercourse. This consequently leads us to believe that those made in the Divine "image" were intended to hold intelligent communion with their Creator—the God of the universe. Therefore, we conclude that God intended for His creation to "pray" to Him. Perhaps this is why the Psalmist David frequently alludes to the tongue as our "glory."

The practice of prayer also impresses upon the worshipper the great fact of God's personality—"He that cometh to God must believe that HE is." The more we pray, the more like Christ we become. The more we pray, the more spiritual we become.

Since power belongs to God, it would be unreasonable to think that the Almighty would have to establish a system of laws, with which to control Himself. Whatever God does, is in perfect harmony with all that He is, but the laws and conditions He has been pleased to impose, are for the ordering and well-being of His creatures, or connected with authority and power delegated by Him.

WE speak of the Law of Prayer. There are things which God does without creature instrumentality. There are things in which He moves through the machinery of laws and agencies which He has set up, and perhaps the mightiest and most wonderful is the Law of Prayer. God has placed within man's reach a lever that moves the arm that moves the universe. It is in this sense that the "prayer of faith" releases omnipo-

The question might be asked, "How potentially great is man?" It has been well said, "Man is too great to be

independent, and therefore he is constituted too weak to stand alone." How wonderful it is that God should place His own power, not at the disposal of an archangel, but in the puny hands of man. However, this unlimited power has not been made sub-ject to human unsteadiness, or careless human handling. A safeguard has been provided, and that is faith. Connected with it are conditions. The scripture states.: "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." To "abide" in Christ implies habitual communion—prayer—and this can only be by faith—faith that trusts God and believes in God. that trusts God and believes in God.

Prayer many times is answered, when the answer cannot be seen immediately. Many times it is not even answered in the way we ask for it to be answered, but in a better way. God reads the heart and interprets its desires. However, many prayers are barren because of ignorance of God's will and God's mind. A knowledge, not necessarily of scriptural texts, but of the principles of the scripture is necessary, as well as the wisdom to apply the principles.

ANOTHER question which might arise in our minds is, for whom should prayer be offered? We certainly, first of all, need to pray for ourselves. The prayerless are not near to God, and we cannot expect to call down blessings on others, if we are not right with Him ourselves. 1 John 3:21, 22 states, "If our heart condemns us not, then have we confidence to God, and whatsoever we ask, we receive of Him, because we keep His commandmnts, and do those things that are pleasing in His sight."

A well-known saying is, "Charity begins at home." Prayer should also have a place in the family circle. The Apostle Peter, in 1 Peter 3:7, beautifully refers to the united prayers of husband and wife. No home can be greater blessed, than to be blessed with a praying husband and wife, or a praying father and mother.

THEN, there is the praying with, and for, our children. No child ever forgets having heard his parents pray for him. Children may go to the ends of the earth, and run through the whole catalogue of transgressions, but they will remember the family altar, and it will be a check, and a call, and perhaps their redemption. But, let's not stop there. There is the teaching of our children to pray for themselves. Some people think it

is a mistake to encourage children t pray until they know the Lord. Bu it must be remembered that prayin is speaking to God. I don't believe an of us really think Christ would hav been displeased if one of the littl ones He took up in His arms ha spoken to Him.

We must also remember that praye is not action-in this respect. Ther is a time to pray and a time to ac It is useless and foolish to ask Go to do for us what we can do for our selves. Some prayers may not be an swered, because they are request which we, ourselves, can handle, an God is expecting us to handle then We are all interested in knowin

how to pray effectively and success fully. No better answer could be foun than in Matthew 21:22, where Jesu Himself states, "And all things what soever ye shall ask in prayer, believing, ye shall receive." From this scrip ture it appears that the believin prayer is the prayer that brings results. Many prayers are offered, but many of these are minus that which is so essential—faith. Little children coming to their parents with results. in coming to their parents with requests do not worry themselves wit whether or not their parents have th means to grant their requests, o whether it lies within their power t grant them. The little children simpl make their requests and then believ they will be granted. Perhaps thi "child-like faith" is what God want to see in us. No doubt the Lord wa thinking along these lines when H said in Matthew 18:3, "Except ye b converted and become as little chil

 ${f P}$ RAYER is somethin that can't be overdone. We can certainly overdo fault-finding. We can criticize too much. We can overdo ou good intentions. We sometimes become too zealous and too ambitious. Ever ministers will admit that there is the possibility of overdoing their preaching. But, it is impossible to pray to much. One of the greatest weaknesse in the lives of most Christians is the fact that they don't pray enough.

It is also encouraging to know tha there are no limits to the reach o prayer. There is no place in this work where the effects of prayer canno be felt and witnessed. Prayer can be offered in this country in behalf o our missionaries, who are thousand of miles across the briny deep, and the results of prayer offered in this country can be felt and witnessed by the missionaries in their countries Inches, feet, yards and miles are o (Continued on page 26)



### The Romance of a Book

—which makes one of the most fascinating stories known to man.

BY MARY ELIZABETH GREEN

N THE DESK IN FRONT of me lies an old, familiar and much-loved book which has been in our family for as long as I can remember. I am told it is 2,000 years old and more, that it originated before the Dark Ages, and that it is mainly confined to events that occurred in a Syrian province about the size of New Hampshire.

It is a book that has been written fragment by fragment, through the course of the centuries, under different states of society and in different languages, by persons of the most opposite tempers, talents and conditions, learned and unlearned, prince and peasant, bond and free. It's authors are not found like other writers, contradicting one another on the most ordinary matters of fact and opinion, but are at harmony upon the whole of their sublime and momentous scheme.

One reason I became interested in this book is because of its history. I am told that nations have been buried and the geographics of the earth have shifted in human strife—and it has lived. Decrees have arisen, and it has never been in need of any of them. Men have forever boggled its meaning, and it has lived. Revolutions have raged around this book. It has altered destinies, inaugurated world-wide movements. Great enterprises, philanthropic and redemptive; great institutions, therapeutic and educational, arise and stand as tributes to it vitalizing power.

ALL the fixed tongues of the globe now have its pages. There

are many million copies of this book printed each year and there is an overwhelming call for more. It went by the millions into the trenches in Europe and elsewhere and many a brave lad died with it next to his heart.

No vessel of war goes to the conflict but this book is there. It enters men's chambers, mingles in all sorrows and joys of life. It ministers comfort in the hours of trouble; when the fever of this world is upon the brain, the aching head and heart finds a soft pillow in its leaves which lie underneath. Timid human nature, about to close the dream of this life, looks into its wealth of truth and his eyes grow bright; he does not fear to tread the way unknown.

Age after age it has generated, with

and plans, and schemes and themes and books. The greatest minds have been its expositors. Myriads of students have studied it daily, and its readers from day to day can be numbered by millions.

All over the world there are groups that gather around this book every week. In the United States alone there are over 250,000 centers in which this is done and in each of these there are four meetings a week, therefore there are approximately one million meetings around this book a week. These meetings are all voluntary.

No other book has taken so firm a hold upon the world as this. Such a book must deserve the most profound attention. Surely you must want to know more about it and what it contains



MARY ELIZABETH GREEN

It deals with information of which the world often grows tired, but with truth, in which the world is still poor. It is not a dictionary of conduct, but a revelation of motives. It has nothing to say about our passing, superficial problems, but all about our ideals, our inner life, our deepest selves, our realization of God. Herein its brief compass is every known form of literature, save possibly the humorous, for which it is too much in earnest. Here are the riddles of Samson, and the sermons of Moses and Isaiah. Here are the tender idylls, like that of Ruth and Naomi, and grim cruelties that make us shudder. Here are the psalms of joy and grief, affectionate epistles of friendship, glowing visions that came to John on his rocky island and deathless parables spoken quietly to little groups on the hillside and all of its emphasis is not on information but on character.

BILLY Sunday beautifully describes a vision he had of a trip through this book. He entered the beautiful temple of Christianity with the Holy Spirit as his guide and this was his experience. "I entered at the porticle of Genesis, walked down through the Old Testament art galleries where were the pictures of Noah, Abraham, Moses, Joseph; passed into the music room of Psalms, where the Spirit swept the keyboard of nature and brought forth the dirglike wail of the weeping prophet Jeremiah, to the grand impassioned strain of Isaiah, until it seemed that every reed and pipe in God's great organ of nature responded to the tuneful harp of David, the sweet singer of Israel; I entered the Chapel of Ecclesiastes, where the voice of the preacher was heard, and into the conservatory of Sharon and the Lily of the Valley's sweet-scented spices filled and perfumed my life. I entered the business offices of the Proverbs, then into the observatory room of the prophets, where I saw telescopes of various sizes, pointed to far-off events, but all concentrated upon the bright and morning star, which was to rise above the moon-lit hills of Judea for our salvation. I entered the audience room of the King of kings, and caught a vision of His glory from the standpoint of Matthew, Mark, Luke and John; passed into the Acts of the Apostles, where the Holy Spirit was

(Continued on page 26)

### STAND UP

### and Be Counted

BY AVIS SWIGER

Ephesians 6:14a—"Stand therefore, having your loins girt about with truth . . ."

S THE FORCES of the enemy of our souls are arrayed against us in innumerable multitudes, it is time for our Christian young people to stand up and be counted in the army of our Captain, Jesus Christ!

The devil enumerates his adherants, encourages them, organizes them for service, and then puts them to work. God desires to do the same for His followers, but He wants you to volunteer. He doesn't use a conscript army. You stand up and offer yourself, and God will supply you with all the protection you need to face the foe. He will give you the weapon to use against Him, also.

Paul said "We are workers together with God." So we need to be counted and organized by Him so He can help us and use us to help others. We do not go to battle alone, but with Him as the Captain we fight with and for Him

"Put on the whole armour of God" in your preparation for the battle. Notice that it is God's armour! He supplies it—gives it freely to you for the asking—so ask largely!

He reminds us of the armour He has for us and the uses we can make of it. It will be our protection from the wiles of the devil, that is, his deceitfulness and trickery. We are not able to protect ourselves, so we gladly accept His armour.

AND having done all to stand, stand therefore, having your loins girt about with truth." Be wrapped about with truth; have truth all the way around you; live inside of truth; let truth be the measure of your expanse of life. The truth of God, which we have revealed to us in

and through the Word, is a sure protection from the fiery darts of doubt and indecision.

The breastplate of righteousness—God's righteousness, not ours—is the real assurance for heart protection. This is the most vital point, the point most likely to be assailed by the enemy because it will bring immediate victory to him if he can get a dart into the heart. But if our hearts are free from the poison of his darts we can continue in the fight even though wounded in other ways. When the blood of Jesus is applied to our hearts the devil has to retire to a safe distance, for he can't stand the force of that conquering power.

There is going to be continual traveling in this warfare, so we need to have our feet shod properly. If you are on dress parade you may wear "spikes" but when you have work to do you will wear a well-fitted, comfortable pair of shoes. What could fit better than "feet shod with the—gospel of peace?" That is truly walking on air cushions—assuring of both ease and speed.

There is another piece of this armour which is important above all the others—maybe because it can be adjusted to any position where the enemy may choose to attack. It is the shield of faith.

If the attack is against the head—a temptation to show off your mental superiority—just lift the shield of faith high and quench these dangerous darts, for the poison would soon affect the whole body and spirit.

If backbiting and envy disturb your peace, just drop the shield and protect your walk, so that you may be continually directed in the paths of peace.

Faith in God and in the power of His Word will give you complete protection and safety in every situation.



Now we complete the protective armour with the helmet of salvation, and every vulnerable point will be cared for. Yes, I know salvation is of the heart, not the head but do you realize a thing will be if your head before it sinks to you heart? You understand the truth if your head and then the heart catche fire.

"Having done all to stand, stan therefore . . ." Put on the whol armour and then stand! Stand firml and fearlessly, facing the enemy i hand to hand combat. As long as yo face the foe you are fully protecte by the armour, but remember, if you courage fails and you flee before hir —you have no armour for your back

God wants warriors who will b standing to be counted when the hea of the battle is past.

You are promised just one weapor to use that is a sword—Sword of the Spirit—a weapon valuable only it close combat with the enemy, even hand to hand fighting. Then don's worry if the devil is pressing sore up on you, for he is just getting in position where you can really give him death thrust with the Word. Jesu successfully put him to flight with—"It is written..." and so can we.

If God has called you into the bat the against our arch foe—Go—bu wait! Be sure you have the armour o God so that you can stand up and be counted—not counted out after you are down!

Stand up, stand up for Jesus,
Ye soldiers of the Cross,
Lift high His royal banner,
It must not suffer loss;
From victory unto victory
His army shall He lead
Till every foe is vanquished,
And Christ is Lord indeed.

### Random Seed for a

### Deliberate Harvest

By CHARLES W. CONN

UNE is the traditional month of marriage. More weddings occur in this month than any other month the year. Few people realize the icient and pagan hangovers found in odern day marriages. In ancient mes would-be husbands secured their ives by various methods, two of the ost important methods being that of urchasing the bride from her father, nd that of stealing a bride. Today hen a father gives his daughter away the marriage ceremony it is a symol of the ancient custom of actually urrendering her to the groom at the me of purchase. Today when a best ian remains loyally at the side of the room his presence is a remembrance f the time in history when the room's best friend accompanied him a stealing a girl from her home, in ase he needed to assist the groom in ighting off the father or relatives of he bride. When today's married coule go on their honeymoon they are bserving a custom which began when hey actually had to remain hidden intil the wrath of the girl's parents and relatives subsided.

THE modern custom of he wedding ring developed from the ime the husband put shackles on he wrists of his newly purchased or aptured bride.

Today's brides wear something blue" because blue in the Bible signified loyalty, obedience, and reedom from selfishness. It is, in thort, a heavenly color, and the people of Israel were commanded to wear a ribbon of blue (Numbers 15:38-40).

In time past there was no such thing as a formal wedding

ceremony. When Jacob married Rachel he simply purchased her from her father and they began to live together. Couples usually signified their desire to be married and their mutual agreement made it so, without any ceremony of any kind. A king might marry many women at one time, by simply declaring that they were to be his wives. That is how Solomon came to have 300 actual wives and 700 secondary wives (called concubines). In the New Testament there was an elaborate celebration when the groom went to the bride's house to make her his wife (Matthew 25) but the marriage was not performed before a priest or a minister. By mutual consent they simply accepted each other as husband and wife, and announced it with great ceremony and celebration. The marriage ceremony itself is a camparatively recent thing. Married couples began to request their pastors to bless their union, which in time became a rigid custom. From this developed the marriage ceremony which became obligatory in 1563 when it was passed by the Council of Trent. But even in America some couples married by mutual consent in colonial days. In the South, prior to the Civil War, slave men and women were married by laying a broom on the floor, holding hands, and jumping over the broom together. This was usually done in the presence of the slave owner.

THEN we consider all the societies where men and women married by force or by purchase, or by other methods that did not consider the element of romance and love, we can be thankful for the Biblical and Christian impact on marriage customs; for it is mainly through them that Marriage is now the consummation of mutual love. Wives are no longer a husband's property but a husband's companion. The only stealing

involved in Christian marriages is the stealing of the young lady's heart by her suitor, or vice versa. Today marriage is or should be a result of love, entered into freely and naturally by the boy and girl themselves. It is for the boy to seek and the girl to accept. When Christ's will and guidance are sought, marriage is as lofty as it is noble, as noble as it is beautiful, as beautiful as it is pure, and as pure as it is sincere.

WHY does the groom carry his bride over the threshold? Because it is a symbol of the time when he captured his bride and carried her by force to his own home.

For one month after they married couples of northern Europe were obligated by custom to stay together in some private place and drink metheglin or mead, which was a type of wine made from honey. This period of secluded companionship came to be know as the couples' honey moon, meaning the month (moon) in which they drank mead (honey). This is a beautiful word and the sweetness of honey and beauty of the moon give it added significance to newly married couples.

Some of the sweetest stories of romance and love to be found in any literature are found in the Bible itself. Many books have been written on the romances related in God's Word, and they have become the pattern of true courtship and marriage and the literature of romance. The most notable of Bible romances are those of Jacob and Rachel, Isaac and Rebekah, Sampson and an unnamed Philistine girl, Boaz and Ruth, Joseph and Mary, and Moses and Zipporah. The song of Solomon is one of the greatest and most beautiful stories of romance ever written.



### The Holy Land

Rev. Hanna K. Suleiman



One of the streets in Jerusalem as it is today

THE geographical position of the country, situated at the junction of three continents, has given this land an extremely important place in history. It was the border land between the East and the West and formed a section of the main highway of the commerce in the ancient world, forming the hub around which the civilizations of the great empires to which it was contagious—the Egyptians, Hittites, Assyrians, Greeks, Romans, and the Mohammedans. It absorbed a portion of the learning of its formidable neighbors, but never failed to make its own influence felt by them.

THE climate of Palestine is very varied on account of the great diversity of elevations in this little country. In the highlands it is temperate in summer and rather cold in winter, whereas in the Jordan Valley the climate is tropical, and even in the coldest part of the season one can escape the rigours of winter in the mountains by a short drive of less than twenty miles to Jericho, where a warm and balmy temperature is encountered.

The population of Palestine before the British mandate in 1917, numbered about eight hundred thousand; consisting of Mohammedans, Jews, and Christians—the latter being the minority. Jews increased yearly because of the continual flow of Jewish immigrants from various parts of the globe. This was the result of the British Prime Minister's promise to Wiseman, the Jewish leader on November 2, 1917, that a National Home for the Jews shall be established in Palestine. In the beginning of the year 1948, the population of Palestine came up to two millions or more—a million and two hundred thousand Mohammedans, one hundred and sixty thousand Christians, and about three official languages have been since the British occupation, English, Arabic, and Hebrew. A new era has undoubtedly been ushered in by the change of masters and by great Britian which assumed the mandate over Palestine, with the attached

clause related to Zionists' aspirations in the country and the formation of a "National Homeland for the Jewish people," based on the celebrated Balfour Declaration of November 2, 1917

SINCE the year 1517 and during the reign of Ottoman Sultan, Selim who conquered the Egyptian Memluks, (Rulers) made Palestine and Egypt part of the Turkish empire. The son of the Sultan in question was given the name of "Magnificent" because he rebuilt Jerusalem and its present walls. The country remained under the Turkish rule for a period of four hundred years, which ended with the occupation of the country by Britian and her allies in the year 1917. In 1920 the League of Nations by the Treaty of Severes awarded the mandate of Palestine to Great Britian. The civil administration in the country was headed by a high commissioner who was elected every five years and with the option of re-election for five years more. The first high commissioner who was sent to the country, Sir Herbert Samuel, a Jew by faith, remained for five years only and was replaced by a Britisher—Christian by faith

I WISH now to state facts in relation to this most prophetical and historical decision given by the British Prime Minister, which was destined by Providence to be carried out by Great Britian. The first fact is the date which has brought about mysterious events in that country and that was November 2, 1917, on which date the fulfillment of both prophecies and politics in relation to the return of the Jews to Palestine have mainly depended. The wording of the promise reads as follows, "His majesty's government views with favor the establishment in Palestine of a National Home for the Jewish people, and will use their best endeavors to facilitate the achievement of that object, it being understood that nothing shall be done which may prejudice the civil and religions of existing non-Jewish communities of Palestine or the rights and political status enjoyed by the Jews in any other country."

ACCORDING to spand secular historical records know that after the destructic Jerusalem by Titus in the yea A. D. 70, the Jewish people ceas be recognized as a nation, and reasons known universally, they dispersed to every nation under la en. The prophecies concerning dispersion was foretold in both Old and New Testaments, were fulfilled accordingly. Resing the gathering of these people every part of the world and brin them back to their land in ord to rebuild the ancient ruins ar replant gardens has also been to both the Old and New Testam Throughout the nineteen hur years of their dispersion there had come a time when they were to enter the land of Palestine will large number of Jewish immigrathey never had a country so will and able to help in bringing them and the their father's large many that the state of the to their father's land in past turies. (Also no love, zeal, or s fice had been shown toward this c try except when they had the p ise from England who occupied it inge the first World War.) With the various kingdoms and na which ruled the country of Pales and despite their contribution civilization and culture, thereto, ish ancient ruins remained unchar in the land. Foreigners were not lowed to carry out or take the p of God's assigned people in orde fulfill His words spoken of by prophets. In 1897 Rothschild of many, the wealthiest Jew at that tattempted to purchase Palestine the Turkish Sultan, Adbel Hamid visit to Constantinople was not cessful for the Turkish Parlian discovered the treason of their Su and sought to kill him. Later he sent to exile to a certain island Sultan Mohammed Rashad replahim. That showed God's time was due, for His ways are not man's vand His thoughts are beyond hur conception. Glory to God.

DEAR Reader, you ar must realize that God can pre Himself the means through which carry out His plans. When we selves try to provide the means carrying out God's own plans, we n with fai'ure, unless He orders us to that. Now this homeless and dispenation of people was promised a hinto which to move without a fortune what a capital! My! these people ages have been weeping and longin go back to that beloved land of early Canaan! Now the opportunity come and they are coming in by thousands, regardless of politicary out the selved land of early Canaans, regardless of politicary outputs and they are coming in by thousands, regardless

"And the Lord said unto Abram, . . . Lift up now thine eyes, and look . . . For all the land which thou seest, to thee will I give it, and to thy seed for ever," Genesis 13:14, 15.



line which separates the territory of the Jews and Arabs

ngers awaiting them there. They me into the country at first willing pay thousands of dollars for each re they bought from the natives, tey rebuilt many of the ancient ined places which were forgotten acce thousands of years ago. They anted wonderful gardens, built fine the spice and have generally reonies and have economically reved every part of the country they
habited, but every land they came
possession of was paid for. Jewish
opaganda in Europe, in America and erywhere was in action and became erywhere was in action and became uitful. This caused many business en and capitalists to migrate to Paltine and the high flow of immigram, beyond which the country could ld, was done against the will of the tive Arabs in the country.

Natives have been watching the intion of the Jewish immigrants and a sutherities for some time and at

e authorities for some time and at

st came and protested to the govern-

Abave is a snapshat af a few af the aple in aur missian church at Beit Sahur, elestine, which is a village just belaw ethlehem and overlaaking the shepherd's

ment against this big stream of immigration into a small country like Palestine. When no adequate action Palestine. When no adequate action was taken, they rose and fought both the Jews and the government, but every time trouble started it was subdued by British soldiers and police. Thousands of the natives lost their lives because of the trouble which used to take place every three or four years. In the year of 1940 and up unyears. In the year of 1940 and up until 1946, many Jewish trained men from Europe, about one hundred thousand came with the allies and settled in Palestine. In the year of 1947 Jewish terrorists carried out a real sabotage fight against the natives indirectly, and many of the native and British people lost their lives. Property valued at millions of dollars was damaged and destroyed. In the beginning of 1948, Britian announced their vacuation of the country, at which time the Jews, who were well armed, were waiting to jump on the unprepared and unarmed natives. You know that our unarmed natives. You know that our Jewish brothers have never tried to learn the word "Contentment," but they know very well the word "more." Again and again they repeated in the ears of the Arab natives, either by radio or paper, that they wanted the whole country of Palestine including Jordan, and that all the non-Jewish inhabitants must go out. These things have caused the frictions between inhabitants must go out. These things have caused the frictions between both parties and finally in April 1948 real fighting took place between the Jews and the native Arabs. This continued until May 14, 1948, when the British left the country and the poor natives, some before that date, ran away from their homes leaving all things behind in order to save their lives

IT happened that the Jews marched to every place vacated by the native owners and occupied it, until they had control of two-thirds of the country. It is without prejudice that I like to mention that those Jewish bandits who attacked the unarmed natives had no mercy either upon the infants or upon the old. Refugees by the hundreds of thousands poured into the Bethlehem, Jerusalem, and Jericho districts; most of them Moham-medans, but naked, barefooted and hungry for they were not able to take

anything from their homes because of the danger, since bombs of different kinds were falling overhead and bullets raining from every side. I have been an eyewitness to all that happened there and thank God for pro-tecting me and my family. Missionary work was stopped for months, and no communications or transportation could be had. Hundreds of thousands of those refugees ran away to the neighboring countries, and they are in a very pitiful state.

The Jews who came from other parts of the world into places deserted by their right owners must of course be very happy. Certainly everyone would be too glad to own a thing without either paying or fighting for it. Is this a legal way? With the Jews, it is legal to get rid of the Goyeem (Gentiles) whether they be in Pales. (Gentiles) whether they be in Palestine or anywhere else, because they are still holding to the law of Moses. Now to those of us who are Christians, unto those of us who are Christians, under the law of grace of Jesus Christ, it is not legal to even covet others' property, but rather we must love our enemies and help them. Since the truce made between Israel and the Jordan authorities, neither party could go to the other. News sometimes leak from either side and the conditions in Israel are appalling.

Israel lacks sugar, rice, fresh meat, and vegetables. When these items are found in the black market they are very high. Also strikes are taking place

very high. Also strikes are taking place daily because of two many people with very little work. What a sad future for both people whether it be with Israel or with the native refugees now! This was the result of man's interference with God's plans. It started all right, but man interferred and the consequences were dreadful. The whole world, since the trouble began in that little country has been expended. whole world, since the trouble began in that little country, has been expecting calamities. Oh, I wish people, whether they be engaged in political or in religious activities would learn not to interfere with God's plans, for when we do so we are just like the man who plays with fire and burns himself. Nevertheless prophecies are being fulfilled in part because the Jewish return is a sure sign of the Jewish return is a sure sign of the Lord's soon coming for His people. May we therefore get ready to meet Him in the air. Amen.

#### HAPPY HOME CIRCLE



Conducted By ALDA B. HARRISON

INCE WE PUBLISHED on this page last month a letter written to the Atlanta Journal, we feel that you will be interested in reading the answer from Mr. Bartlett, Program Manager of WSB-TV.

"I'm sure that you will be interested to know that your letter appeared in the 'Letters to the Editor' column of the *Atlanta Journal* recently.

"Many of your points are well taken, but it seems to me that you have completely overlooked the other side of the picture—that television offers just as many really fine things as the things you so deplore.

"I would like to correct one false impression you seem to have—there are no whiskey advertisements on television. There are beer advertisements—yes—but we only have one 1-minute beer advertisement before 9:00 o'clock on any evening.

"I honestly believe I can speak to this point sincerely, for I have four children of my own of preschool age and school age. It seems to me that some degree of parental selectivity is involved in directing the child's interest in television just as in books, music, or movies. I'm sure your grandson is not allowed to go to see any movie that he wants to see or that he's not allowed to read any book that is placed on your library shelf. It seems to me that parents must exercise the same discrimination in selecting television programs that they do in selecting other forms of entertainment for their children.

"Speaking for this station, I can honestly say that we try to program in such a way as to meet the demands of good taste in any home. With the possible exception of beer advertising and maybe cigarette advertising, I'm sure you will agree if you study our program schedule closely.

"And as for the hickory stick having to be used to assure piano practice—it seems that I remember the hickory stick method some thirty years ago—and that was before the days of either radio or television.

"We do sincerely appreciate your letter and it has given us cause for much discussion. But I did want you to get a little of the other side of

the picture.

"You may be sure that we as television broadcasters are aware of our responsibilities and are making every effort to live up to them in a sensible way." — Marcus Bartlett, Program Manager, WSB-TV.

I WONDER if Mr. Bartlett is not right. We so often neglect to see the good points in our friends and neighbors and are very quick to see the bad ones. So it is in everything we come in contact with. I will acknowledge that there are some good programs on television, but not enough. On television we find some very fine programs that could be appreciated, but right in the middle of some of them, it stops long enough to pour out a sparkling glass of beer and, of course, is a temptation for those who drink or maybe for the boy or girl to try it out to see if it is good. Then other good programs are spoiled by the cigarette ad. "It's perfectly wonderful," they say. Perhaps you have tried to tell your child that the cigarette is not good for the body. This ad denies the fact, and says it is perfectly harmless, but let us see another side to this subject.

When we walk down the street, ride on the street cars and busses, or almost any place we go where we touch the world, we must see these things. As we travel the highways we see these signs on every side. In our magazines such as *Look* and *Life* and others, we find all kinds of whiskey, cigarette, and beer advertisements, and still you find these magazines on your tables. Most ministers have these in their homes in order to get the good things it contains. Yes, and in these same magazines and on our streets we see almost nude women, so that is nothing

Now what are we going to do about it? I think we are going to have to do like Mr. Bartlett suggests, "Choose the programs on TV, like you choose the articles in the magazines." My eightyear-old grandson will point out to me the good men and bad men he sees on the television screen, and one day when a glass of sparkling beer was being poured, he arose and stamped his foot on the floor in disgust, and when his church passed around temperance pledges for the people to sign no one suggested that he sign it, but he voluntarily took one and signed it, because he had been taught it was wrong. This is a great problem and we will need God to help us solve it. We are living in a sinful world and we must meet sin on every corner. I believe if we live the life in the home, give directions and time to our children, and with a heart full of love, see that they obey, by God's help we can carry them through to a beau-tiful life. Mr. Bartlett's last paragraph is very gratifying, to know that they

are aware of their responsibility, an are trying to improve their program May God help them in every effort puforth to give Christian people something uplifting in order to save thyouth of our land from the mar snares that await them down life pathway.

In our next issue we war the Home Circle Page to be made u of questions and answers on hom and child problems. Please pray an ask God to give you the beautifix spirit of helpfulness when you writ rather than that of criticism. Cor structive criticism is all right, but the other kind will antagonize. Let u sympathize with parents who have twork and that have little time to k with their children. But little sympathy for those who do not need twork, but prefer to work, or be a so ciety woman, rather than give time the training of their little ones. Hom and children are the greatest heritag one can have in this life.

Excerpts from a recent letter have received:

"For nearly seventeen years nov ever since I came into the Church of God, I have been reading The LIGHT ED PATHWAY. And while you wer its editor, I enjoyed your message so much. For many years I have ofte thought of writing you a word of appreciation, but for various reasons never did get around to doing it. Whave recently joined the Pathwa Book Club. We are very fond of goo literature. We ordered your book, an it certainly is a great inspiration. have read many books of inspiration to youth—most of them were excellen—but never have I read one to compare with Youth at the Crossroad. May God bless your efforts to Higlory, and give you many more fruit ful years in His service."—Ethel F Brown.

#### OUR SEVEN-POINT PROGRAM

- 1. The returning of thanks at meak
- 2. More extensive Bible reading.
- 3. Memorizing by children of part of the Bible, Christian poems hymns, etc.
- 4. A broader reading of Christian literature, history, including Church history, biography, missions, etc., by all the members of the family circle.
- 5. Singing of sacred music by a members of the family at appropriate and stated times.
- 6. The placing of good copies masterpieces of Christian ar particularly those relating t child life, on the walls of th home.
- 7. A family altar in every home.

It is not in brilliant conceptions an strokes of genius that we shall fin the chief reliance of our country, but in the home, in the school and i religion.—Calvin Coolidge.

College

### HELPS FOR TEMPTED AND TRIED

Conducted by Alda B. Harrison

EAR TEMPTED AND TRIED ONES: God Bless You. One time I heard a woman make this remark, "I went to church last ight and heard a wonderful sermon bout Christ. The minister made Him o real to the congregation and deicted Him in such a beautiful way hat tears were being shed all around ne. I was really touched by the sernon but a man who made a great prossion sat on the front seat, saying, Amen' and 'Praise the Lord.' He had ecently done something that I hought was very unchrist-like, so I ust couldn't get the victory over him tlast it dawned upon me that I was etting the man hide the face of Christ rom me. I began to pray for God to emove him from my vision and as I rayed, God undertook for me and ord."

As I write this, I am wondering f I have ever done anything to hide he face of Christ from my brothers or sisters. Many times this is the cause of our discouragements. God cannot condone this in our lives and to we cannot have victory until everying has been removed from between and Christ. What are some of the hings that are troubling you today? Let us pray through until the face of Christ is not blurred and all our burlens will slip away. There are many hings that will blurr the face of Christ. Let us recognize them and refuse to give place to them in our lives. We are giving you some stories that we hope will help you to see the importance of living a holy life so as not to hide His face from those who are watching us.

"One night, just before the late Captain Bickel was retiring to rest, he met at the deckhouse door a ruffian who had been wonderfully converted on one of these voyages. Mr. Bickel was very tired, but he had a little talk with the man. He asked him if he would take a Bible to a certain man on the morrow. He shook his head. 'No, no, Captain; he does not need that.' 'But why not?' 'It won't do him any good.' 'But why?' 'Because it is too soon. That is your Bible, and, thank God! it is now mine; but it is not his Bible.' 'What do you mean by that?' 'Why, simply that he has another Bible; you are his Bible; he is watching you. As you fail, Christ fails. As you live Christ, so Christ is revealed to him.' Writing of this incident, Captain Bickel said: 'Friends, I did not sleep that night. I had been called a thief, liar, foreign spy, traitor, devil, in public and private, and had not flinched; but to face this! 'As you live, so Christ lives—in that man's soul, in that house, in that village, in four hundred villages. As you fail to live Christ, Christ is crucified again.' What wonder that I slept not!"

"It is related of the famous artist, Gustave Dore, that when he was traveling from one country to another in Europe he lost his passport, which was then required to be shown by every traveler. He was very anxious to cross the border that day. So he said to the police, 'I am very sorry, but I have lost my passport; I hope you will let me pass without it; all that I can say is that I am the artist, Dore.' 'Oh,' was the reply, 'You cannot deceive us. Many persons try to pass, claiming to be some distinguished character.' But Dore entreated, and so an officer, finally said, 'Well, we shall very soon see whether you are Dore or not. Take this paper and pencil, and sketch that group of peasants standing there.' It took but a few minutes for the great artist to make the picture, and in such a masterly manner was it done that the officer was at once convinced. So today, when men profess to be Christians, the world says, 'Let us see whether you are or not; what do ye more than others?'"

"'If we live up to our light, we are doing all that can be expected of us, I reckon,' said Silas. 'I don't know about that,' answered Aunt Hannah. 'The first thing that might be expected of a good many of us might be that we should have a much better light. If I get a cheap lamp and poor oil to save money, and use an untrimmed wick and a smoked chimney, because I am too careless or too lazy to put them in order, it isn't much excuse for poor work to say that I am doing it according to my light. My grandmother did her work by a tallow-dip—the best work she could do by the best light she could get,—but I have no right to be doing tallow-dip work in this age of illumination.'"

"An American teacher was employed in Japan on the understanding that during school hours he should not utter a word on the subject of Christianity. The engagement was faithfully kept, and he lived before his students the Christ-life, but never spoke of it to them. Not a word was said to influence the young men committed to his care. But so beautiful was his character, and so blameless his example, that forty of the students, unknown to him, met in a grove and signed a secret covenant to abandon idolatry. Twenty-five of them entered the Kioto Christian Training School, and some of them are now preaching the gospel which their teacher has unconsciously commended. Christ's gospel received its corroboration in its fruitage."

"Mr. A. J. Cassatt, the late president of the Pennsylvania Railway, was once making a quiet tour over one of the branches of the system, and wandered into an out-of-the-way switchyard, where something one of the yardmen was doing did not meet with his approbation. He made some suggestion to the man, who asked: 'Who are you that's trying to teach me my business?' 'I am an officer of the road,' replied Mr. Cassatt. 'Let's see your switchkey then,' said the man, suspiciously. Mr. Cassatt pulled from his hip pocket his key ring, to which was attached the switchkey, which no railroad man in service is ever without. It was sufficient proof for the switchman, who then did as he was told. The story suggests a great spiritual lesson. If you are going to have any real leadership in dealing with the souls of men they must see in your conversation, in the tone of your character, in the spirit of your life, that you possess the 'switchkey,' the evident presence of Jesus Christ."

"The words are somewhat sharply spoken by the conductor of an evening train, 'Keep your lantern by you. If anything should happen, you would be at one end of the car and your lantern at the other.' The brakeman was a new hand who had just come on duty. The conductor met him at the rear of the last car, when the above words were spoken. We glanced forward as the brakeman passed toward the front end, and there, to our own surprise indeed, we saw his lantern hung up in a corner. There are people who seem to be shining lights in the church, but who do not take their religion with them in daily life. Do you leave your lantern hung up where it can do little good in a special hour, or do you let your light so shine at all times that men, seeing your good works, glorify your Father which is in heaven?"

"A Scottish missionary, home on furlough from her work in India, told this story. She had been teaching a group of children one day, telling them the story of Jesus, bringing out bit by bit incidents showing His character. As she was talking one child, listening intently, grew excited, and then more excited. At last she was unable to restrain herself, and blurted out: 'I know Him; He lives near us.' Was there ever such praise of a human?"

"The test of character for us lies not in the things that we hear, but in the things that we do. A servant in Scotland went to a gospel meeting, where she professed to have received great help. When she got home she said to her mistress, 'Oh, I have got such a blessing at the meeting.' 'Ah, well,' was the cautious reply of her mistress, 'we shall see in the morning, Lizzie, whether it is or no.' The morning's work would give token of the reality of the blessing. We need a religion that will do more than arouse emotions. We want one that will produce holy conduct."

(Continued on page 24)

One look, in any direction, at America today reveals the same lucid condition. This nation that was founded by men of implicit faith in Jehovah God, men whose courage lifted them to be equal to incalculable adversities, and whose integrity sustained them in hours of tenacious temptation, totters weakly as her vitals are eaten by cancerous, moral degeneracy. A nation that in other years raised a bulwark of Christianity that challenged the ecclesiastical world now reclines complacently on the couch of modernism and agnosticism. America, the champion of democracy, now writhes under tyrannical subjugation while a few leaders are willing to precipitate selfish ideals, oblivious to the good of the nation.

There was a pressing need in Judah, and equally so is there in America to-day—a need so tragically prevalent and so urgently pressing that every Christian must become aware of his responsibility to this hour. Let us consider

#### I. What Is the Pressing Need?

This question, if answered by a cross section of the people, would, no doubt, provide a most interesting study. The civic leader would, perhaps, point to the bewildering juvenile delinquency records and call for recreation centers and civic enterprises geared to meet this challenge. The social worker would call attention to the inordinate social standards, with the debris of immorality, divorce, etc., and call for social reforms. The religious leader would, perhaps, view the over-all picture and cry for more churches, more

The Pressing Need

By LEWIS J. WILLIS

workers, and more revivals. Each would feel his need to be greatest.

Projecting itself with immutable clarity, however, is the knowledge that before and beyond all of the effects mentioned there must be an underlying cause. Moral, social, and religious decay finds its beginning in a foundation crisis.

One might wonder, especially in this hour, if communism is the foundation crisis precipitating the plaguing ills of the world. While this awful evil is implementing a most savage attack upon the universe and causing sorrow beyond description, we must remember that this instrument of Satan, as did nazism and fascism, had its origin in the philosophy of man. This analysis holds true in the crisis of socialism, agnosticisms, etc. The paradox is now evident that man conceives within man those instruments which destroy man!

May we then concede that the foundation crisis out of which proceed these many evils is the crisis of character? This is clearly taught in Matt. 15:18, 19 — "But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." Accordingly, it becomes quite clear that when real character is absent the forces of perdition have a holiday. It becomes increasingly evident, therefore, that the pressing need today is for impeccable character with the attributes described so beautifully in Phil. 4:8, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." The question then is

#### II. Who Is to Meet the Need?

THE text declares, "I sought for a man among them." That is the answer! God, as well as the world, needs real men. A man is not enough, but he is quite essential. God-

ly character can rest only in real mand women.

It must be observed that a man w sought "among them." Evidently the were many people but few men. It so today. There are many who ha a form of godliness but are "...lo ers of their own selves, covetous, boas ers, proud, blasphemers, disobedie to parents, unthankful, unholy, with out natural affection, trucebreake: false accusers, incontinent, fierce, d spisers of those that are good, traito heady, highminded, lovers of pleasur more than lovers of God," 2 Tim. 3:2-These people, old or young, are lo to themselves and others and cann be of service to God nor their countr men. Oh, tragedy of tragedies, who potentially great people prostitu their ideals, talents, and very souls cupidity until they become pitiful de elicts of selfishness!

This hour demands men of towering strength, men as pure in motives ar morals as Joseph. Joseph, the eleven son of Jacob, stands out with son preeminence among the patriarch The nobility of his character, his pu ity of heart, his magnanimity as ruler readily positions him as a con manding example for others. Joseph ability to undergo the shameful trea ment of his brethren when they so him as a slave, yet retain the attribu of forgiveness sufficient to allow hi to feed them when opportunity a lowed, indeed reveals strength of rare sort. His behavior in the house Potiphar is refreshing. When Pot phar's wife would have taken him ar he stood facing temptation, menacir and terrible, he said, "How can I d this great wickedness and sin again God?"

God would use men like Moses, me meek yet persevering. The meeknes yet compelling greatness, of Moses clearly seen when, as an adopte prince in Egypt, he saw the oppresive policy of Pharaoh against hown kin and quickly made a decisio "choosing rather to suffer afflictic with the people of God, than to enjothe pleasures of sin for a season," He 11:25. He felt it much better to be

Text: "And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none."

-Ezekiel 22:30.

nobody and do right than to be a tyrant and rule Egypt. The magnificent perseverence of Moses is great to behold as he championed the cause of a beleaguered people through a series of bewildering circumstances and finally led them via a God-made highway through the Red Sea to comparative safety.

Men like Elijah the Tishbite, full of holy boldness, are sorely needed today. This. fiery prophet made entrance to history at a time when moral and religious depravity was very sordid. His bold aggressiveness in challenging the avarice of Ahab and the false prophets reverberated throughout Israel. He dared to trust his God in order to convert Israel from her backsliding. The 450 prophets of Baal and 400 prophets of Asherah did not deter this man! With a bullock as the sacrifice, the altar was prepared, and the false prophets called in frenzy upon their god to consume it. At the hour for the evening sacrifice Elijah assumed control; very soon the sacrifice was consumed and the false prophets dead. Nor did this man hesitate to rebuke King Ahab for his judicial murder of Naboth. He boldly moved Israel toward God until his departure by a heavenly conveyance.

MEN as courageous as Paul are desperately needed now. This man, from the hour of his conversion on the Damascus road and his question, "Lord, what wilt thou have me to do?" Acts 9:6, never halted in proclaiming the message of Christ until his execution. He dedicated his all to Christ and became one of the greatest of missionaries. His was not an easy task. Hear him: "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in



Lewis Willis, National Youth Director

perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness," 2 Cor. 11:24-27. Yet notice the indomitable courage-"We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but for forsaken; cast down, but not destroyed," 2 Cor. 4:8,9. There is something prophetic about this man. If one Paul could reach from Jerusalem, through Asia Minor, to Europe and plant the banner of Christ on the Isthmus of Corinth, then it is certainly indicative of what may be accomplished by many of like courage.

General Douglas MacArthur probed the very core recently when he asserted that the ills of our world have outgrown the ability of the militia to settle, and that our very survival depends upon a revival of spirit. How very true! The momentum of evil has taken us to the very abyss of perdition; yet, if God can find real men who will dedicate themselves unreservedly to the task, the world can be evangelized and democracy preserved. Let us then question

#### III. How Is the Need to Be Met?

THE prophet declared that one "should make up the hedge, and stand in the gap before me."

A reminiscence of the days not long

past will reveal that, indeed, the hedge that was is missing today. I am thinking of the family altar. Perhaps no single influence has exerted greater persuasion in molding sterling character than the family altar. It was a hedge of family fellowship, where perplexing problems were solved. Here the innate curiosity of the young mind was gently satisfied by wise parents. The Bible was really the Word of God when Mother read it as a personal message from the Lord. Prayer around the family altar brought the family tightly together as Dad called each name and asked God to be especially close to him or her. It was easy to learn to pray there. Of course, it was a short, ill-phrased prayer, but somehow you knew God heard. Boys and girls who have become great men and women were converted there!

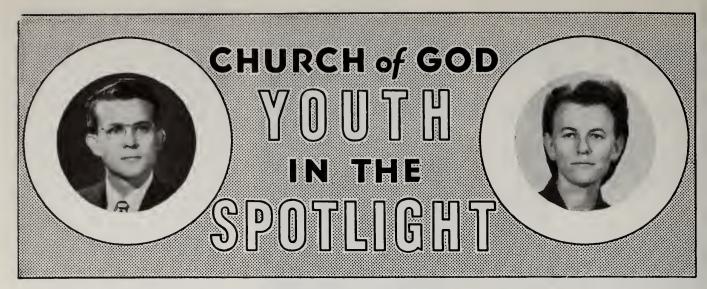
It is different now. There seems to be no time for the family altar. The close family fellowship is missing. The gang or club is the substitute. The problems go unsolved and evolve into greater problems. Curiosity is rewarded with ugly, foul alley talk and another young mind is poisoned. Sure, there is a Bible around some place, but it is just a religious book. And prayer—well, there is nothing personal and divinely intimate about it now. Really, it is a little old-fashioned!

The hedge is broken down now, but real men and women will dare to build, from the ruins, this bulwark of Christianity and true democracy.

Then, there are many gaps that must be filled. These gaps have occurred so gradually that they have not been perceived by many. The very imperceptibility of their origin makes them a greater menace, since they are accepted as a usual part in the whole of life.

It appears to me that the gap that offers the greatest invitation to destruction is the gap of selfishness. Apparently, selfishness has ascended to the throne of world dictatorship. The universe is certainly struggling for very life under its merciless tyranny. It is surprising enough to find this evil to be master of the ordinary man, but to find it as the comptroller of the Christian is distressing. Too often I have met those who seem to be affable, amiable, and gracious until the decision between self and others arose. It was then that the loathsome influence of selfishness, with its consuming permeance, appeared and the apparent big character

(Continued on page 24)



Shining in the Spolight for the young men this month is Joe Milligan, one of the Church of God's young ministers, who was born August 15, 1921, in Harrisburg, Illinois, His father, Rev. W. J. Milligan has served the church in several official capacities, serving thirteen years as state overseer. Joe is a veteran of World War II, having served two years in the U. S. Navy overseas. His varied ministerial activities include evangelizing, pastoring, and serving as Youth Director. He has evangelized in Illinois, Delaware, Maryland, Michigan, West Virginia, Tennessee, and Mississippi; served as State Youth Director of Illinois; Assistant Pastor at Greenville, South Carolina; and pastor at Hattiesburg, Mississippi. At the present time he is pastoring the Bonne Terre, Missouri church where he conducts a radio broadcast each Sunday morning over station KREI, Farmington, Missouri. He is especially noted for his ability as trumpeter and radio work. We predict a bright future for Joe, as he himself states that his greatest aspiration is to be "God's preacher."

Alice Josephsen was saved, sanctified, and filied with the Holy Ghos in 1942. She attended Bible Training School at Sevierville, Tennesser from 1943 to 1946. This young lady has evangelized in Maine, New Yorl West Virginia, New Jersey, Massachusetts, and Texas. She enrolled a International Preparatory Institute in San Antonio, Texas, which is the missionary training school of the Church of God, in 1948 as a student teacher and graduated in 1950. Presently she is registrar and Dean of Women in the I.P.I., secretary to the superintendent of the Lati American Missions Department, and pastor of a Spanish church i Devine, Texas, at which place they are building a nice concrete bloc church. Her heart is in mission work; therefore, she has made a excellent adaptation to the varied needs of the young girls who com to this school for ministerial preparation. The influence of Alice indelibly written on the hearts of not only the students who are now in the school, but those who have been there and are now on the flele Possibly in no other place in the church could she do a greater missio work than that which she is now so capably doing.

#### What Is His Name?

(See page 24 for answer)

He was born at Sparta, Tennessee.

At the early age of twenty he was saved, sanctified, and filled with the Holy Ghost.

Thirty years ago he began to preach the gospel message.

Besides his public schooling, he attended Bible Training School for two years.

Most of his life has been given to full-time ministerial work.

He has served as a state overseer of Virginia, Tennessee, Georgia, Florida, and Kentucky for twenty years, and general overseer for four years.

For seventeen years he has been a member of the supreme council.

He married Addie Hendricks and to this union have been born four children, two boys and two girls. His older son pastors the Church of God at Mobile, Alabama. Each of his daughters married preachers. One is pastor at Marietta, Georgia, and the other at Bluefield, West Virginia. The younger son is at home.

His present position is president of Lee College. Who is he?

### Praise of Famous Men

Ecclesiasticus 44: 1-10, 14

Let us now proise fomous men, And our fothers that begot us.

The Lord monifested in them great glory, Even his mighty power from the beginning.

Such os did beor rule in their kingdoms, And were men renowned for their power,

Giving counsel by their understanding, Such as have brought tidings in prophecies:

Leoders of the people by their counsels,

And by their understanding men of learning for the people;

Wise were their words in their instruction:

Such os sought out musicol tunes, And set forth verses in writing:

Rich men, furnished with obility, Living peoceobly in their hobitations:

All these were honoured in their generations, And were a glory in their day.

There be of them, that have left a name behind them,

To declare their proises.

And some there be, which have no mem oriol;

Who ore perished as though they had no been born;

And their children ofter them.

But these were men of mercy,

Whose righteous deeds have not been for gotten . . . .

Their bodies were buried in peoce,

And their nome liveth to all generations

From the Hebrew, 1st century B. C.



HE Christian life has been variously portrayed. Some have given us the picture of a flower-strewn pathway, stretching from conversion to eventual glorification—a pathway crowded with lighthearted, carefree, happy people, singing merrily as they press their way toward gates of pearl and streets of gold. Beautiful dream!

It is with regret that we shatter the beautiful dream, but those who have examined either the Word of God or Christian experience have discovered that the Christian life is one of conflict and warfare; that while there is balm for each sorrow and the joy of the Lord is the strength of the soul, trials are the common lot of the people of God.

In order to prepare and fortify us for the trials of the way, God in His wisdom has given us His Word as a staff upon which to lean and a light to guide us, lest we succumb to discouragement and give up the journey. One of the most comforting portions of the Word with the reference to trials is from the pen of the apostle Peter, a man who had felt the impact of many hard trials, and who was thus able to speak authoritatively on the subject. "Think it not strange," said he, "concerning the trial which is to try you, as though some strange thing happened to you: But rejoice, inasmuch as ye are partakers of Christ's suffering, that when His glory shall be revealed, ye may be glad also with exceeding joy,"

Therefore trials may be expected. "Sufficient unto the day is the evil thereof." We have been warned in advance not to be alarmed when they overtake us, as though they were strange and unusual. Nevertheless many Christians meet trials as though they were the first to ever have been tried, and question, "Why do I have such trials?" They quite forget that they are the successors of the "Man of sorrows" who was better "acquainted with grief" than any other, and of the martyrs whose blood is said to have been the seed of the Church.

WHILE we are not the first to suffer trials, and it is likely that as the end approaches God's people may experience many more and severer trials, it is important that we meet them in true Christian spirit, and in a manner becoming our profession of faith in our crucified Redeemer. Let us emulate the worthies who have gone before us, who carried the torch to us at so great a cost. It will encourage us to consider how they endured. Hear the apostle Paul wax eloquent as he challenges the tempter to do his worst and describes something of the extent of the trials to which Christians of other days have been exposed. "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we

### The Trial of Your Faith

By F. W. LEMONS

are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us," Romans 8:35-38. He is equally eloquent as he boasts of some of his major trials: "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day in the deep. In journeyings often, in perils of waters, in perils of robbers, in perils of mine own countrymen, in perils by the heathen, in perils of the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; In weariness and painfulness, in watchings often, in cold and in nakedness," 2 Corinthians 11:24-27.

We marvel that one could have endured so much, but we are utterly amazed to see that—far from complaining of his misfortunes—he actually glorified in them. It gives one a sense of his own cheapness to read these and similar passages, and to recall how he has "griped" over trivial trials. How little it costs us to be Christians today in comparison with what it cost the Christians of the first century! Paul was indeed a good soldier, fighting a good fight, and offered no regrets for the trials of the way. He realized that the mighty Captain of our salvation had passed this way before, suffering shame at the hands of the wicked world, and finally dying the shameful death of the cross, and that He asked that we follow in His steps. "The servant is not greater than his Lord," seeks no exemption from the conflict, and does not despair because he receives wounds in battle.

THE trials which are the common lot of all who dare to follow Jesus are often "fiery." We are warned of Satan's "fiery darts," and are not ignorant of his "devices." Paul made honorable mention of the "great trial of affliction" borne by the churches of Macedonia (2 Corinthians 8:2). The author of Hebrews spoke of the "Trials of cruel scourgings" along with other fiendish means of inflicting human sufferings upon believers. A review of the book of Acts, or Foxe's Book of Martyrs will convince one that the trials of the early Christians were indeed fiery. Notwithstanding, Peter further informs that "The trial of your faith" is more precious than gold," 1 Peter 1:7.

Let us bear in mind that trials differ from temptations, those in particular which stem from carnal appetites, and that trials come upon the Christian solely because he is a Christian. But why do they come? They do not come upon us without a worthy reason. Let us try to see why. In the first place, God is omniscient and certainly knows all about us without having to put us through a series of fiery

tests. But undoubtedly that is the reason for the trials. He does know what is in each of us—our faults, secret sins, weaknesses and imperfection. He knows of the tendency of the deceitful heart to drive those wicked tendencies under ground, though they are ever before His all-seeing eye. It is His purpose in subjecting us to trials, to expose those carnal frailties, to bring them out of hiding, and into the open, in order that we may be fully aware of them, and take them to the cross for crucifixion. The believer is "crucified with Christ" positionally, (Romons 6) but it is the design of God that he be crucified "experimentally"; that he be victor over every trial and every sin. We would never realize our need of living the crucified life if we were not at times exposed to severe trials. We should not excuse the faults that come to light in our fiery trials by blaming others, nor condone them simply because others have done worse. Calvary's cross stands today as the emblem of abundant grace and victory for every need, and is the only remedy for our carnality, faults, and sins.

How often do Christians pray earnestly for holiness and victory, only to be disappointed and frustrated because hard trials overtake them! It was not for the trials that the Christian prayed. He resents the cross, the hard places, and tests. Bravely he fights a defensive warfare. Little does he understand that the place of conflict and trial is also the place of victory. When will we learn that our glory and victory is in the cross? It, is in accepting and embracing the cross—ceasing to defend self, or to evade the hard things, submitting to the nails of the cross—that we truly triumph. The heavier the cross, the more fiery the trial, if we accept it in the Spirit of Christ, the nearer will we be drawn to the loving heart of our heavenly Father. Certainly the flesh resents being crushed, injured, being placed in a false frame and having our good names sullied, but it is the design of God to reduce the flesh to its lowest terms, to allow us to feel the nails of consecration that the flesh may be no more. Then we may truly say, "I am crucified with Christ: nevertheless I live; yet not I but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God," Galatians 2:20. Then may we share the sentiment of the great hero of the cross who said, "Most gladly will I suffer that the power of Christ may rest upon me," 2 Corinthians 12:9. "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." 2 Corinthians 4:10. And, that is what

(Continued on page 18)

### "The WARTET Y Page"





#### **OUR NEW MISSIONARIES**

"By the abedience of ane, many are made righteaus," and such was the case when Rev. J. B. Reesar, evangelist, fram Flat River, Missauri, accepted an invitation by the Missian Baard to visit same of the West Indies Islands and hold same revivals. In Barbadas sa many fine people were wan to the Lard and jained the church that it was necessary to send another cauple of missianaries to help the present missianary take care of the large number. Brother and Sister Luke Summers (now in Virgin Islands) was chosen to go to Barbadas, and the cauple pictured in this calumn were sent to the Virgin Islands. The young man is Sixta Malina. He has studied at Lee Callege for several years. Being a Puerta Rican, he speaks Spanish fluently. Mrs. Sixta Malina was farmerly Miss Lala Roberson, who also attended school at Lee College and worked in the affice at Lee for about a year. At the time they were married, Lala was State Secretary for Rev. L. H. Aultman, in Texas. The church which they are gaing to Virgin Islands to postar is divided in language. Part of the people speak Spanish and part speak English. Brother Malina will be able to work with the Spanish speaking people, and Sister Malina, being also a good preacher, can help those who speak English. We feel that this couple will fit into the work there just fine.

### THE BRIDGE BUILDER

WILL ALLEN DROMGOOLE

An old man, going a lone highway, Came at the evening, cold and gray, To a chasm, vast and deep and wide, Through which was flowing a sulle tide.

The old man crossed in the twiligh dim:

The sullen stream had no fears fo him;

But he turned when safe on the othe side And built a bridge to span the tide

"Old man," said a fellow pilgrim near
"You are wasting strength with build

ing here;
Your journey will end with the ending
day;

You never again must pass this way; You have crossed the chasm, deep and wide—

Why build you the bridge at the eventide?"

The builder lifted his old gray head;
"Good friend, in the path I have
come," he said,

"There followeth after me today
A youth whose feet must pass this way
This chasm that has been naugh
to me

To that fair-haired youth may a pitfall be. He, too, must cross in the twilight dim,

He, too, must cross in the twilight dim, Good friend, I am building the bridge for him."

-Masterpieces of Religious Verse

#### THE TRIAL OF YOUR FAITH

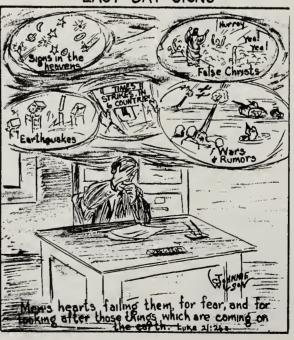
(Continued from page 17)

we want—to manifest the life of Jesus—and it can only be done as we know Him in the "fellowship of his suffering." It is thus that the trial of our faith is "more precious than gold though it be tried with fire."

If the way of the cross appears to be too difficult, do not lose sight of the precious truth that the way of the cross is the only way of victory, and that the life that embraces it is the only one that can fully appreciate the blessing of manifesting the life of Christ.

It is given unto us to suffer for His name, for a while, to bear crosses, to endure great fights of affliction, but a day is coming soon, when purified, made white and tried, God will place us on exhibition before principalities, powers and dominions of men and angels and proclaim us as Sons of God, masterpieces of redemption. With this and eternity in view we join the exultation of Paul, "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed," Romans 8:18.

#### LAST DAY SIGNS



#### Jimmy's Testimony

By Edna Conn

LL aboard, all aboard. The hearty voice of the conductor boomed through the passenger cars as the 12:00 o'clock local puffed out of the station. Holding his ticket tightly in his hand, Jimmy pressed his nose harder against the window pane and caught a last glimpse of his mother as she walked back to the car. Then, leaning back on his seat, and taking a long sigh in satisfaction, Jimmy smiled. For a long time he just sat there, entranced by the sound of the train whistle ahead, and the pleasant click- clack of the wheels beneath him.

At last he was on his way to Grandmother's. Every year he looked forward to the time when school would be out and he could spend a few weeks out the farm with his beloved grand-parents. The last few weeks had been feverish with the excitement of his plans. He could hardly wait! And now he was actually on his way. It was only seventy miles from the little town where he lived to the station where Granddaddy always met him. He would be there before time for supper.

Outside the train window houses, fields and rivers flew past which might easily have held the attention of every traveler; but Jimmy was seeing visions of dearer things. On his mind was etched a picture of Granddaddy's old farm house with the big barn just across the road, the huge china berry tree by the well, the fruit-laden trees of the orchard, and the great expanse of the woodland that surrounded the familiar fields of cotton and corn. Jimmy knew of no place where the flowers seemed prettier or the butterflies and bees livelier than in Grandmother's yard and garden.

Jimmy was also looking forward to seeing his pal, Mark, who lived on the adjoining farm. Since Mark was his first cousin and they were about the same age they had been the very best of buddies for several summers now. What fun the boys had playing in the old hayloft, rambling in the woods, knocking wasp nests, picking black-berries, swimming in Bear Creek, helping Granddaddy in the fields and sharing many other delightful pleasures that filled the sunny days with happiness from morning until night.

DEEP in Jimmy's heart he knew that things were going to be different this time than they had ever different this time than they had ever been before. They had to be because Jimmy was different. Having been brought up in a Christian home he had always gone to church and Sunday School, but just two weeks ago he had felt his need of being a real child of God. The evangelist had explained that we could not go to heaven just because our Mothers and Faen just because our Mothers and Fathers were good, but that every boy

and girl needed to repent and believe Jesus for himself. So Jimmy had gone to the altar, confessed all his wrongs and accepted Jesus as his own personal Saviour. Since that time he had sonal Saviour. Since that time he had tried to put Jesus first in everything. Now he was wondering about Mark. Would Mark understand about being a Christian? Would he make fun of him or think he was sissy? How could he ever tell Mark? After all, Mark's parents were not Christians and he seldom went to church except when Grandmother and Grandaddy took him. Jimmy knew that he must tell him that he was saved. He did want him that he was saved. He did want to be a good Christian and testify of what God had done for him. To tell his grandparents was a joy that he had looked forward to eagerly, but to tell Mark would be different. How would he ever tell Mark?

Abruptly Jimmy's thoughts were interrupted by the sudden jolt of the train. Looking out of the window, he noticed that they were at Glendale, a little town just six miles from the place he would get off. So the remainder of the trip was spent in watching der of the trip was spent in watching for familiar landmarks. He had his baggage in his hands long before they stopped and was soon off the train running toward the car and Granddaddy's waiting arms.

THAT first happy evening passed so swiftly that Jimmy hardly had time to think of his sousin again. After the family devotions Grand-mother said, "Jimmy, we're starting a revival at our church next Sunday. I know you'll enjoy going more than



ever now that you are a Christian. Perhaps Mark will come along too." And so it was that a little later Jimmy lifted an earnest face toward heaven and prayed, "Dear Jesus, do help me to do Thy will. Help me to let my light shine for Thee. And, Jesus, do please save Mark too. Amen."

Early the following morning, after helping with the chores, Jimmy hur-ried off to find his cousin. The next few days were filled with their innocent and boyish fun. The days hardly seemed long enough to do all the wonderful things they wanted to do. Jimmy was almost as thrilled with their project in Mark's new work shop as with the secret cave they had dis-covered in the near-by hills. Mealtime found them so busy they could hardly take time to eat and so hungry that Grandmother was amazed by their appetites. The boys were agreed that no food they had ever eaten was quite so good, and Grandmother, delighted by their pleasure, spent extra hours in the kitchen preparing special treats for them.

Yes, the days were almost perfect! Almost—but not quite. In the still of the evenings Jimmy remembered that he had not yet told Mark of his conversion. Even though he was glad that Jesus had saved him and wanted Mark to know about Jesus too, he was somehow unable to tell him. During their long hours together he had thought about it many times, but when he tried to say anything it seemed as if the words stuck in his throat.

On Saturday morning, as Jimmy stood in the barnyard watching the chickens eat the pan of corn he had just given them, Mark ran down the path to him.

Breathlessly, his eyes sparkling with excitement, he cried, "Come on, Jimmy, quick, I want to show you something" thing.

Always ready for fun, Jimmy ran after him. Following closely through the woods for about a quarter of a mile, he was finally led to the edge of a clearing. There Mark pointed across the field to a tree of the most lucious, ripe peaches Jimmy had ever seen.

"Come on," Mark said, "Let's get all we can carry."
"But Mark," Jimmy sputtered in amazement, "Those belong to Mr. Smith. We can't do that."

"Why can't we?" demanded Mark, "Mr. Smith and his family went into the city today. They couldn't possibly know. What's wrong, Jim, are you a fraidy cat?"

"No," said Jimmy quietly, "It isn't that, Mark. They wouldn't know but God would. He sees everything.

Now it was time for the other boy to be amazed. Never had he heard his cousin talk like this. Standing with his mouth half open, he stared blankly at Jimmy.

"You see, Mark, I'm a Christian now. I-I--I should have told you be-fore," Jimmy continued. "Jesus saved me and I don't want to do anything that He wouldn't want me to do." And then he told the silent Mark all about

(Continued on page 26)

### A Very Present Help

#### in Time of Trouble

By J. HERBERT WALKER, JR.

N FRIDAY, March 23, of this year, one of the district overseers. Pastor Jules Deshommes, and I were going to Cayes for a threeweek visit among the churches. About 20 miles from Cayes, near a little town called Cavaillon, we heard a noise in the motor of the jeep. Immediately, I pulled over to the side of the road and stopped to listen to the noise. Just as we stopped, a boy about fourteen passed the jeep riding a mule. Since the mule was trotting and did not show fear of the jeep, I continued hunting for the noise. Brother Deshommes called to me to watch the boy. As I did, I saw that the boy's saddle was loose and was beginning to bounce from side to side. About sixty vards in front of the jeep, the saddle came off and the boy fell. He was carrying two gourds of water, which broke. Immediately, the boy jumped up and ran down the side of the hill, shouting "Ame mwe, ame mwe," (My soul, my soul). We called to him, trying to quiet his shouting and to see if he was hurt, but he was very much afraid of us. (Evidently he had heard of the people disappearing near Portau-Prince, and he thought that we were going to get him. Men in cars have been stopping, lassoing a person and no one would see that person again. In one hut, seventeen heads were found of people who had disappeared.) A lady came running and Brother Deshommes told her to look after the boy. When we saw that he wasn't seriously hurt and that there wasn't anything more that we could do for him, we continued on to Cayes. As we passed the place where the boy fell, the mule stood still and did not show any fear of the jeep.

That night a soldier came to the Cayes church and told some of the members that the police wanted to question me about an accident. The next day the jeep was parked in front of Brother Deshommes' house all day, and the police said nothing

to us about the accident. However, Sunday morning on my way to church, a corporal arrested me, and in spite of the jeep being full of people, he would not let me take them to the church, but ordered me to go directly to the police station. (In Haiti the police force is a division of the army). At the station they explained that the Lieutenant of Aquin had sent an order for me to be arrested immediately and sent to Aquin (headquarters of the Cavaillon district and located about 37 miles from Cayes) to appear before the judge for having hit a boy riding a mule. When I explained to them what had happened they said that they were sorry, but that the orders they received were very severe, and the only thing they could do was to send me to Aquin immediately. They sent a soldier with me and also granted permission for Brother Deshommes to go.

Arriving at Aquin, we were told that

the lieutenant was spending Easter a Cayes and for us to return to Cavail lon where the case would be tried.

Returning to Cavaillon, we received a well-planned reception. The boy' father had hired a lawyer. The father lawyer, and Judge of the Peace had all day Saturday to plan the detail and it was their idea to have all of this happen on Sunday, since courts were not convening, so that they could keep me in jail Sunday night. They knew that the driver of the jeep wa a "white" and they expected to make me pay several hundred dollars for a settlement "out of court." (Even Hai tians, when they hit someone with a car, pay the person a few dollars to settle out of court, as it often take: two weeks or more for the case to be settled in court.) However, they didn' know that the jeep was stopped and that we were Pastors. In Haiti the people have a great respect for Pastors and Priests that what they say is the truth, and that is what saved me

They took us to see the boy. He was sick with malaria and bruised a little from the fall, but wasn't in a very serious condition. They wanted to return directly to the police station, but since we were very close to where everything happened, I drove them to the place and again explained everything in detail.

When we returned to the station, the lawyer said that since we were pastors

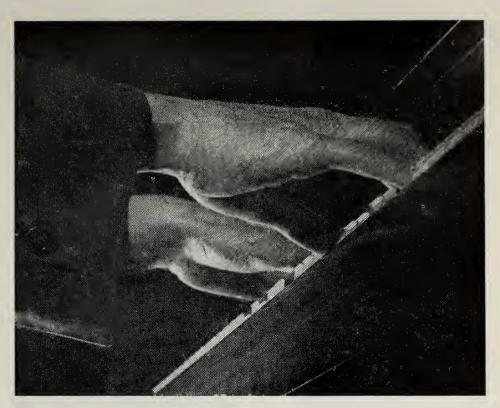


ne would settle out of court for \$50.00. replied that I wasn't in the wrong and was not going to pay any money, and that if they wanted to put me in prison, it was up to them. Upon hearing my declaration, the judge and others appeared upset. Immediately he judge said that he was not going to handle the case, but was going to send it to his boss, the Commonsaire at Aquin. Since I was a pastor, he hen telephone the Commonsaire and got permission for me to be at liberty intil the next morning when I was a appear at the court.

AFTER telephoning, the udge began writing up the case. The ather made his complaints, and I nade my explanations. It took him over two hours to write only two pages. for often he would stop and try to discourage me. He said that the reason he was not handling the case was because his cases were limited to \$100.00, and since I would not settle immeliately, the boy could get worse and the case cost much more than \$100.00. He said that the father could hire witnesses to testify that they saw the jeep ait the boy. The case would last several lays and my work would be held up, etc., etc.

When he had almost finished writng the report, seeing that I was standng firm on my resolution to carry the case through the courts and not o pay money, he said, "Let us settle this thing right now. Pastor, with the complete understanding that you were not in the wrong, but since the boy is sick, out of generosity will you give the boy's father \$5.00 to buy penicillin for the boy?" I said that if it is inderstood that it is because of generosity and not that I was in the wrong, then I will help him buy medieine. I often buy medicine for the sick. The boy's father took the \$5.00 and when we got to Cayes, we sent nim some iodine and a few more medicines. The case was then closed. I was

THE Sunday morning all this happened being Easter Sunday, I had arisen about daybreak to watch the sunrise. I thought of the former Easter ceremonies I had attended at Bible School. It seemed that God's presence filled the room. In prayer God gave me one of the greatest blessings that I have ever received. After prayer I read several chapters in The Man God Uses by Dr. Oswald J. Smith. The words seemed to leap from the book and strike my heart. My whole



#### MUSIC

How many of us ever stop to think
Of music as a wondrous magic link
With God; taking sometimes the place of prayer,
When words have failed us 'neath the weight of care?
Music, that knows no country, race or creed;
But gives to each according to his need.

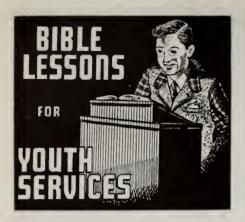
AUTHOR UNKNOWN.

being was dominated by the realization that the soul and spirit are of the utmost importance and that it is immaterial what happens to the body. I thanked God for this feeling, for I knew that, physically, the next three weeks were to bring some hardships. We were scheduled to visit 31 churches. Many of them were located far into the mountains and could be reached only after several hours by horseback. Yes, this was a most wonderful feeling that God had sent.

On the way to church when the corporal arrested me, I still felt this wonderful blessing. All through the day my thoughts were on the importance of the soul and spirit. On the way to Aquin we preached to our soldier guard. I thought of the American I had met in Port-au-Prince who had been in jail for three months already and still didn't know when his case would be tried. The lieutenant

had made the remark, "I have a 'White' in jail, and I am going to keep him there." I wondered if mine would be a similar case. Aquin is a town against the gospel and different organizations have tried to get a church started, without success. I wondered if this was going to be God's way of starting a work, for I was determined that if I had to remain in jail there I was going to preach the gospel.

God helped me to be strong that day. With this detachment of interest in the body at Cavaillon I was able to show no fear of having to stay in jail if necessary. By being unable to scare me, the judge and others realized that they were to fail in their plan of making me pay. Never before had God opened my eyes as He did this Easter morning. As I review what happened, I realize that I would have been helpless before my enemies without this protection from God.



#### DOUBLE DUTY By ODINE MORSE

Christianity carries with it responsibility. The very name "Christian" means that one is to be like Christ. He set the perfect example for His followers. From His prayer in John 17, a lesson can be learned by all who would be like Him. He has talked to man about His Father in Heaven. "I have glorified thee on earth." "I have manifested they name unto...men." And He is talking to His Father about men. "I pray for them... Neither pray I for these alone, but for them also which shall believe on me through their word."

#### I. TALKING TO MAN ABOUT GOD

To some come the call and the ability to tell many the glad story of salvation...from pulpits, over the radio, on foreign fields, etc. But not all can perform a great ministry. God does not require that from all, but God does require service from each.

"If you cannot cross the ocean And the heathen lands explore You can find the heathen nearer, You can help them at your door.

"If you cannot speak like angels, If you cannot preach like Paul, You can tell the love of Jesus, You can say he died for all."

Two groups to whom all can talk are: Friends and Family.
The instructions of Jesus to the

man from whom He had cast the demons were, "Go home to thy friends, and tell them how great things the Lord hath done for thee," Mark 5:19.

Andrew was not among the outstanding apostles, but it was he who led Peter to Christ. "One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother, Simon, and saith unto him, we have found the Messias, which is, being interpreted, the Christ, and he brought him to Jesus," John 1:42:43.

If you cannot be a "Peter," perhaps you can be an "Andrew."

II. TALKING TO GOD ABOUT MAN

"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men." I Timothy 2:1.

"Prayer is the greatest power that

God has put into our hands for service.

Are you limited in your service for God? Whatever your station, whatever your ability, it is not too low, nor too small for you to engage in this, the greatest of all Christian services, PRAYER.

Great distances may separate you from the object of your prayer, but God is just as near one spot on the globe as another. And His power to answer prayer is the same the world around.

The story is told of a mighty revival in London, conducted by Moody. Hundreds were converted. The man-Moody. ner in which the revival had begun was so unusual that Moody set himself to discover the secret. He found that one little old lady, bedridden for years, had read an article of his in a paper, and for two years had prayed for God to send him to her church. Upon hearing that he spoke there one Sunday morning, she fasted and prayed, with the results that Moody stayed for ten days and hundreds were converted.

An old, silver-haired mother continued to pray, as she had for years, for the conversion of her son who had run away from home in his teens to become a sailor. After years of prayer her son, John Newton, was saved; and thousands of others were brought to

Christ through his ministry.

Prayer in behalf of others is your duty as a Christian; but more than that, it is your privilege!

Friends can be saved through your pravers.

Loved ones can be saved through

your prayers.

The unsaved of your town can be saved through your prayers.

Souls in China, India, and the ut-termost parts of the world can be saved through your prayers.

With these two great tasks before us—(1) talking to man about God, (2)talking to God about man—who can say, "There is nothing that I can do in the Lord's Vineyard"?

#### WHAT IS IN YOUR HAND?

By CLYNE W. BUXTON

D. L. Moody said that God is not looking for great men and women, but ordinary people who will go God's way. Peter and John were called un-learned and ignorant, but God made great men of them. We sometimes sit and yearn for more training and more ability when God could effectively use what we have if we would let Him. Note some whom God used. I. MOSES

God spoke to Moses out of the burning bush (Exodus 3), and told him to lead Israel out of Egypt. Moses felt unworthy of such a task, so he made the same excuses Christians so often make today. Here are his excuses paraphrased: 1. "They will not hear me." 2. "I am not a speaker." 3. "Send someone else." When God asked what was in his hand, Moses answered a rod, or a stick. Moses used that same

rod, by the power of God, to brin plagues on Egypt, to roll back th waters of the Red Sea, and to win victorious battle against Amalek. With God's help we can do great thing with little things.

II. A JEWISH MAID

The little girl spoken of in the fiftl chapter of Second Kings is indee adorable. She is so insignificant tha her name is not even mentioned; th Bible speaks of her only as "a little maid." She is miles from home an loved ones, having been captured b the Syrians, and is a maid in th stately home of Naaman. However the stand she takes for her God and the prophet Elisha is confident and clear-cut. When her master Naaman has fallen victim of the dreadful dis ease of leprosy, she wistfully exclaims "Would God my lord were with the prophet that is in Samaria! for h would recover him of his leprosy." The little maid had only a small voice, bu she used it in a big way to testify to the healing power of God.

III. A LITTLE LAD

Some of us say we can not worl for Christ; we have nothing to offer Him. Do you remember the little boy who followed Jesus one day, along with five thousand others? He liked the Stranger of Galilee and wanted to be in His presence all day, so he brought his lunch. Perhaps the little boy had not thought of being a help to this great Man, for he was only a little boy, and there were great and talented men in the crowd, should He desire help. But out of the five thousand present, the unknown little boy had in his hand just what Jesus need ed, for Christ used his lunch to feed five thousand hungry mouths. You may think your ability small and un interesting, but Jesus badly need; what you have.

IV. THE TWO MITES

Stories of many touching scene are recorded in the Gospels, but per haps none penetrates our sympathy more deeply than the account of the widow giving the two mites. The poor woman made a tremendous sacrifice to give two small pieces of money however, since that day thousand: have been inspired to give when they have been inspired to give when they are giving everything. The heard of her giving everything. The underprivileged widow did not have much, but she gave all she had to the work of the Lord.

#### V. THE CRIPPLE

Once a girl limped along a down-town side-walk, lamenting that she was a cripple and could never work for God. Gazing into the window of a bookstore she saw a book with the title, *The Lord Hath Need of Him*, and a Scripture notation underneath. Up on reading the scripture she found i spoke of Christ's needing a donkey She thought, "Certainly, if Jesus car use a dumb donkey, He can use me." Forty years later a crippled Bible woman died in a heathen land, having wor hundreds to the Lord, and was loved by thousands. She used her talents for God. May God help us to use wha we have for Him.

#### EASONS WHY THE MISSION-ARY EMPHASIS IS SO IMPORTANT TODAY

EARL P. PAULK, JR.

Note: This is intended to be only n outline for a Youth Service, and hould be completed by the young eople using it.

#### INTRODUCTION

An outstanding missionary had this say a few months ago, "When I o say a few months ago, "When I sked General MacArthur what mesage I could take from him to the merican churches, he said, 'Tell merican churches, he said, 'Tell nem that the Christian Church has ever met such an opportunity in ve hundred years as it is now meetig in Japan. Where they have sent ne missionary, now let them send a undred. And let them lay plans big nough for this task. Japan cannot have a democrate without Christic ave a democracy without Christi-nity. The door will be open for an-ther ten years." (1)

In face of this, and many other poportunities that now are open to be Christian Church, we must as ever before do our best to tell the sst about the saving power of God. ach of us has an obligation to God these days, when the future of vilization is actually threatened.

First Speaker:

#### BECAUSE IT IS THE COMMAND OF CHRIST:

John 20:21, "Then said Jesus to nem again, Peace be unto you: as many Father hath sent me, even so and I you." Mark 16:15, "And he said not them, Go ye into all the world, and preach the gospel to every creame."

The one thing that Jesus stressed as that His followers were to carry

as that His followers were to carry ne Gospel to those who are unsaved. his was and is the center of the hristian movement. This is well nown in the rapid spread of Christinity in the first three centuries.

Second Speaker:

#### BECAUSE OF THE SPIRITUAL DARKNESS THAT COVERS THE EARTH:

Matthew 5:16, "Let your light so hine before men, that they may see our good works, and glorify your ather which is in heaven."

John 1:5, "And the light shineth in arkness."

The poet, John Oxenham, clearly escribes the condition of the world these words.

'here is darkness still, gross dark-

ness, Lord, In this fair earth of Thine. here are prisoners still in the pris-

on house, Where never a light doth shine.

'here are doors still bolted against Thee,

here are faces set like a wall; and over them all the Shadows of Death

langs like a pall.

Spread the Light! Spread the light! Till earth's remotest bounds have heard

The glory of the Living Word; Till those that see not have their sight;

Till all the fringes of the night ARE lifted, and the long-closed doors Are wide forever to the Light. SPREAD—THE—LIGHT! (2)

Third Speaker:

#### 3. BECAUSE OF OUR CHRISTIAN RESPONSIBILITY

John 14:15, "If ye love me, keep my commandments."

If we realize the darkness that is over the face of the earth, and know that Jesus commanded us to "carry the gospel to every creature," then we are going to do this commandment if we truly love Him.

Fourth Speaker:

CONCLUSION: WHAT CAN I DO, NOW?

Isaiah 6:8, "Then said I, Here am I;

send me."

I can dedicate my life afresh to God, and let Him guide me to do whatever He sees fit. When Adoniram Judson did just this, while yet a young man in Andover Theological Seminary, and volunteered as a missionary to the Far East, he did not realize that thirty-five years later he would have done the following things: Wrote several books, translated the entire Bible in Burmese and compiled an English-Burmese dictionary, and was responsible for 7,000 converts, 183 pastors, and 63 churches.

I may not accomplish as much as did Mr. Judson, but I can do my part to win a lost and dying world to the knowledge of our Lord Jesus Christ.

From "Japan Open to Christianity," Christian Century, April 20, 1949.
 John Oxenham, from a book from Abingdon- Cokesbury Press.

#### CHEERFULNESS

#### By IRENE RUNYON

#### INTRODUCTION

"Be of good cheer!" Jesus spoke these words to Paul in Acts 23:11. If we will be still long enough, I believe we can hear Him speak the same words to us today. As children of God we have every reason in the world to be cheerful. Every promise in God's Bible is ours! We should call to remembrance that He has said, "I will never leave thee nor forsake thee lo, I am with you always!" No matter what circumstances we may find ourselves in, or how unpleasant things become for us from time to time, we should seek God and be of good cheer because we know in whom we have believed. God is master of every situation, so why worry and be gloomy, despondent and unhappy? Look up! Your answer to every problem is in Jesus!

#### I. A CHEERFUL RELIGION Psalm 100:2

Serve the Lord joyfully! Surely

there can't be a great reward for peo-ple who count it a drudgery and hardship to serve God. We should count it a happy privilege to be called into His service. If we take no pride and joy in serving Christ we can't be an inspiration and a blessing to others. We have wealth, honor, fame, and life eternal just out in the future, so be of good cheer and spread cheer to others as you travel along.

#### II. CHEER—A TONIC Proverbs 17:22

When a person lies sick and his life seemingly is in the balances, you know what the physician orders every time. He wants someone to cheer his patient out of his melancholy. He warns against telling things that would cause worry and agitation. He wants his patient to have a will to live, a desire to become strong again. So we don't go into a sick room with tales of woe and sad countenances. We can show sympathy without doing that. We should be cheerful and happy and look that way so people will think that life is worth living, after all. It is worth living if we live for Christ. Jesus said, "Be of good cheer. I have overcome the world."

#### III. CHEERFUL OUTLOOK Philippians 4:13

All of us-every man and woman, every boy and girl—must face to-morrow. There are many ways we could greet the future. (1) We can walk straight ahead with heads down, eyes on the ground and no joy in our hearts, with nothing apparently to look forward to. (2) We can simply give up all hope of ever seeing a brighter tomorrow or of having a better day ahead for ourselves or for the world. (3) Some face tomorrow with bitter hearts, with revenge the uppermost thought in their minds. (4) Or we can make a definite decision to link faith and courage in meeting every danger or hazard in which we are necessarily involved.

Christ is our burden-bearer. Call on Him when you need Him! He has never been known to fail! Lean on Him, His strength is sufficient. Look up and behold His beauty, His mag-nificence. There is no God like Him, none other beside Him.

There is no God like our God Nowhere can one be found Above the cloud—on the sea or underground.

His hand created all things, The stars and moon—the sun, And placed them in the heavens When this world was first begun. He gives us every good thing To help us life enjoy; We should dedicate our lives To Him for His employ. One day He'll give us heaven When life down here is o'er We'll live with Him forever On Caanan's happy shore.

#### HELPS FOR TEMPTED

(Continued from page 13)

"A friend of mine returned some time ago from a foreign country where he had been representative of the United States Government. I said to him, 'Why have you come back?' 'Because I got tired of the responsibility.' 'How is that?' I asked. 'Why, everywhere I went the people of that country watched me and talked about 'Uncle Sam.' If I even took a drink of water, they would gather around to see 'Uncle Sam' drink. And I just got tired of the responsibility.' That is just what the world is doing with every one of us children of God. They do not care so much about our songs and prayers and creeds, but they are caring tremendously about our lives."

#### THE PRESSING NEED

(Continued from page 15)

became exceedingly small. Christendom had its origin in the unselfishness of a vicarious Christ. It has been perpetuated by the loving devotion of His followers. If His gospel is to reach all people, then this gap of selfishness must be tightly closed by a rededication of men to the greater values of life.

The demoralizing rifts that occur, far too often, because of suspicion is another cleft that must be filled. It is incredible that suspicion could find lodging within the ranks of Christianity, but it has, with subsequent devastation. This is the broad gap through which bigotry, malice, and betrayal enter. This evil has caused nations to engage in war and the church of the living God periods of painful embarrassment and shameful delay. This gap can be closed only when men are willing to cast themselves into the purging fire of the Holy Spirit and drink deeply of the cup of brotherly love.

There are many other gaps that are evident, but I must conclude by mentioning the gap of so-called cultural advancement in religious worship. While quiet dignity is essential to sincere worship, cold ritualism strangles intimate devotion. While it is imperative that worship be decent and in order, stern regimentation is apt to deter the worshiper from "coming boldly to the throne of grace." God would have us to "enter into his gates with thanksgiving, and into his courts with praise . . .," Psalm 100:4. He would have believers to sing from their hearts and pray from their souls. Expressive worship is essential to impressive Christian living.

This need must be met today by us! The future is bright if we will be

#### HE KEEPETH FOREVER MY SOUL IN HIS CARE

By Janice Hartman

He who has foshioned with infinite core
The stars in the heavens, the blossoms so
rare.

He keepeth forever, my soul in His care.

He who has created skies dork or foir With hues ever chonging so artfully there, 'Tis He who is keeping my soul in His care.

He numbers the hoirs in each mortal's head. He knows when each sparrow has follen, lies dead.

He sees that my soul is so tenderly fed.

He sees that the lillies are radiantly dressed, And ever are nourished from mother earth's breast.

He sees that my soul finds comfort and rest.

All noture lies in the palm of His hand Scorce heeded by others, but He understands. He foshioned redemption, oh! wonderful plon.

Though friends moy forsoke us, and loved ones not core,

Yet He who creoted, our burdens will beor, And ever an interest in our souls will shore.

#### SIGNS OF THE TIMES

By JANICE HARTMAN

The song birds wing their way across our sky,

And sing glad songs once more of spring's return.

We stop to watch as they go winging by.

With joyful hearts, which think of spring and yearn.

And as we think of summer on it's way,

Another thought upon our minds is borne.

As sign of summer ushers a new day, So signs of this old world, now tired and worn,

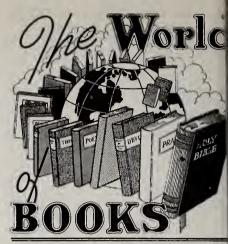
Proclaim to us that Christ shall soon appear

Just as in times of yore He took His flight;

And in our hearts new hopes replace old fears,

For soon our eyes shall see this won-drous sight.

"the light of the world." Youth is the answer! Youth has the strength of the forward look. Youth has the resources of undaunted courage. Youth has the potential of a life yet to be lived! Youth has the urge of advanturous faith! Youth WILL meet the need!



Reviewed by CHARLES W. CONN

All books reviewed can be purchased from the Church of God Publishing House, 92 Montgomery Avenue, Cieveland, Tenn.

A NICKEL FOR ALICE, by Frances Salomo Murphy, illustrated by Mabel Jones Wood bury, 184 pages, cloth bound, Crowell, \$2.5 This story of twelve-year-old Alice and he foster home is one of the best junior storie to appear in the past several years. It con tains all the delirious joy, the heartbreak, th perplexity, and the consummate love and de votion of which an orphan girl like Alice capable. The poignant story is one of man loves: you will love Miss Cannon, the socia worker, for her untiring efforts to place Alic in a good home; you will love the Potters, th kind couple who actually succeed in accept ing Alice as their own child; you will lov Alan, the Potters' grown son who comes home and shows "Sis" the wonders of the farm you will love Charlie, Alice's "almost brother." Most of all, you will love Alice, awkward, shy starved for love, and always completely human.

While it is a book for boys and girls ter to fourteen, it can be read with real pleasure by readers of all ages. A word of warning to adult readers—don't begin it until you have time to finish it, for I doubt that you car put it down before the last page is read. I couldn't.

Friends of this old spiritual classic will rejoice that it is back in print. Those who are not yet acquainted with it should become so immediately. It is exactly what its name implies, being the account of how George Fox. John Bunyan, Wesley, Whitefield, Finney, Muller, Moody, and others found a deeper place in Christ than many Christians ever experience. It is a biessing and a strength to all thoughtful and believing readers. It is spiritual reading of the finest sort. A pleasure to recommend it.

SADDLE FOR HOSKIE, by Elizabeth Pack, illustrated by Manning de V. Lee, 128 pages, cloth bound, Abingdon-Cokesbury . . \$1.50

Besides being a pleasant story, this little volume gives a glimpse of life on the Navajo Reservation. Hoskie, the young Navajo Indian boy herds sheep, attends school on the reservation, participates in a strange Squaw Dance and Sing in an effort to cure his sick sister.

College Library

These episodes are accurate pictures of existing conditions and customs among the Indians. Throughout the story is Hoskie's yearning for a beautiful Mexican saddle, and his ultimate success in obtaining it. The clever pictures add much to the charm of the book.

THE MASTER, by Frederick A. Tatford, 124 pages, cloth bound, Loizeaux . . . \$1.50 Aptly called "Reflections on the Glories of Christ," this is a small volume of devotional messages written to bring its readers into a greater intimacy with the Master. It cannot be called a book for scholars, but an inspiring and hopeful book for the general reader who would have a fresh glimpse of the wondrous Christ.

**—∩**—

THE ODYSSEY OF HOMER, retold by Alfred J. Church, illustrated by John Flaxman, 186 pages, cloth bound, Macmillan . . . \$2.00 One of the greatest works in Greek literature is retold here in simplified prose, especially for younger children's enjoyment. From the attractive volume they can catch the beauty and flow of Homer's great work, with an ease and understanding impossible from any existing metric edition. A wonderful introduction to the fascination of the ancient

-0-

32 ROADS TO THE WHITE HOUSE, by Alberta Powell Graham, illustrated by George Avison, 250 pages, cloth bound, Nelson . . . \$2.50 What a splendid young people's book this is! It is invaluable for the study of American history-American democracy. The lives of our presidents are absorbingly surveyed and narrated, tracing their "roads to the White House." There is not a dull page, from the account of George Washington to that of Harry Truman. Each life is cleverly illustrated by the artist. While the book is primarily for young readers who have only begun to study the history of our nation, it can be read with genuine pleasure by older readers who may have forgotten how exciting history can be.

A HARMONY AND COMMENTARY ON THE LIFE OF ST. PAUL, by Frank J. Goodwin, 240 pages, cloth bound, Baker . . . \$2.50 My personal pleasure in this commendable volume is full, and I recommend it without reserve to every student, teacher, preacher, or layman who desires the best in Pauline studies. As its name suggests, it is a skillfully arranged harmony of the apostle's life, pieced together from the book of Acts and the epistles. This gives in proper succession the events of Paul's life, with every reference and allusion to those events listed in one place.

With each section of the harmony, there is a learned and spiritual commentary on that particular section. The result is a consecutive and detailed record of Paul's ministries and experiences, brought together from the various scriptures, and explained with understanding and discerning erudition. I know of no other book like it in print today. With its maps, outlines, appendixes, etc., besides its principal qualities, it is easily one of the finest books on Paul that money can buy.

THE GOSPEL, arranged by Thomas G. Dietz, 186 pages, cloth bound, Eerdmans . . \$3.00 This helpful book is "the unification of the four Gospels, from the American Standard Edition of the Revised Bible." In it we have the complete story of all four Gospels, arranged chronologically, for no one of the Gospels completes the whole picture of Christ and His times. Dr. Dietz has assembled all the portions and fragments found in the four books into one unified, consecutive pattern. While it is not the first time such a work has been produced, it is one of the most satisfying arrangements ever used by this reviewer.

Besides the unified text of the Gospels, the book also contains complete references and indexes, as well as notes on the original Greek text. The chapters are divided according to the events in the life of Christ, with place and time noted with each division. All its features make it a valuable work for the study of the Gospels.

DOES SCIENCE SUPPORT THE SCRIPTURES? by O. E. Sanden, introduction by Billy Graham, 175 pages, cloth bound, Zondervan,

Dr. Sanden is well-read in the field of popular science, and has presented a readable and capable attestation of science's support of the Scriptures. It is a handy volume, well-arranged, indexed, and contains a bibliography, which will make it desirable and beneficial to students of Christian apologetics. It is not abstruse, but rather lively and enjoyable, making it more than a reference work-one you can read right through with ease and pleasure. Even the scholar will find it bracing and helpful.

LECTURES ON PREACHING, by Phillips Brooks, 281 pages, cloth bound, Zonder-. \$2.50 van

Phillips Brooks was one of America's most eminent and venerable theologians and preachers. What he had to say about preaching should be carefully read by every occupant of the pulpit. These popular Yale lectures delivered by Brooks are again made available in an attractive volume. It is to be hoped that every aspiring young minister will soak his mind in the counsel of this great preacher.

A HARMONY OF THE GOSPELS, by Ralph D. Heim, 209 pages, cloth bound, Muhlenberg,

This harmony of the Gospels is attractively designed, printed on good paper in clear type. It is a convenient arrangement of the Gospels. in the Revised Standard Version, wherein lies its advantage over other harmonies, which are generally in the King James or American Revised Versions. It has few notes and no comments, but excellent divisions and indexes. A good harmony is an absolute "must" for a thorough study of the Gospels-and this is a good harmony.

ROADS TO RADIANT LIVING, by Charles L. Allen, 157 pages, cloth bound, Revell, \$2.00

These are fifty-three of the freshest and most practical chapters I have read in a long time. They are the work of the popular young pastor of Grace Methodist Church in Atlanta, Georgia, and appeared originally as a daily feature in the Atlanta Journal-Constitution. All the themes included are excitingly applicable to the needs of modern man-ranging from the mastery of handicaps and disappointments to the appropriation of faith and opportunity. The book exudes native charm and homey wit-written as it is in homespun vernacular and intimate vein.

The reader will find it hard to pass from one chapter to the next-so engrossed he is likely to become in each. Each is not a masterpiece but all are either provocative or consoling-all both readable and beneficial to Christian thinking. I like it.

FIFTY YEARS OF PROTESTANT THEOLOGY. by Carl F. H. Henry, 113 pages, cloth bound, Wilde

The scholarly young professor of Philosophy of Religion at Fuller Theological Seminary has distinguished himself in the field of theology, philosophy, and apologetics in recent years. In this book he turns his mind to a survey and analysis, and, moderately, an appraisal of contemporary theological trends. The sweep of his glance is from the turn of the century to mid-century, which embraces an era of radical shifting in theological and philosophical premises. It is a disturbing book, but distinct and clear is a note of ringing challenge and pervading optimism. It is definitely a scholar's book, and every theological scholar should read it.

BECOME A TRAINED CHRISTIAN WRITER

More than 160 religious publications are looking for articles that you can write and be paid for . . . IF YOU HAVE THE KNOW-HOW. Today hundreds of students of Christian Writers Institute are selling well-written stories and articles to these publications.

Earn while you learn Study at home in your spare time. Get the professional training that will bring you Write today for editors' checks. MARKET each course, lists markets and complete inand tells how to slant materials for individual maga- ligation.

free sample lesson formation. No ob-

Write Dept. CHRISTIAN WRITERS INSTITUTE 434 South Wabash, Chicago 5, Illinois



CHRISTMAS CARDS. Everyday Cards, Plaques, Calendars, Beautiful Stationery, Bibles, Books, Novelties, Loveranteed. Write today for full information.

C. W. BOYER CO., Dept. L.P. Dayton 5, Ohio

#### ACCORDIONS

**FAMOUS ITALIAN MAKES** Available to Bible Students, Christian Warkers and Missionaries at

SPECIAL DISCOUNTS Write Taday for FREE Literature CHICAGO ACCORDION CENTER, Inc. Dept. L. P. 754 Damen Ave., Chicago 22, III. (Continued from page 7)

doing His work in the formation of the infant church. Then into the correspondence room, where sat Matthew, Mark, Luke John, Paul, Peter, James and Jude, penning their epistles. I stepped into the throne epistles. I stepped into the throne room of Revelation, where all towered into glittering peaks, and I got a vision of the King sitting upon His throne in all His glory, and I cried:

"'All hail the power of Jesus' name, Let Angels prostrate fall; Bring forth the royal diadem, And crown Him Lord of all!"

I HIS book is like gold in the soil. We daily walk over it and know not what treasures are hidden beneath, but when we dig it up nugget by nugget its splendor is dazzling and its value is priceless. And the beauty of it all is that the treasures yet to be found are as the stars of

the sky in infinity of multitude.

This book will be at the center of things a thousand years from now. The world can never do without it again. "You will find," wrote Field Marshal Roberts, the great English Christian soldier to his troops, "You will find in this small book guidance when you are in health, comfort when you are in sickness, and strength when you are in adversity.

Two infidels were sailing by a desolate island when one of them said, "Suppose you were condemned to live on this island alone and had the choice of but one book for your companion, what book of books would you choose?" The other replied, "I would select Shakespeare, because of the variety of his themes." "Well, I wouldn't," replied the questioner, "although I do not believe in the Bible, yet I would choose it as my companion, for the Bible is an endless book.'

Endless! just so. Endless in resources, endless in its adaptations to human need, endless in the freshness of its lessons, endless in its stories of comfort and wisdom. Yet some of its writers were shepherds, herdsmen, fishermen, one a taxgatherer. How then did it come to pass that they have given us a book of such inherent merit that it never wears out? A book which never grows old and which is most loved and honored in communities where there is most intelligence? To find a satisfactory answer to these questions I would not be surprised if we should be compelled to turn to one of its texts and say "Holy men of God spoke as they were moved by the Holy Ghost."

This book, the Bible, is in your home too. Don't let it gather dust. Read it. Approach it prayerfully, expectantly, earnestly, reverently. If you read it regularly, systematically and thoughtfully, you will learn to love it, for it will prove to be bread for your soul and light for your path.

When in sorrow, read John 14. When men fail you, Psalm 27. When you have sinned, Psalm 51.

When you worry, Matthew 6:19-34.

Before church service, Psalm 84. When you are in danger, Psalm 91.

When you have the blues, Psalm 34. When God seems far away, Psalm 139.

When you are discouraged, Isaiah 40.

If you desire to be fruitful, John 15. When doubts come upon you, John 7:17.

When you are lonely or fearful, Psalm 33.

When you forget your blessings, Psalm 103.

For Jesus' idea of a Christian, Matthew 5.

For James' idea of religion, James 1:19-27.

For stirring of faith, Hebrews 11.

When you feel down and out, Romans 8:31-39.

When you lack courage for your task, Joshua 1.

When the world seems bigger than God, Psalm 90.

When you want Christian assurance, Romans 8:1-30.

When you leave home for labor or travel, Psalm 121.

When you grow bitter or critical, 1 Cor. 13.

For Paul's idea of Christianity, II Cor. 5:15-19.

For Paul's rules on how to get along with men, Romans 12.

To say nothing of its holiness or authority, the Bible contains more specimens of genius and taste than any other volume in existence.-Landor.

It is a belief in the Bible, the fruit of deep meditation, which has served me as the guide of my moral and literary life. I have found it a capital safely invested, and richly productive of interest.—Goethe.

I have always said, I always will say, that the studious perusal of the sacred volume will make better citizens, better fathers, and better husbands.—Jefferson.

All that I am I owe to Jesus Christ, revealed to me in His divine Book.
—David Livingstone.

There is a Book worth all other books which were ever printed.— Patrick Henry.

The whole hope of human progress is suspended on the ever-growing in-fluence of the Bible.—William H. Seward.

The Bible is the only cement of nations, and the only cement that can bind religious hearts together.-Bun-

Nobody ever outgrows Scripture; the Book widens and deepens with our years.—Spurgeon.

The highest earthly enjoyments are but a shadow of the joy I find in reading God's Word.—Lady Jane Grey.

#### OMNIPOTENCE RELEASED BY PRAYER

(Continued from page 6)

no consequence as far as the reach of prayer is concerned. Prayer is something on which distance has neither effect or control.

God has placed within the grasp of all Christians, and this certainly includes the Christian Youth, a very powerful force. This force alone is omnipotent, much more powerful than the atom or hydrogen bomb It is a force that all countries could use to a greater advantage in settling their disputes than all their modern war equipment. It is something about which sinner people have worried and feared, when they knew the Christians were employing it in their behalf. It is a force which the Christians must employ against Satan. It is a force we cannot do without. It is the omnipotence released by prayer.

#### JIMMY'S TESTIMONY

(Continued from page 19) how he had accepted the Lord as his

Saviour.

Mark listened intently and then to Jimmy's astonishment he said, glad, Jim. I've been thinking lately that I needed to be a Christian, but I didn't know any boys my age that were Christians, so decided I would wait awhile. I thought about you too, Jimmy. If you were not saved, even when your Mother and Daddy were

when your Mother and Daddy were such good Christians, I thought perhaps I didn't need to be either."

"I'm sorry, Mark. Jesus will save you any time you ask Him though; it isn't too late." Jimmy answered. "By the weak a revival is beginning tomer. the way, a revival is beginning tomorrow at the church. How about going

with us?"

"Sure," Mark returned quickly, "I'll be glad to go to every service," And then thoughtfully he added, "Say, Jimmy, pray for me, will you?"

By this time the boys were walking arm in arm away from Mr. Smith's

peach orchard.

After supper that evening Jimmy whistled happily as he polished his shoes for Sunday School. Having given grandmother the details of his convergion. sation with Mark, they had agreed to pray together for him. There was a song of joy in his heart tonight as well as on his lips; for Jimmy felt that this was not only the end of a perfect day—but the beginning of the best vacation he had ever spent.

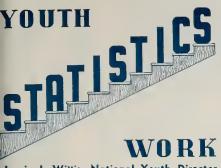
#### APRIL PRIZE WINNER

C. D. HOLCOMB Greenville, South Carolina

#### 700 papers

RULES: A cash prize of \$5.00 is offered each month to the person who (1) sells the most LIGHTED PATH-WAYS and (2) pays for the papers by the twentieth of the month. Payment for each month's issue is due on the twentieth of that same month.

Likrary



Lewis J. Willis, National Youth Director

#### VACATION TIME-D. V. B. S. TIME

When the caressing breeze wafts the perfume of a million flowers across he placid face of the tranquil lake and wrinkles its countenance into a nappy smile, the birds translate the peauty of the panorama into a deightful song while the boatman belecks the horizon with the speck of white sail and the fisherman ataches a tantalizing lure to bewitch an unlucky bass. But the boy or girl gazes wistfully out of the schoolroom onto the lovely scene and dreams of next week and the D. V. B. S. because t is vacation time!

Has your Sunday School planned to ake advantage of this opportunity? Perhaps two-thirds of our churches will conduct a D. V. B. S. this summer, out what about the other one-third and the many boys and girls who will be deprived of this vital help? Please, ion't fail your children this summer. Make vacation time D. V. B. S. time!

#### TIME TO CHECK AGAIN!

July 1 is the date. Be sure to mark a red circle around that Sunday for t is exceedingly important! That will be the time to measure your Sunday School to the Sunday School Standardization Plan and discover its efficiency at this point. Of course, I am no prophet but I feel confident in predicting that most of the Sunday Schools will show a marked improvenent.

Since the first grading a few months ago this project has been marvelous. Never in our history has such intense nterest been shown in Sunday School Extension work, Teacher Training, Sunday School Accessories, etc. The Standardization Plan has certainly become a goal challenging our very pest for better Sunday Schools. You have one whole month yet to improve your Sunday School; make it count!

#### TEN LARGEST HOME **DEPARTMENTS**

Ourham, N. C.	2,750
'ucson, Arizona	1,585
logadore, Ohio	1,454
Idorado, Illinois	1,126
incinnati, Ohio	723
lighth Avenue, Knoxville, Tenn.	600
Thrichsville, Ohio	579
lenderson, N. C.	418
I. Rome, Georgia	
armville, N. C.	410

#### EIGHT BIG FIVES

Largest Y. P. E. Attendance for Month of March

#### Average Weekly Attendance GROUP AA

	GIOOI	2222	
North Carolina			11,106
Georgia			8.386
Tennessee			
South Carolina			
Florida			0,104
	GROUP	A	
	GIO OI	4.5	

#### West Virginia 5,321 Kentucky 4,619 3,387 Ohio Texas

#### GROUP B 2.723 Virginia .... Mississippi 2,721 2,016 California 1,841 Illinois

#### GROUP C 1.613 Pennsylvania 1,482 1,367 1,179 Arkansas Missouri Michigan 1.154

#### GROUP D

Oklahoma

#### GROUP E Arizona New Mexico 446

Tomic			262
Maine			181
	GROUP	F	
Washington			220

Oregon	125
District of Columbia	121 118
GROUP G	49

Nebraska	8
Central Canada	5
Wisconsin	5
New Jersey	5
Connecticut	1

#### EIGHT BIG FIVES

Largest Sunday School Attendance for Month of March

Average Weekly Attendance GROUP AA

South C	arolina e		 15,283
Georgia			 12,201
		CDOTTO	

kv	9.064
	8.851
— <del>-</del>	5.319
	4.399

GROUP B	
	5,105 3,760 3,615 2,878
GROUP C	

Michigan		2,617
Pennsylva	nia	2,524
Missouri	V 2 V V 444 A V V 7 COUNT COURS WHEN THE THEORY AND ADDRESS OF V V V V AND THE AND A THEORY AND	2,206
Arkansas		2,100
Oklahoma		1,943

#### GROUP D

#### GROUP E

1 122

Arizona

New Mexico Iowa	806 478
South Dakota	381
Maine	310
Delaware	310
GROUP F	
Washington	463
Montana	411
Oregon	311

District of Colum	nbia	1.1
	GROUP G	
Nebraska Wisconsin New Jersey Central Canada Wyoming		15 15 9 8 4

#### YOUTH REPORTS FOR MARCH

100111 KEI OKIS TOK	MAKEII
Saved	3,743
Sanctified	1,804
Baptized in the Holy Ghost	1,472
Added to the Church of God	1,223

#### NATION'S BIG TEN IN Y. P. E.

Average for Month of March Average Weekly Attendance

South Gastonia, N. C. Springfield, N. C.	451 311
Whitwell, Tennessee	
Tremont Avenue, Greenville, S. C.	281
Alton Park, Tennessee	281
North Cleveland, Tennessee	280
Cincinnati, Ohio	271
Detroit, Michigan	259
North Columbus, Georgia	
So. Mt. Zion, Georgia	236

#### NATION'S BIG TEN IN SUNDAY **SCHOOLS**

Average for Month of March Average Weekly Attendance

Tremont Avenue, Greenville, S. C.	756
Kannapolis, N. C.	642
Lenoir, N. C.	527
South Gastonia, N. C.	486
N. Chattanooga, Tenn.	478
Cincinnati, Ohio	422
Dillon, S. C.	416
Jacksonville, Florida	407
Lakeland, Florida	397
Wilmington, N. C.	391

#### STATES REPORTING HOME DEPARTMENTS

#### NUMBER NEW SUNDAY **SCHOOLS** ORGANIZED SINCE **ASSEMBLY**

135

NUMBER NEW Y. P. E.'s ORGANIZED SINCE **ASSEMBLY** 

116

### One of the Finest Books Money Can Buy

#### Can Be Yours Absolutely FREE

By joining the Pathway Book Club now you will receive a free copy of this great novel on the life of Martin Luther. All the pageantry and color of old Germany—all the vice and corruption of the Catholic Church—all the strength and courage of Martin Luther—are faithfully depicted in this great book. With Martin Luther, live the austere life of

a monk, feel the fire of truth burn in you bosom, escape death by hiding from merciles priests, stand for truth before the Diet of Worms, defy kings and popes, live in constandanger, love the tender and sweet Kathy vo Bora. You will when you read *A Monk i Armour*. One of the best books ever distribute by Pathway Book Club.

### A Monk in Armour

By GLADYS BARR — Retail price \$3.00

Free to you, by mailing the coupon below now!

How can you afford NOT to belong to the Pathway Book Club, when each month you receiv at regular prices such titles as,

Wine of Morning, fiction
Fire Upon the Earth, church history

Fight for Palestine, Bible study Heroes of Faith, missionary stories Forty Years in the African Bush, biography

Each month we will send you "The Book Path," a detailed description of the next selection and you decide whether or not you want it. If you so desire, you need buy no more than four books a year, and can cancel your membership any time after you have purchased four regular or alternate selections. Besides receiving the very best Christian literature each month and news of the best books, you will also receive a free bonus book of real value and appeal with each fourth book you buy, after your first selection. Why not join today?

Please enroll me as a member of Pothway Book Club today. Without delay, send me a free copy of A MONK IN ARMOUR, along with the current selection as my first purchase. After this, I am to receive a free book with each four I purchase, and I understand that I can buy as few as four books a year, if I so desire.

Name

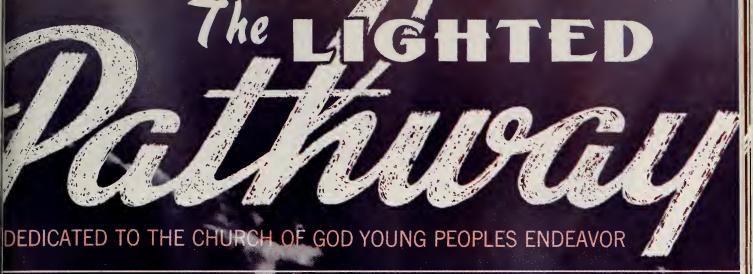
Age

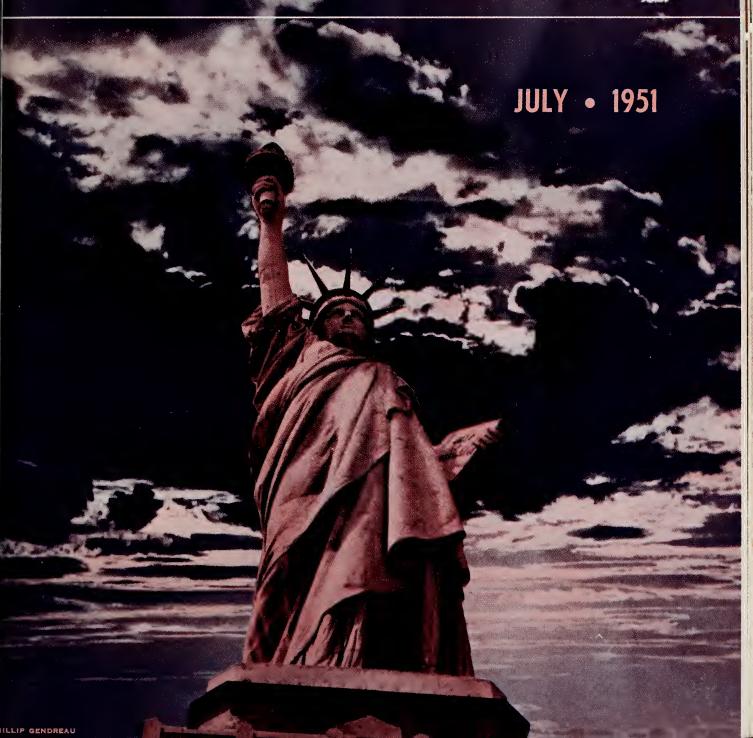
Address

City

State

Board of Judges: Charles W. Conn Chairman; Avis Swiger, R. H Gause, Alice Pullin.







### Liberty

JOHN BOYLE O'REILLY

I am Liberty—God's daughter!
My symbols—a law and a torch;
Not a sword to threaten slaughter;
Nor a flame to dazzle or scorch;
But a light that the world may see,
And a truth that shall make men free.

I am the sister of Duty,
And I am the sister of Faith;
To-day adored for my beauty,
To-morrow led forth for death.
I am she whom ages prayed for;
Heroes suffered undismayed for;
Whom the martyrs were betrayed for.

#### COVER PAGE

America's Statue of Liberty has became a world-wide symbol of freedom and demacracy. It is a gift to this cauntry fram France, moking it of greater warld-wide significance, and symbolic of international concard and unity. Placed as the statue is, slightly off the share of New Yark, it is one of the first things of aur nation seen by visitars and immigrants as they prepare to enter a land who fought for freedom, and having found it, spread its influence throughout the warld. May Gad bless America always.

## The LIGHTED The LIGHTED DEDICATED TO THE CHURCH OF GOD YOUNG PEOPLES ENDEAVOR

J. D. BRIGHT
Editar-in-Chief
Church of Gad Publicotians

The Lamplighter

CHARLES W. CONN
Editor
The LIGHTED PATHWAY

ALDA B. HARRISON Hanorory Editor The LIGHTED PATHWA

Vol. 22

Variety

What is His Name? _____

JULY, 1951

No. 2

Philip Gendreau

#### CONTENTS

The Struggle for Freedom		3
Features  Tillie the Terror, Part I  Blue Ridge Schoolma'am  Fasting for a Purpose  Roads to the Mission Field  Why I Shall Boost My Alma Mater  Random Seed for a Deliberate Harvest	Margie M. Mixon Jane Rogers Tillson A Symposium By Lee College Graduates	6 10 14 16
Departments Pathway Pulpit Wanted: Men		8
Happy Home Circle Your Child and Your Word Helps for the Tempted and Tried		12
Children's Page Two Sailors Lee College	Alice Geer Kelsey	19 20
Bible Lessons for Youth ServicesYouth Work Statistics		22 24

#### "Thy Word is a Light Unto My Path"

Youth in the Spotlight: Lorraine Burnett; Willis Lankford

Cover Picture "The Liberty Lady"

#### Notional Youth Board

Lewis J. Willis, Choirman; Brody Dennis; Roy Hughes; L. E. Painter; Ralph E. Williams.

#### Contributors

Geneva Carroll; Edna Conn; Margie M. Mixon; R. L. Platt; Avis Swiger; Manuel F. Campbell; M. M. Martensan; LaVerne Selman; Jahn E. Dauglas, Jr.; Alice Pullin; D. B. Hatfield; Daniel Homner.

#### Subscription Rates

Published monthly of the Church of Gad Publishing House, Cleveland, Tennessee.

All moterials intended far publication in The LIGHTED PATHWAY should be addressed to Charles W. Conn, Editor. All inquiries concerning subscriptions should be addressed to Bookkeeping Department, Church of God Publishing Hause, Cleveland, Tennessee.

ENTERED AS SECOND-CLASS MAIL MATTER AT POST OFFICE, CLEVELAND, TENNESSEE



#### The Struggle for Freedom

OME men have despised tyranny and bondage with a passion that brooked no dissuasion, recognized no defeat and cowered before no authority. Such men ere the impassioned patriots who shook off England's yoke and set the serfed colonies free. America's firmament is bangled with such immortal lights as Jefferson, Washigton, Franklin, Adams, John Hancock, and that thundering agitator Patrick Henry. Because they possessed inpired wisdom to match their selfless courage and sense divine commission, they succeeded in the liberation of a infant nation from a greedy and imprudent king.

We rejoice on America's Independence Day, and laud it heroes and founding fathers, but actually they form ally a link in mankind's long struggle to rid itself of tackling powers and influences. The struggle has been long one. The goal has not yet been attained. It is a uman tragedy that some men find no distaste in holding teir fellowmen captive by brute force, or its more subtle busin, social inequity.

The heartlessness of some in robbing others their freedom is a constant cause for nobler men to se in righteous rage against tryanny in all its assumed isguises. With a holy flame kindled within their bosoms, od's emancipators, abolitionists, rebels and patriots have bught a ceaseless war against oppression. Sometimes that oppression took the form of physical slavery—and there rose to the need such men as Lincoln, Benjamin Lundy, 'illiam Lloyd Garrison, Salmon P. Chase, and, before nem all, Moses of the Hebrews.

Sometimes oppression is in the form of imposed igorance. By holding the masses in mental bondage, the utocrats fear no upset of their personal schemes and ominion. Such autocracy may often wear the disguise religion. But God's truth will assert itself through nancipators of the mind and the spirit—like Martin uther, John Huss, John Wycliff, and William Tyndale. gain, the oppression may assume the form of economic ondage. Tyranny first tries to capture the physical man; ut, unable to do so, resorts then to schemes to effect tental and spiritual servitude. When man becomes inependent physically and mentally, then tyranny resals itself with social and economic bonds. That is why merica's Independence Day is not yet complete. Peraps it will be later, but it is not now. Not in 1951.

Our struggle for independence goes on. It cannot be complete as long as the size of a man's purse, or the color of his skin, or the region of his birth, or the assertion of his faith places him in social and economic bonds. Abraham Lincoln said, "I believe this government cannot endure permanently half slave and half free." What difference does it make if the slavery be physical, mental or social? Empires cannot hold colonies captive forever; nor white hold black forever; nor lord hold vassal; nor ecclesiastics blind their members; nor capital cudgel labor; nor the rich oppress the poor. Someday, somehow, liberation, freedom, independence must come.

CHRIST came to set the captive free. He is the greatest emancipator who ever lived. The power of Christ sets men free from fear, sin, judgment-and the spirit of Christ destroys every system of servitude and bondage. The best that the American patriots could do was gain freedom for the colonies from the English. This independence relieved the deplorable taxation and exploitation against the colonies, but it could not bring liberation to the soul of man. All Lincoln, Garrison, and the other abolitionists could do was set America's negro slaves free. Christ does supremely more than give liberty to physical man—He sets the spirit free. Political freedom is often a farce, for, as has been mentioned here, when it is abolished in one form it often reappears in another. Spiritual freedom is real and lasting. No man who is physically free yet spiritually captive can boast in his freedom. Bondage to sin is the greatest captivity of all. The tyranny of Satan is despotism of the fowlest sort. Therefore Independence Day will have greater meaning when men have found true freedom: political, social, economical, and, above all, spiritual.

Freedom must be at least foursquare, political, spiritual, social, and economic. One without the other is mockery. What pleasure is there in being in bondage or servitude of any sort? There can be none. America's freedom is under constant attack from four who would, if possible, ensnare us and make shambles of our liberty. Communism lurks ready to destroy our political freedom. The Roman Catholic Church is a constant threat to our spiritual freedom. A rapidly growing caste spirit has already created shackles for many social liberties. And our plutocracy would enjoy imposing upon the poor a sort of modern serfdom to bring further economic bondage. These threats can best be thwarted by a genuine acceptation of the teachings and principles of Jesus Christ. Each individual can assist by accepting Him as personal Lord and Saviour. Our country was established on His precepts—let us by prayer and obedience keep it rooted there.

This is our American time of paying homage to our liberators—those noble hearts who fought to set us free. In bestowing these honors may we Christians not forget to adore the One who led "captivity captive" and who said "Ye shall know the truth and the truth shall make you free." In man's long struggle for complete and final emancipation there are many undimmed and worthy names, but shining immeasurably above them all is One who is the greatest liberator of captive spirits the world has or ever shall know. It is in Him and through Him that any true resistance to tyranny can be waged. What freedom mankind enjoys it owes to the spirit of Jesus Christ, for every true liberator and foe of suppression has borne in his breast the heartbeat of Christ.

ND—BE—YE—KIND—one—to another..." Willie Dobbs, seated with his dog Scotty under the big apple tree in his back yard, read the words slowly from the yellow-backed Sunday School quarterly which he held in his fat hands. Then he closed his ever tight thands. Then he closed his eyes tight, screwed his face into a perplexed frown and tried to repeat the words from memory. "And—be—ye—kind—" Eyes open, quick look, then: "...kind—one—to—another."

Scotty, tail wagging furiously, sat up very straight and regarded his master proudly. "Woof!" he praised. "There!" Willie exclaimed with a big sigh of relief. "For once I know the Golden Text, Scotty." He grinned. "Woof! teacher be surprised though!" "Woof! Woof!! Woof!!!" Scotty agreed then turned his sharp ears

agreed, then turned his sharp ears toward the back gate, as a voice yelled

out:
 "Hi, Willy! Here's a tellygram for your Mom! You can sign for it."
 Wonderingly, Willie took the yellow message and read the address. He fingered it thoughtfully. "This might be important, Scotty. And Mom's not here. I guess—maybe we'd better open it, Scotty." This is what he found in the message:

"TILLIE ARRIVING TEN FORTY TOMORROW PLEASE MEET HER TRAIN LOVE FROM AUNT JANE."

WITH a loud groan, Willie sat down hard. "Why, oh, why does everything happen to me, Scotty? Why must that terrible Tillie come here again this summer? She's just awful—nothing ever suits her, grouchy as a settin' hen, always wantin' me to do some unreasonable thing in' me to do some unreasonable thing for her, and she's forever talkin' about how fat I am! Oh, de-e-ear!"

The glum silence which followed, as

Willie sat with head in hands, was interrupted by a friendly voice calling from the fence. "What's all the trouble, young fellow? Not feeling well this fine day?"

Willie jumped up. "Nope—no, sir. I mean, yes, sir. Sure—I'm O. K., on-ly—"

Paul Barnes grinned in a friendly way, which made Willie like him right off. "Heard you sighing and thought you might be ill. How about going along with me down the river fishing this afternoon? I want to try out my new boat."

Willie's round face beamed. He forgot Tillie for the moment. He loved to fish, but seldom was allowed near the river because he could not swim.
"I'd like it lots!" he said, eagerly. "I'll ask Dad right away."

Paul Barnes was going to teach the town school that winter, and it was an honor to go on a fishing excursion

with "the new teacher."

The trip was great. Fish bit well, and Willie had little time to think about "Tillie the terror," as he called this difficult cousin. When, later, the thought of the telegram did come back, he dropped his rod in sudden dismay.

### Tillie the Terror

Part I

By Chester Shuler

When Tillie put Willie Dobbs' golden text to a test, he was determined not to break it.

Illustrated by CHLOE STEWART

"Have a bite, Willie?" Mr. Barnes

asked.
"No, just thought of something, I

Barnes knew boys. He saw that something was troubling his fat com-panion, and before Willie realized it, he was confiding the whole difficulty to the young teacher...telling about his impossible cousin, who was to spend her vacation in his home—and spoil his own!

"Honest, Mr. Barnes," Willie orated, quite forgetting the fishing, "Tillie's the worst-tempered, most selfish girl you ever saw! She's the hardest person to get along with that's alive. 'Course, she's my own cousin, and all that, but I can't see why she has to come..."

Barnes smiled sympathetically but said little, while Willie rattled on: "An" when Ben and Sam and I had planned to build an Indian wigwam up along the creek. Oh, it's terrible!"

The teacher was both sympathetic and understanding, and Willie was glad to talk with him. It wasn't often that anyone, excepting his father, seemed to *understand* him and his troubles. He decided he'd ask Mr. Barnes for advice, and follow it faith-

Their talk lasted all the way up the river, during which the fish feasted on their bait.

WILLIE'S dad understood the boy's distaste for Tillie. So did his mother. They hesitated to tell Willie that he would have to meet her at the railroad station, but finally, after lunch, the mother finally made the announcement. To her great surprise Willie didn't even stop eating applebutter bread. A smothered, "A'wright, Mom," was his only comment. Mr. Dobbs looked sharply at his son, and fancied there was something like a half-grin on Willie's solid face, but could not make certain because of the excess applebutter smeared over mouth and chin.

Willie repeated his Golden Text several times that evening: "Be ye kind one to another...be ye kind one

to another." Suddenly he snorte "Nice thing for me to be learning-with that terror, Tillie, coming here. How's anyone expected to be kind to her? She certainly isn't kind to anyone—'specially me!"

Nevertheless, he amazed his mother next morning by washing his face an neck (without being told) and combing his hair. He even dusted his shoefore going down to meet Tillie at the station.

the station.

"Maybe," thought his pleased parer hopefully, "these two will get alon better this summer than last, if Will keeps such a nice attitude." But she sighed with the remembrance of parenting and when the coursing were to experiences when the cousins were to

TILLIE Harkins was for years older than Willie—and new failed to remind him of the fact. Sh was small in stature, however, this and as much underweight as Willwas the opposite. Then, to make things really lively, Tillie has "nerves"—and always made the most

As the ten-forty train hissed int the station, Willie's courage became bit wobbly. But faithful Scotty presse his shaggy body tightly against hileg, and, too, Willie knew that a tal

leg, and, too, Willie knew that a tal handsome young man was watchin things from a nearby corner drug store. That, too, helped a lot.

Willie felt so good just then that halmost grinned as he saw Tillie go off the train. The usual scowl was o her otherwise pretty face, as Willie went to meet her.

"Hi, Tillie," he greeted, reaching hi hand. "Here, let me take your bag. "Hello yourself!" the girl snapper "My, but it's hot up here! Be carefu where you set that new bag. I don want it scuffed. E-e-ek!" she squaled as playful Scotty frisked near her

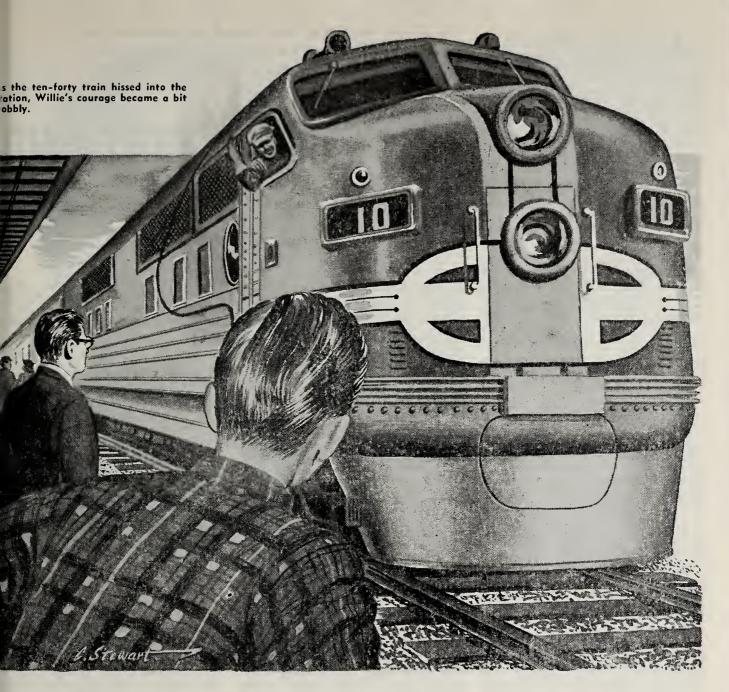
want it scuffed. *E-e-ek!*" she squaled as playful Scotty frisked near her "Get that horrid brute away from me Oh, he's going to bite!"

"Scotty, behave yourself," Willisaid, quietly, and poor Scotty, wen crestfallen to the rear of the procession. "Scotty won't bit anyone," Williexplained. "He's just trying to b friendly, Tillie. See?"

"Well, I don't like ugly brutes lik

THE LIGHTED PATHWAY

Civiain 1



hat—so there! Come, what are we raiting for? Let's go. I'm glad it isn't ar to your house. Maybe—if you reren't so fat—you'd be able to drive he car and meet a lady in the proper nanner!" She looked him over from lead to toe. "I can't see why I have to have such a fat cousin; Seems to ne you'd work something and reduce.

ou look like a—a barrel!"
Willie's neck and face were crimson. de had to bite his tongue—hard. And the suddenly remembered, "Be—ye—ind—one—to—another." He heard ome boys snicker. Tilly hadn't lowred her clear voice one bit! Then he aw Paul Barnes standing at the next

orner, and felt better.
"It's not very far, Tillie," he manged to say. "I can run our car, but I'm ot old enough to get a license yet.

Howdy, Mr. Barnes. Tillie, meet our new teacher, Mr. Barnes. This is my cousin, Tillie."

Tillie eyed the teacher unsmilingly. "Howdydo?" she muttered.

"I hope you will enjoy your visit in town, Miss Tillie," Barnes said. "A finer cousin than your Willie would be hard to find," he added. "Well, I hope to see more of you.'

As soon as they were away from Mr. Barnes, Tillie scolded: "Willie Dobbs, if that wasn't a fine way to introduce a lady! Never even mentioned my last name—just called me 'Tillie,' as if I were a little girl. I'm ashamed to own such a dumbbell cousin!"

Willie nearly bit his tongue in two this time. "Sorry, Tillie," he muttered after a while. "I'll try to do better

next time. Well, here's our house."

"Now be careful where you set my new bag," she ordered, as she received her aunt's welcoming kiss.

Willie excused himself hastily and went around the corner of the house. But he wasn't quick enough to miss hearing the girl say, "Aunt Mary, I was never so mortified in my whole life! That boy hasn't any manners at all! He introduced me to a young man by my first name and never...

Out in the barn, Scotty licked Wil-

lie's hand in sympathy.

"Good old pal," the boy said. "This is going to be even wors'n I expected. She's awfuller than last summer! But we've got to stick it out, Scotty. Mr. Barnes is counting on us!"

(Continued on page 18)

"Who is so low that I am not his brother?

Who is so high that I've no path to him?

Who is so poor I may not feel his hunger?

Who is so rich I may not pity him?

"Who is so hurt I may not know his heartache?

Who sings for joy my heart may never share?

Who in God's heaven has passed be-

yond my vision? Who to hell's depths where I may never fare?

"May none, then, call on me for under-

May none, then, turn to me for help in pain.

And drain alone his bitter cup of sor-

row,
Or find he knocks upon my heart in vain."

Both fascinating and thrilling is the story of the indomitable and untiring efforts of this young lady whose heart of love led her to devote her entire life to educating and molding the character of the underprivileged children of the South.

Martha Berry was the second of eight children, born on a plantation several miles from Rome, in northwest Georgia, to Captain Thomas and Frances Berry. Captain Berry was one of North Georgia's wealthiest citizens and offered his six daughters every advantage for a fashionable life.

Surrounding the beautiful plantation at Oak Hill were the poor cabin homes of the Georgia mountaineers, descendants of old Scotch, Irish, and English families. Here were people whose pride forbade competition with slave labor, and who were too poor to migrate elsewhere. Their only hope of survival was dependant upon the depleted hillside soils. In crude cabins large families barely existed, and ignorance and bitter poverty were their common lot. Here were thousands of little ragged mountain children growing up illiterate and destitute. Many could not read a Bible.

Captain Berry was a real community leader, and his benevolence and kindness won for him many friends among these impoverished mountaineers. He once told Martha, "You must always help the poor. Sometimes those who try the hardest need help the most." Many times Martha accompanied Captain Berry on his visits to the poor cabin homes.

By choice Martha had a private governess to instruct her at Oak Hill

In the red clay hills of north Georgia a capable and compassionate woman showed her proud rustic pupils the grace of a Bible, a lamp, and a plow. She was the . . .

### Blue Ridge Schoolma'am

By MARGIE M. MIXON

Illustrated by CHLOE STEWART

in a log cabin built for that purpose instead of the fashionable finishing schools her sisters attended. She did consent finally to attend a school in Baltimore, but only spent one year there. Back to Berry mansion, with all its stately beauty, and back to the isolated, unkempt mountaineers with all their misery, she came, but not to become apathetic to the deplorable realities she found in the forlorn cabin homes.

THE great work of Martha Berry had its beginning one Sunday afternoon in the summer of 1900, when three small lads were discovered outside the window of her childhood schoolhouse curiously watching her as she sang and played her melodeon. They eagerly accepted an invitation to come in, and upon engaging them in conversation, Miss Berry discovered their unfortunate plight in life. To Miss Berry the most shocking statement made was relative to the Bible, "Paw has one, but he cain't read atall." Discovering their interest in Bible stories, she told them one after another. Such enthusiastic listeners as these did not go unheeded by this young Christian who had become more and more possessed by the overwhelming desire to help these ragged mountain boys and girls, these tatterdemalions whose lives seemed such a bitter struggle. "Human waste is the the world's worst sin," Miss Berry once said, "and it is our duty to give their chance in life to the fine boys and girls of the rural and mountain South." This she set out to do. She invited the boys to return to hear some more of her Bible stories.

The following Sunday they returned bringing their two sisters along. On this Sunday they not only heard Bible stories, but received their first lesson in cleanliness. They were as fascinated and eager to accept her instruction in cleanliness as they were her Bible stories.

Each Sunday they returned bringing more and more children, until the service had to be held outside. The Sunday School grew by leaps and bounds, and finally the mothers and fathers started accompanying their children. They wanted to see and hear

the "Sunday Lady," as Miss Berry ha become known, who was performin miracles in the lives of their childrer Many wanted to report the marke changes her efforts had wrought it their homes. The adults were as eage to learn as the children, so her Bibl stories found a warm reception with them.

These services held at the Berr plantation did not satisfy Martha Too many others farther in the hill were unreached, and they too mus hear the gospel story. Others were jus as much in need and just as eage to learn as the ones who came to he each Sunday.

Very dismayed were the family and friends of Martha Berry, and sore was the discouragement and opposition she received from them. It was unheard of in their accustomed mode of thinking for a winsome young lady possessed with her charm and appeal to forego the usual pleasures and excitement to which they felt youth was entitled. But the challenge presented by these humble mountaineer offered real and lasting satisfaction to one who possessed the vision, energy and courage to lend a helping hand-such a one as Martha Berry.

In a short time she established Sunday Schools at nearby Possum Trot, Mt. Alto, and Foster's Bend. It each community the Gospel story, as well as many other practical lessons was heartily received by these rugged backwoodsmen who asked only for a chance. Celebrating Christmas was one of the many joys introduced by Martha into their lives. Holiday usually played little or no part in their simple lives.

The youngsters' eagerness and inclination toward learning led the "Sunday Lady" to begin secular teaching during the week. About this time she was joined in her endeavors by Miss Elizabeth Brewster, young college graduate of the West, who was genuinely interested in these neglected mountaineers.

Many obstacles had to be overcome in getting the children to attend regularly, even though their hearts were in the work. We must remember that bitter poverty was their lot and few comforts were theirs. It was hard to

רומושוט



spare the older children from the arm work when their very existence lepended on the scant harvests from he infertile soil. During the winter nonths it was especially hard for tudents and teachers to go back and orth from school.

These problems led Martha's dreams and plans toward a boarding school, for there she would have a better thance to instill order and proper abits in the lives of the youngsters who would board there. Thus in 1902, against the advice of some of her close riends, she took another great step n her efforts to make education possible for those whom she herself said were "poor in this world's goods but ich in possibilities." She gave the and she had inherited from her father on which to build a school for educating the poor children of the South.

AN architect, Captain Barnwell, who had retired from active business, was secured to draw plans or the first dormitory. Martha was a rue advocate of beauty, and believed

it essential for proper environment. She herself planned the drive from the highway to the dormitory, at the entrance of which a gate was placed called "The Gate of Opportunity."

The foundations were laid for a campus whose beauty today is indescribable to the ear and almost unbelievable to the eye. Captain Barnwell was the official school architect until his death in 1918. The first ten-room dormitory was called "Brewster Hall" in honor of their first teacher, Miss Elizabeth Brewster. Her boys did all the work in erecting the building.

On January 13, 1902, the Berry School had its formal opening with five boys as boarding students. Of course, the day school was still retained with seventy-five attendants. In getting the first students Miss Berry herself stated, "We almost felt as though we were kidnapping them. I drove Roanie (her horse) up and down every highway and byway, combing the hills for possible material, bright boys that parents could or would spare." These boys dug stumps, chopped wood, and did other work necessary to pay their

necessary to pay their way and keep a school in operation. Only two of the five were able to pay something on their school expenses; but all worked. By the end of the first month there were eleven boys in school.

The ethnic pride of the parents was evident many times in their refusal to accept charity even in an education, but this was remedied by the school's accepting farm produce and animals for their tuition. One youngster arrived with a pig as his tuition, but was gladly accepted.

The difficulties which beset the path of Miss Berry and her small staff during the struggling years of the school's formation would fill many volumes. The persevering courage and faith of this great woman led her from one victory to another. When others would have given up in defeat, her faith in God and man led her on in pursuit of her noble vision. Boys and girls who were willing to work were to have the opportunity of an education. She would teach these proud agrarians the dignity of labor.

WHEN Miss Berry exhausted her private funds on her

school, she went north to seek financial help on the project. Her faith led her to believe that Northerners would come to the rescue of these poor children of the South in their efforts for an education. And so they did. Some contributed large amounts, so me small. Thus the noble undertaking by one with envisioned motives, now won the interest of others who could and would assist financially. Martha made many speeches during those years, each speech closing with, "Wherever we are working, we are all working together in the name of the Master, in the name of 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

As the years went by and the selfdenying young woman worked tire-lessly with her boys, she realized more and more the girls should have a chance also. It was then that she paid her first visit to the White House to visit President Theodore Roosevelt, who from the first was fascinated by the stories she had to tell about her school, what she had done already, and what she still hoped to do. While in Washington he arranged for her to speak to a large group of statesmen, financiers, and diplomats. The fame of the Berry Schools spread, many contributing generously upon hearing how hard these youngsters were willing to work for an education. President Roosevelt was always a great booster for the Berry Schools, calling it "the most wonderful school in the world." Once when visiting the school, he said, "When I think of my own wish success for them children and wish success for them, it is the kind of success that will make each of them a lifter and not a leaner. I believe that Miss Berry and those associated with her have been doing one sociated with her have been doing one of the greatest works for American citizenship that has been done within the decade." The school motto, "Be a lifter and not a leaner," was adopted shortly after his visit and speech. Martha was a guest at the White House during the term of every presi-House during the term of every president from Theodore Roosevelt until her death.

On Thanksgiving Day in 1909, the girls' school opened with five students. The boys built two log cabins themselves for the classrooms and dormitory.

MISS Berry's idea of training the mind and hand together has caused many schools to study her methods and pattern after them. The school has won much attention even abroad. Washington sends foreign students studying agriculture to Mount Berry. Her students have gone out to make high marks in life and render the kind of service she taught them by her own life. Among the graduates are doctors, nurses, missionaries, teachers, county agents, home demonstrators, public health nurses, preachers, and business men.

The great work of Martha Berry will never die. Today 1,000 students are enrolled in this most unusual school in the world, whose unique educational system adequately equips them to be

(Continued on page 18)

THE entire world is questing for a man. The President of the United States, Harry S. Truman, in a speech in Columbus, Ohio, exclaimed, "Oh for an Isaiah or a St. Paul...!" In a past issue of Reader's Scope Charles Dexter stated in his article "Wanted: A Leader": "... public men and private agree that America's future happiness is menaced for lack of a clear-visioned leader. Who can guide the nation toward unity? Is there such a man?" From the potpourri of today's generation there must emerge a man capable of righteous leadership if the world is to survive. That is the opinion of Mr. Everyman.

We focus our attention on that man whom God needs. The pressing concern of us all should be that God find His man. We may preach on "Where is the Lord God of Elijah?" but it is not He who is missing—it is Elijah. When there steps forth from today's crop of faithless, prayerless, visionless churchmen a person with the heart of Elijah, then there shall be wrought in today's world Elijah-like miracles. God needs a man who can hate sin—and love the sinner; a man who can resist the devil—and submit to God. God needs a man who will dare to stand head and shoulders above the common-run Christian. God needs a man—will YOU be His MAN?

#### FISHERS OF MEN

GOD needs men to win other men. When He wanted men to understand His love He sent His Son in the form of a MAN. This man, Jesus, called other men; He called them that they might call still other men. John 4:29 (speaking of Jesus) "Come see a MAN . . ." Matthew 4:19, (Jesus speaking) ". . . Follow me, and I will make you fishers of MEN." It takes kind to win its kind—a man to win a man. You will remember the story of the scientist that saw a way he could help a group of toiling ants, but was unable to make them understand. In resignation he realized that the only way to help them was to become an ant himself: Then the glowing force of God's purpose in becoming man in Christ Jesus illumined his mind and dissipated his infidelity.

The presence of a real leader inspires courage, and other men are drawn to him like metal to a magnet. The sum makes an invincible army. Oscar Hammerstein has captured the thought perfectly in his rousing "Stout-Hearted Men":

"Give me some men, who are stouthearted men,

Who will fight for the right we adore. Start me with ten

Of these stout-hearted men, And I'll soon give you ten thousand

more."

#### SOLDIERLY MEN

A person wholly given to God must exercise the rigorism of a soldier. With one good soldier God will be able to stem any flood that may beset the Church. With a group of

## WANTED:

By THE EDITOR

And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none, Ezek. 22:30.

stout-hearted Christian soldiers the

battle is already won.

During the Greco-Persian Wars (481 B. C.) a very small detachment of Spartans, under Leonidas, was able to withstand the avalanche-like drives of the Persians: for they were stategically situated in the pass of Thermopylae. They were finally overcome, not because of the might of the Persians, but because of the treachery of some of their own Hellenes. Men of God, in the gap for God, can stand against any onslaught the devil can offer.

Then, too, there is the legend of Horatius, who with two companions, withstood all the Etruscan host while their fellow Romans destroyed the Tiber bridge. Three men (and finally only Horatius) against an enemy army—but, as the legend goes, Rome was saved. God needs such soldiers. Whether they be in uniform, clerical robes, overalls, dresses, or business suits, God needs soldiers. Ephesians 6:11-17. II Timothy 2:3, "Thou therefore endure hardness as a good soldier of Jesus Christ."

Individuals can stand alone, if necessary, before God for the land. Abraham influenced God for Sodom. Moses stood alone between God and the Israelites. Martin Luther alone resisted the abominable Roman Catholic indulgences (concerning "Purgatory"). Others rushed to his side as soon as he arose from the priestly ranks as their Protestant champion. The "Methodist" group of Oxford scholars, John and Charles Wesley, George Whitefield, etc., stood against the Anglican trend toward Papacy. When it seems that you stand alone, stand!—and others will catch the vision to stand with you. If it seems that Truth is a lost cause, stand!—stand in prayer, stand in patience; don't go the way of the crowd if you stand for principle. Stand! for myriads of lesser men stand in the fringes of uncertainty eager for a leader around which they can rally. I Corinthians 16:13: "Watch ye,

Stand fast in the faith, Quit you like MEN, Be strong!" WANTED: MEN OF WISDOM

#### WANTED: MEN OF VISION

PROVERBS 29:18, "When there is no vision the people per ish..." Acts 2:17, "And it shall com to pass in the last days, saith Go I will pour out of my Spirit upon a flesh: and your sons and your daugh ters shall prophesy, and your youn men shall SEE VISIONS..."Not hal lucinations: not mirages: not deliri ums: but visions of progress, efforts attainment, hope of things to come dissatisfaction with a decadent, satisfied church, an insatiable urge to ad vance. The late President Franklin I Roosevelt said: "The country need bold, persistent experimentation. It is common sense to take a method an try it: If it fails, admit it frankly, antry another. But, above all, try some thing." Don't be afraid to venture for ward. The lack of effort is a greate sin than failure. If you are ultra-com servative, visionless, afraid, you ar not the man whom God seeks. Hav a vision of greater things, and b

## MEN

We have machines, organization and facilities enough. Now we need MEN who will dare to be different—who will dare to be men of GOD.

villing to spend your life in attaining hem.

#### WANTED: MEN OF KNOWLEDGE

In stressing the armor of fod we often neglect one of the most scential parts of a soldier's array—is shoes. Ephesians 6:16, "And your eet shod with the PREPARATION DF THE GOSPEL OF PEACE,"—that neans study and knowledge. If you ver expect to become a person whom hod can use, if you even hope to be ed into the thick of the fray, you must be shod. Without sandals of earning you will pick up a thorn, or eceive a stone-bruise. II Timothy 1:15, "Study to show thyself approved into God, a WORKMAN . . ." The lay is past when ignorance did not natter—one must know today.

Frank O. Colby says in Your Speech

rank O. Colby says in Your Speech and How to Improve It: "Indeed, we are told that the Athenians of ancient Greece were so intolerant of error that they soundly hissed the unfortunate brator who mispronounced even a single word." If you will read Acts 17:15-54 you will notice that St. Paul was able to speak to these fussy pelants on their own grounds, in their own vernacular, with such easy authority and skill that he commanded their attention and conviction. A man of learning will be far more readily heard by gentle people than a coarse, unlearned guesser. There is no argument about that. Your contention may be that you are unable to be both learned and spiritual. Then something is wrong with you—your equilibrium is gone. Knowleged brings truth: and be refuted from every pulpit— and not a superstition behind which every faint-heart must cringe. Scripture truths should, verily, be the foci of all our studies: true science and scripture are parallel. God's man, like Paul, must be able to meet the skeptic on his own chosen ground, with his chosen weapons, and remould the argument into God's truth. To defeat the enemy's argument you must first

Sapere Aude: Dare to Know!

#### WANTED: MEN OF PRAYER

LUKE 18:1, "... men ought always to pray, and not to



faint." A prayerless man is not God's man—neither can he be. By "prayer" a sleepy, unfelt, bedtime recital is not meant—but earnest, intense prayer. God is looking for a praying man: without prayer all other qualifications are vain. Each day must be the renewal of a ceaseless intercession. Without prayer all is futile and tiring. Better a little less study, and a little more prayer—better a little less visiting, and a little more praying. The man of God must make prayer the nucleus of his entire life, around which he activity of each day is centered. There have been those who prayed from six to eight hours each day. How, then, can you hope to be God's man with scarcely an hour of prayer a day? For many, even an hour in prayer is unthinkable and never experienced. Many people today pray only of necessity and never in devotion. The more earnestly you pray the more perfectly you become God's man. Often problems are not solved by prayer: they merely dissolve into nonexistence.

#### WANTED: MEN OF FAITH

AFTER the man of God has exerted all his energy, and prayed, he must believe. God wants a man, like Abraham, that can stand under the impact of His promise without staggering. Hebrews 11:6, "But without faith it is impossible to please Him ..." Unless we believe as we pray and work all our prayers and toils are futile. The anonymous author of The Kneeling Christian writes: "Henry Martyn was a man of prayer, yet his faith was not equal to his prayers. He once declared that he 'would as soon expect to see a Brahmin converted to Christ.' Would St. James say, 'Let not that man think that he shall receive anything of the Lord'? James 1:7. Now, Henry Martyn died without seeing one Brahmin accepting Christa his Saviour. He used to retire, day by day, to a deserted pagoda for prayer. yet he had not faith for the conversion of a Brahmin. A few months back there knelt in that very pagoda Brahmins and Mohammedans from all parts of India, Burma and Ceylon, now fellow-Christians. Others had

prayed with greater faith than Henry Martyn." God's man must be a man of unbounded faith—one who will not hesitate in taking a step in the dark if the need so be. He that believeth receiveth.

#### WANTED: YOU

Don't be smug because you have enjoyed a degree of success. You have not yet exhausted one unit of His energy. The world has not yet heard of your awe-striking power, nor yet realized that you are among them. When you have become the man whom God seeks the sound of your voice will bring gladness to the hearts of angels, and terror to the hearts of devils. When you become the man of God you can be, your power will be known around the world: not your little world, but God's world. God's man will be for God's world. Your effusive radiance will be like balm to weary men and women everywhere. Realize that you have only begun. Don't be satisfied. Be restless. Determine to know what it is like to be God's man—wholly.

#### COMMON MEN

THE ONLY reason God does not perform the miracles He performed in the days of Paul is because He does not have a Paul through which He can work. Ah, you think, but that is impossible, Paul was Paul and I am I. That is true, but . . .

A haughty persecutor, little and unknown, just one among many such men, so humbled himself before God that he became the greatest Christian leader and organizer the world has ever known: Paul the Apostle. A sweating, grimy man, stinking of fish, undistinguished among those standing in the murky water beside him, so completely loved and obeyed Jesus that he became one whose shadow healed the sick: Peter the Apostle. A toiling, obscure herdsman, whose days knew no greater excitement than the following of his sheep, whose influence reached no farther than the bounds of his home village, became so impassioned with the Spirit of God that he raised his trumpet voice against hypocricy and decadence to become one of the greatest influences for religious reform who ever lived, whose words of dynamite are as potent today as they were the day he spoke them: Amos the Prophet.

Common men, as you and I; men who were born and reared, who cried and laughed, and grew and toiled: men as we are men. But, still, men who aroused that potential self within them, men who so withdrew themselves into God that the opening of their lips to speak seemed to be the opening of God's lips. As you read this, asleep in your heart is a man like these—there is love, fervor, perseverance. Wake him! Wake yourself! Dare to be God's man! So retire into Him who is all wisdom that when you speak the world will listen as though He had spoken. God needs a man. The world needs God's man.

Will YOU be that man?

understand it

T was during one of Israel's darkest hours, though unknown to them at the time, that the wicked Haman set a plot to destroy the Jews throughout the province of Ahasuerus' kingdom.

When Darius died his son Xerxes, who is called in the Bible Ahasuerus, took his place upon the throne of Persia. Unlike his father, Ahasuerus was hasty of temper and did many foolish acts. After this new king was established on the throne a great celebration took place in the city of Shushan which lasted one hundred and eighty days. After that, the king gave a feast for all the princes and people who were in Shushan. This feast lasted seven days. At the same time Vashti, the queen, had a similar feast in her apartment for the women. When the king and his company were all well drunken with wine, he sent for his queen, Vashti, that he might let all the nobles see how beautiful she was. But the queen refused to appear before the assembly in such an unbecoming and undignified manner. Among the Persians it was regarded very wrong for a woman ever to allow her face to be seen by any man except her husband. The fact that she refused the king made him very angry, and his seven counsellors advised that he put Vashti away and give her royal state to another. They argued that this would set a bad example before the other women of the land and cause them to disobey their husbands. This pleased the king and he commanded that the suggestion be put into execution.

THEN orders were given that messengers be sent through the whole empire for the gathering together at the palace of Shushan all the fair virgins in every province. From this number one was to be chosen queen. At this time there lived in Shushan a certain Jew named Mordecai, a typical Israelite. His long shaggy hair, fast greying, fell loosely about his stooped shoulders. His face, strong of feature, was fast becoming a network of seams, and showed two sharp eyes from whose depths both joy and sorrow reflected. His dignity of look and manner caused Mordecai to command respect from all alike.

a network of seams, and showed two sharp eyes from whose depths both joy and sorrow reflected. His dignity of look and manner caused Mordecai to command respect from all alike.

Since the death of her parents, Mordecai had adopted his cousin Esther as his own daughter. This young lady was the chief source of joy about his home. Very likely the pleasant cottage, which was their home, often rang with the gaiety and laughter. We are told that Esther had raven-black hair which hung in loose waves over her shoulders. Her eyes were blue and her face full of wholesome animation. Indeed she must have been very beautiful and was as lovely in heart as she was in face, for Mordecai was careful to teach her to love and worship God.

to love and worship God.

When the search was made for the fair young maidens, Mordecai tried to keep his charming cousin hid from the court officials, but his efforts were in vain and Esther was summoned to

## Fasting for a Purpose

Jane Rogers Tilson

the court. Very likely it was a sad day when these two had to leave their lovely cottage with its fruitful garden and go to the king's palace. Mordecai would not let his young charge go alone, but went with her. And it seems that he obtained employment as a porter of the royal palace.

As soon as they reached the palace of Shushan, Esther was committed to the care of Hege, the king's chamberlain, who was appointed to have the custody of these virgins. It seems that Hege was so well pleased with this young Jewish maiden that he showed her favor above all the other virgins under his care, and he assigned her the best apartment of the house. She was also provided first with the things that were requisite for her purification, which consisted of sweet oils and perfumes, for a whole year. As soon as the term of Esther's purification was accomplished, she was taken before the king who at first sight was well pleased with her. And Esther continued to grow in his favour and gain his affections beyond all the rest of the women. Therefore on the tenth day of the tenth month, which is about the end of our year, King Ahasuerus placed the royal diadem upon her head. It was in this manner that he declared her queen in the place of Vashti, after which he made a solemn feast for his princes and servants in honor of Esther.

upon her head. It was in this manner that he declared her queen in the place of Vashti, after which he made a solemn feast for his princes and servants in honor of Esther.

In the palace Mordecai could no longer meet his cousin Esther, for no man except the king could enter the rooms set apart for the women. But Esther could see Mordecai from her window as he walked by. She could also send messages to him by the servants and also receive word from Mordesian that receive word from Mordesian that the servants are servants as a servant and servants are servants and also receive word from Mordesian that the servants are serva

decai in that manner.

ONE day while Mordecai was sitting by the gate, he saw two men, also keepers of the gate, often whispering together. After watching them closely for some time, he learned they were planning to take the life of King Ahasuerus. As soon as possible, he reported this to Esther, who in turn informed the king of the plot. After investigation it was learned that the men were really planning to slay the king and the men were taken out and hanged. Then the account of it was written in the book of Chronicles, giving Mordecai credit for reporting the plot.

In King Ahasuerus' palace was a man named Haman, an Amalekite. He was of the posterity of

Agag, who was king of Amalek in the time of King Saul. In some way is man had grown to be the chief forite of Ahasuerus who promoted in to prime minister. All the serva were commanded to pay reverence Haman and bow before him, but Medecai who sat in the King's gate wo not bow. The kind of reverence the tit seems Haman required was a scies of Divine adoration. The permusation of the early with his hands and feet extended a his mouth in the dust. We are that Haman set up a statue for his self, to which every one was oblighted bow and to adore Haman. The Jethink that Mordecai refused this protration because it implied idolated adoration. Soon Haman noticed the when he went through the gate Medecai refused to give him the revenue he required, and he became ceedingly angry. Someone inform Haman that Mordecai was a Jew, a he resolved to destroy, not only Medecai but also the whole nation Jews with him.

At his first opportunity Haman sa

At his first opportunity Haman sa to King Ahasuerus, "There is a ce tain people scattered abroad and dipersed among the people in all the provinces of thy kingdom; and the laws are diverse from all people Neither keep they the king's law therefore it is not for the king's proto suffer them. If it please the kinglet it be written that they may be distributed and I will pay ten thousant tallents of silver to the hands of the that have the charge of the business to bring it into the king's treasurest

It seems that King Ahasuerus kne nothing of the Jewish people and be lieved Haman's words. Taking fro his hand the ring on which was the royal seal, he gave Haman permission to do as he pleased. Then, by Haman command, a law was written at sealed, that on the thirteenth day Adar all the Jews in every part Persia should be killed. Anyone when the control of the rown all the gold and silver at garments which they might find the houses of the Jews. Copies of the law were sent to every city of the mpire of Persia, to be read every where, so that all might know the the Jews were to be destroyed.

WHEN Mordecai read the decree, he rent his clothes, and put of sackcloth with ashes. Going out in the midst of the city, he cried with loud and bitter cry. And all the Jew throughout the province were in gree mourning. As soon as Mordecai has

After Esther with her maidens were joined by all the Jews in Shushan in prayer and fasting, the queen boldly went in before the king, which could have meant sudden death to her. Therefore she entered with a prayer on her lips and hope in her heart.



opportunity he sent word to Esther to go before the king and beg for the life of her people, but the queen feared to do that. No man nor woman dared to appear before King Ahasuerus without being called, and Esther had not been in the king's presence for thirty days. However, when Mordecai insisted that she must go before the king, for her life was in danger as well as the others, she finally consented to do so. Accordingly, she sent a message to Mordecai, "Go and gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go unto the king, which is not according to the law: and if I perish, I perish."

Queen Esther knew the value of prayer and fasting. She also knew that God could make a way when there seemed to be no way of escape. Her life and the life of her people were at stake and it was important that a general fast be proclaimed. Very likely no one refused to fast and pray for three days. God will always give victory when a number of people join

together in prayer and fasting. On one occasion, the Lord told His disciples, "This kind goeth not out but by prayer and fasting." Surely this was a time which required prayer and fasting also.

ON the third day Esther put on her royal apparel and went in unto the king, while he sat upon his throne in the inner part of the palace. As soon as he saw her standing in the court, he showed favor unto her, and held out his golden sceptre. Then the queen went near and touched the top of it, and thereby her life was secured unto her. God had answered her earnest prayer! When the king asked her what her petition was, at first she only desired that he and Haman would come to a banquet which she had prepared for them. It was necessary to invite Haman to prevent his suspicion, and that he might not take any hasty step which would have prevented the execution of the great design. At the feast the queen saw she was gaining on the king's affections, but she was not yet sufficiently confident. Therefore she

asked that the king and Haman dine with her the next day.

Haman went to his home very proud of himself. However when he noticed that Mordecai neither rose up nor trembled before him in the king's gate, he was indeed furious but restrained himself. At home he told his wife and friends that he alone had dined with the king and queen and the next day he was to dine again. How thrilled they all were to hear that. Then Haman remembered Mordecai and told how the Jew refused to give him reverence. His wife suggested that he have a gallows erected, seventy-five feet high, and the next day he should induce the king to have Mordecai hanged thereon.

That night King Ahasuerus rolled and tossed upon his bed. Finally he told his servants to bring the record of the Chronicles and read to him. When they read the account of Mordecai reporting the two men who sought to murder the king, Ahasuerus asked what reward had been given him. It was then he learned that nothing had been done for the Lew

Early the next morning Haman hastened to the palace to ask the king to give him permission to have Mordecai hanged on the gallows. When the prime minister was brought into his presence, Ahasuerus did not give him time to make his request. Instead he asked, "What shall be done unto the man whom the king delighteth to honour?" Now Haman thought within himself, "There is no man whom the king will wish to honor more than myself." But he was very much humiliated when he had to honor Mordecai in the manner he chose for himself.

AT the banquet table the second day the king said to Queen Esther, "What is thy petition, and it shall be granted thee: and what is thy request? and it shall be performed, even to the half of the kingdom."

"Then Esther the queen answered and said, If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition and my people at my request. For we are sold, I and my people, to be destroyed, to be slain, and to perish."

Ahasuerus was horrified and enraged to hear this. Learning that a gallows had been prepared by Haman the king commanded that the wicked prime minister be hanged on his own gallows. At this time Esther told the king that she was a cousin and adopted daughter of Mordecai. She had been careful not to let the king know this until now. However, it pleased Ahasuerus and he promoted Mordecai to the office of Haman. A new decree was written which gave the Jews the right to protect themselves against their enemies. On the thirteenth of the month of Adar the Jews destroyed their enemies, and the governors of the provinces assisted them. The next two days were observed as feast days. All this victory was the result of consecrated prayer and fasting to God.

#### HAPPY HOME CIRCLE



Conducted By ALDA B. HARRISON

#### BEDTIME PRAYER

T WAS LITTLE MARY'S bedtime and Mother went to tuck her in bed. They repeated the Lord's prayer together, but somehow that didn't satisfy Mary. She said, "Mother, you forgot to pray for my soul." "What do you mean, Mary?" Then she began her little prayer she had prayed so long, "Now I lay me down to sleep, I pray the Lord my soul to keep, if I should die before I wake," I pray the Lord my soul to take.

How many mothers today are neglecting the souls of their children in order to engage in the pleasures of the world. Perhaps they are too busy making beautiful garments for their little bodies to think of the more important needs of the soul.

000

College

Likrary

#### YOUR CHILD AND YOUR WORD

By EVE WOODBURN LEARY

HE other day I had a caller, a charming girl friend, and her four-year-old youngster, a handsome, dark-haired, brown-eyed boy. He was so thoroughly taken up with my little son's toys, that, when the time came for departure, he was loath to leave, and voiced his senti-ments in loud, wailing protests. His mother, at her wits' end, finally said to quiet him:
"But Billy, Uncle Leon is at the

house waiting for you!"

The child stopped crying but was unconvinced; so she continued: "Yes, Billy, Uncle Leon is there, with a great big box of candy for you!'

Then he went peaceably and she remarked, in a whisper to me, while she was putting on his hat and coat, that, of course, no one was there, but she simply had to get Billy started. Frankly, I was shocked. I would rather haul a child down the street, kicking and screaming every inch of the way, if necessary, than to have him walk quietly and peaceably beside me, on the strength of a lie.

What about the lie from the child's point of view? The mother who continually lies to a child, day after day, for the sake of exacting obedience, must in the course of time, forever forfeit that child's confidence and re-

How many, many times mothers will say: "O Jimmy, if you'll be a good boy and do as mother wishes I'll buy you some candy or ice cream!" They have no such intention, and as soon as the desired result is accomplished, they think nothing of casually re-

spect. It hardly seems worth it to me.

marking: "Some other day, dearle, mother hasn't time today," or "Wait until tomorrow, sweetheart, mother hasn't the money with her now," etc.,

etc., ad infinitum. Prompt obedience is a great problem, I'll grant. I haven't solved it as yet, and I would be wholly incompetent to give others instructions as to its solution; but of one thing I am absolutely certain, obedience at the price of a lie, isn't worth the price.

ALL lies are not told the children for the sake of exacting obedience. There is this sort of falsehood, for example:

"Tomorrow, Mary dear, you and mother will go to the playground!"
Well, little Mary all the rest of the day thinks about going to the playground, and wonders if tomorrow will ever come. When night comes, she dreams of playgrounds. Next morning her first question is: "We'll go to the playground today won't we Mother?" playground today, won't we, Mother?" to which the mother blithely replies: "Yes, today is the day."

Then along about eleven o'clock Gladys telephones that she is getting up a table of bridge, and Betty just must come over for the afternoon, and Betty says she'll be delighted, that she hadn't planned anything "special" anyway, and what time shall she

come?

All the time she is chattering a blue-eyed, golden-haired little girl is leaning against her chair, watching anxiously, and when, at last she puts the receiver on the hook, the child falters tearfully:

"But m-mother, the p-playground."
"Oh, my dear, that will keep until
tomorrow! You be a good girl and stay with Katie this afternoon, and tomor-

row we'll visit the playground."

Perhaps they go tomorrow and perhaps they don't. If anything more interesting turns up in the meantime, the child is again "put off," or if the mother happens to have been up late the night before, and consequently is tired out, the child is "put off." Indeed, for any slight excuse or pretense the little one is disappointed.

I really think that many things are more interesting than spending an afternoon on a hard bench at a playground, watching a merry mob of youngsters slide down chutes, swing and jump and whirl. But if a mother has promised her time to a child for a certain afternoon, whether it be for a visit to a play-ground, zoo, or park, she should make her

word good, unless, perhaps, sickness weather should prevent; and wh she promises she ought to mention the possiblity of either of these ty things interferring with the carrying out of her plans.

For no pleasure, however great, great enough to be taken at the sacr fice of your word to your child. I scrupulously careful what you pror ise, but after you have once promise "make good."

And there is another form of lyin but it hardly seems that in this e lightened day anyone can be wick or ignorant enough to practice it. mean this:

"Now, Willie, you hush and go right o sleep, or a big bear will come up stairs and eat you up."

I'll have to admit that such a state

ment would, without doubt, produc the desired results, but the wickedne of it, the shame of it! Willie, doub less, would hush and wait in a blin cold fear for the bear to pounce up his bed and devour him, until at las nervously exhausted, he must dro off to sleep. Ah! far better that Will should howl half the night if need be than find repose after this fashion I am sure that parents who frighte their children into obedience b means of such atrocious lies are no conscious of the enormity of their of fense or they would for ever desis

It is not always easy to keep you word to a child, no matter how anxious you may be to do so. Not long ag I was out shopping with my four-year old, when he spied a toy which h asked for. I was chatting away wit one of my girl friends, and glance hurriedly at the toy, resuming m

conversation.

"Mother, please, please buy it fo me," tugging away at my skirt.

Again I glanced at the toy, mentall decided that it was inexpensive, an he might as well have it, as long a it appealed so strongly to him. "Will you, please, mother?" he per

sisted.

"Yes, yes, in a minute."

AFTER my friend left, turned and priced the desired article It was just exactly five times as muc as I had mentally estimated it woul be. I'll admit that for a minute I hesi tated, but only for a minute. I ha given my word. The child's heart wa set on that one plaything, and I woul "make good." I would have purchase that toy had it been ten times m original estimate, and had I bee compelled to forego the pleasure of new hat or blouse to do so; but since then I haven't been making my prom ises in quite such a rush.

If parents would only realize that keeping their word to children is in finitely more important even that keeping their word to grown-ups, w would have better, truer men an women. For to destroy a child's trus and confidence in you is eventuall to destroy his trust and confidence in the world at large! What mor wicked, more dreadful seed could b

(Continued on page 18)

THE LIGHTED PATHWAY

#### HELPS FOR THE TEMPTED AND TRIED

Conducted by Alda B. Harrison

ECENTLY I received a letter from a minister's wife asking me to send her the poem, "If We Only Understood." She said, "I ave need of it in our church." I conder if it could not be used in all f our churches. I am giving you a age of poems this time hoping that hey will help those who are apt to ondemn that brother or sister who ave made mistakes along the way. We hope you enjoy them and receive elp from them. May God help us to e kind and charitable to those who ave made mistakes along life's way.

#### IF WE ONLY UNDERSTOOD

Cauld we but draw back the curtain That surrounds each ather's lives, See the naked heart and spirit, Know what spur the action gives; Often, we would find it better, Purer, than we judge we should, We should lave each other better If we only understood.

Cauld we judge oll deeds by motives, See the good and bod within, Often we would lave the sinner, All the while we loothe the sin. Cauld we know the powers working To averthrow integrity, We should judge each other's errors With more patient chority (lave).

If we knew the cores and trials, Knew the efforts all in voin, And the bitter disappointment, Understood the loss and gain-Wauld the grim eternal raughness Seem I wander, just the same? Should we help where now we hinder? Should we pity where we blome?

Oh, we judge each ather harshly, Knawing nat life's hidden farce; Knawing not the faunt of action Is less turbid ot its source; Seeing not omid the evil, All the golden grain of good, And we'd lave each other better, If we only understood.

Leotta Williams

Did you ever see a little child stubb is toe and fall? What did you do? ou ran and picked him up and kissed way his tears.

#### STUBBED HIS TOE

JAMES W. FOLEY

id ye ever pass a youngster et had been an' stubbed his toe, nd was cryin' by the roadside sort o' lonesome like an' slow, -holdin' of his dusty foot all hard an'

brown an' bare,
n' tryin' to keep from his eyes th'
tears that's gather'n in there?
e hear him sort o' sobbin' like an' snuffin' of his nose, 'e stays an' pet him on th' head an'

some way try t' ease his woes. Ye treat him sort o' kind like, and th' fust thing that y' know

He's ups an' off an' smiling—clean
forgot he stubbed his toe.

'Long the road o' human life ye see a

fellow travelin' slow,
An' like as not ye'll find he's some
poor chap that's stubbed his toe;

He was making swimmin' headway, but he bumped into a stone,
An' his friends kep' hurr'ing onward an' they left him there alone.
He ain't sobbin' er aint' sniffin'—he's

too old for tears an' cries, But he's grievin' jest as earnest, if it only comes in sighs;

An' it does a heap of good sometimes

to go a little slow,
To say a word o' comfort to th' man
that's stubbed his toe.

Ye're never sure yerself, an' th' ain't

no earthly way t' know

Jes' when it's goin' t' come your time
t'trip an' stub your toe;

Today ye're smiling; happy in th' bright sun's heat an' glow, Tomorrow ye're a-shiverin' as ye're

trudgin, through the snow.

Jest when ye think ye got th' world

th' fastest in yer grip
Is th' very time ye'll find et ye're likeliest t' slip;
'N' it's mighty comfortin' t' have some

fellow stop, I know, speak t' ye an' kind o' help ye when ye've stubbed yer toe.

If you can keep your head when all about you Are losing theirs and blaming it

on you;

If you can trust yourself when all men doubt you,

But make allowance for their doubting, too;

If you can wait and not be tired by waiting, Or, being lied about, don't deal in

Or, being hated, don't give way to

hating, And yet don't look too good, nor talk too wise;

If you can dream, and not make dreams your master;

If you can think, and not make thoughts your aim;

If you can meet with triumph and disaster And treat those two impostors

just the same;

If you can bear to hear the truth you've spoken Twisted by knaves to make a trap for fools.

Or watch the things you gave your life to, broken,

And stoop and build 'em up with worn-out tools;

If you can make one heap of all your winnings

And risk it on one turn of pitchand-toss,

And lose, and start again at your beginnings

And never breathe a word about your loss:

If you can force your heart and nerve and sinew

To serve your turn long after they are gone,

And so hold on when there is nothing in you

Except the will which says to them: "Hold on";

If you can talk with crowds and keep your virtue, Or walk with kings—nor lose the

common touch;

If neither foes nor loving friends can hurt you;

If all men count with you, but none too much:

If you can fill the unforgiving minute With sixty seconds' worth of dis-

tance run— Yours is the Earth and everything

that's in it,
And—which is more—you'll be a
Man, my Son!

Rudyard Kipling

To you who have missed the way, we are asking you to sing with us this beautiful song, "It Is No Secret." You can get this in sheet music or on records.

#### IT IS NO SECRET

#### Stuart Hamblen

The chimes of time ring out the news, another day is through,

Someone slipped and fell, Was that someone you?

You may have longed for added strength, Your courage to renew,

Do not be disheartened, For I bring hope to you.

It is no secret what God can do, What He's done for others, He'll do for you. With arms wide open, He'll pardon you,

It is no secret what God can do. There is no night, for in His light you'll never walk alone,

Always feel ot home wherever you may

There is no power can conquer you, While

God is on your side,

Just take Him at His promise, Don't run awoy and hide.

It is no secret what God can do, What He's done for others, He'll do for you. With arms wide open, He'll pardon you, It is no secret what God can do.

## Roads to the Mission Field

#### A SYMPOSIUM

Eight missionaries of the Church of God relate how they were led to accept the foreign mission challenge and how they went forth to their far-flung fields of labor.

#### ROADS TO MISSIONARY SERVICE

N order to help its readers to see the spirit that motivates our foreign missions endeavor, The LIGHTED PATHWAY recently contacted a few of our missionaries and asked them the question, "Why Did You Go to the Mission Field?" Their answers to this question are human and inspiring, and we are reprinting them in their own words. It is hoped that this feature will give an in-creased interest in missions to our readers, and that from its message there will be others willing to accept a challenge and call to dedicate themselves to such service.

In the order that our articles appear, the missionaries we contacted are D. B. Hatfield, who was pastor in West Virginia before going to Palestine; C. E. French who served in the states as pastor and evangelist, and as missionary to Puerto Rico before going to India; James M. Beaty, who went from school to the Dominican Republic; Odine Morse who was secretary of Lee College Alumni Association before going to Heiti: Henry C. Stoppe fore going to Haiti; Henry C. Stoppe who served as pastor in Pennsylvania before going to the West Indies; J. H. Davis, who served as pastor in New England before going to Alaska; Dora P. Myers who was teacher of Spanish at Lee College before going to India; Herman Lauster who was born in Germany, and converted when he came to America, and then returned to Germany as a missionary.

#### ROAD TO PALESTINE

WHEN God wants me to do something He always deals with me in the following way: He causes me to want to do it. He gives me a desire so intense that it seems my whole life's happiness depends on my doing that one particular thing. Because of this it has never been hard for me to do His will I have always for me to do His will. I have always enjoyed whatever work I am doing. I can't recall ever accepting a church I didn't enjoy pastoring, nor one in which I considered I was out of the will of God. Therefore, I have always had great contentment in my minis-

try.
This is the thing that happened to me that brought me to the mission field. I was first possessed with a desire to preach the gospel to the peo-ple of Palestine as far back as my Bible School days, sixteen years ago. It was in my dreams by night and heart's longing by day. This yearning never left me, though it was somewhat lifted during my ministry in the States, which I considered a period the Lord allowed us for preparation.

The girl I married had been brought under the influence of missions by Sister Florence Kinsley, Missionary to Africa, in whose revival meeting she was saved, and consequently had a burning zeal also for missions. The missionary cause has been a mutual interest in our lives.

A few years prior to our going to

A few years prior to our going to the mission field a tragedy happened in our lives. Our son became ill with a severe case of poliomyelitis and his life hung in the balance for several weeks. If he lived it seemed inevitable that he should be a permanent crip-ple. This experience called us closer to God, at which time we made a full consecration of our lives to Him, for God completely healed our son. Out of gratitude to Him for this, and as a result of attending missionary services, and mission endeavors in our ministry, the lingering spark from the old desire was rekindled and the fire burned again.

A wire from the Mission Department in the Spring of '46 revealed the urgent need of a missionary in Palestine and Egypt. We sailed April 23, 1947 for Haifa, Palestine. Many things have happened since that time that have assured us over and over again that this was God calling, and we have never been sorry we an-swered. Had we not come when we did, doors that are now open would likely have been closed to us by now. The same inward urge that brought us here has kept us here, and we have the satisfaction that we are in His will.—D. B. Hatfield.

#### ROAD TO INDIA

WHEN at the age of eight-een, I heard the gospel message from that grand old preacher, W. J. Milli-gan, at Cantwell, Missouri, and re-ceived the call to salvation. I knew then that my future life would be one separated from home and friends. But the experience that I got from But, the experience that I got from God impelled me forward and I have never stopped to compare costs with obedience, though many of the days since have been sunless and grievously

In the year 1934, I was employed on a farm in Southeast Missouri. While at work on this farm, God visited me behind the plow and talked with me about my future. I saw no signs in the sky and there were no rumblings under my feet. God talked with me just like He did to you and thousands of others. He made Himself clear wit the presence of His blessed Spirit an the implanting of a deep-seated love After showing me, in His own way the world lying in wickedness abou me, the whitened harvest fields o sinful men, and the scarcity of la bourers. He simply asked me if I would go to India. That same voice tha called gave comfort and assuranc from Joshua 1:5b, "As I was with Moses, so will I be with thee, I will not leave thee, nor forsake thee."

I realized then and there that m path to life and heaven was by wa of India, and I answered YES! Bein of India, and I answered YES! Bein a young man and void of experienc and knowledge, I tied the mules in the fields and went to the house o my employer, where Mrs. Maude Van derford, an evangelist was staying, asked them to pray for me and we al knelt to pray. They knew nothing o my previous experience, but asked mif I was ill or if something had hap pened in the field. While in this prayer. Mrs. Vanderford, who is defprayer, Mrs. Vanderford, who is definitely not a vocalist, sang that soul stirring song, "Swing Out on the Promises of God" in the most melodious and strangest foreign language I had ever heard. I feel confident however that I have been diversitions. ever, that I have heard it again since coming to India. Anyway, I knew what it meant and it gave me the assurance that my soul needed.

In 1937, consideration was given us by the Board of Foreign Missions, but the board of the second and the seco

no plans were consumated and others were chosen to go. In June of 1941 we were scheduled to sail but were prohibited due to the conditions existing in the Pacific, and the impending war with the Japanese. I pondered the discouraging years from 1934 to 1941 and finally asked God for a reason He simply replied that Moses was FORTY YEARS in the plains tending the sheep of Jethro, his father-in-law To me that was a call to the oppor-To me, that was a call to the opportunities about me and the renewal of my consecration. Though perplexed and often faithless, I never ceased to work for Him and I kept my case constantly before the Missions Board.

The most dreadful and lonely day of life came on March 7, 1947, when I climbed to the masthead of the Marine Adder, and watched San Francisco fade into the blackness of the night. The next day however, was now down the masthead programmer to the state of the state of the night. a new day. It marked a new sphere in my life. As I stood on the ship's deck and watched her plow Indiaward, I renewed my consecration and lost my will in His.

Why did I come? I felt the divine urge to come! I felt no urge to stay!















Beaty

French

Hatfield

Myers

Morse

tod did not offer to excuse me! My ride and my manhood wouldn't alw me to ask for leave to bury my ging mother. God, through His faithulness, His promises, and ever present mercies influenced me to follow tim here. Now I am here. Not one if His promises has failed. My family as kept well and in good health. We've had no severe sickness, not yen one of the dreadful skin diseases. o common in India. This field has resented my hardest trials, the most leepless nights of dread and melanholy, and yet, my greatest victories n ministerial and spiritual experience. 'm a better man for having followed Iim who ruleth over all, and I would of want to exchange my years in ndia for a repetition of any other period in my life. But, allow me to adperiod in my life. But, allow me to adise the wise and prudent with this imple statement: Don't accept the hissionary's career for the bit of clamour you may see in it, or he world traveling it affords. It loesn't offer enough of either for one just to choose. If you're unertain about what He says to you, fon't come. If you're sure of the CALL, of you've slept with it in your dreams. f you've slept with it in your dreams, f you've thought of the natives' homes when you walked on the plush of your own rugs, if you've longed to share with them the food you take daily, and f the LOVE OF GOD stirs you to a consciousness of the world's poverty, gnorance, filthy immoral habits, its dolatry and unrelieved physical suf-erings; you feel like you can't ever lave peace again until you've done your part to correct that condition in the world, COME! He that talks with you is FAITHFUL, He also will lo it. 1 Thess. 5:24.—C. E. French.

#### DOMINICAN REPUBLIC

THE Lord saved me on the night of April 14, 1940, in a small Church of God in Smithfield, North Carolina. It was in a humble building across the tracks" from the mill vilage. On Thursday night following hat Sunday night, the Lord baptized ne in the Holy Ghost. Soon afterwards, in private prayer I began to be conscious of the fact that the Lord was calling me for the ministry. I don't was calling me for the ministry. I don't emember hearing at any time an audible voice, but time after time as prayed, there came into my mind hese words, "Prepare for the minis-ry. . . . Prepare for the ministry." little knew the full significance of

the words and wondered-"What shall I do to prepare for the ministry?"

Two years after being saved I finished high school. I wanted very much to go to Bible Training School but somehow was not able. The Lord opened a way and I attended a college near home. It was while there that I became interested in foreign that I became interested in foreign missions. I worked to pay my way, and because of my work had little opportunity to attend the district and state meetings. But I did get to go to the Sunday service of the District Convention in the spring of 1944. It was in Erwin, North Carolina, and Brother R. P. Johnson was our state overseer. The Sunday morning service was the mission service, and Brother Johnson preached. Then he took an offering; he did it this way. He said, "Whatever you have—bring it and stand here in front of the altar with it." with it."

The Lord impressed me to give what was in my pocketbook, which was \$18 or \$19. Just as I said, "Yes, Lord." And the Lord said, "But that isn't all that I need; I need workers—will you go?"
And again I said, "Yes, Lord." And
that morning as we went down to the altar carrying our gifts, no one asked how much we brought. But I took all that I had and all that I ever expected to be. It was that morning that I laid my life on the altar for foreign service.

The following week the registrar of the school called me in and said they were going to give me \$25 on my tuition. Immediately I thought, "The Lord is repaying me for what I gave Sunday."

Many times gines that Grand

Many times since that Sunday many times since that Sunday morning the Lord has spoken, guided and opened ways before me. I ever stand amazed at His mercies and loving-kindness. The desire of my heart is still that "Where He leads me, I will follow."—James M. Beaty.

#### ROAD TO HAITI

I HIS question has started a chain of memories of the most sacred events of my life, beginning in my early childhood. There has never been a time in my life when I did not think the life of a missionary was a life of greatest service to God. Eagerly I read missionary stories and listened to mission services.

The very first event which caused me to consider the possibilities of my being a missionary occured one night

as our family was returning from a mission service some distance from our home. My parents were discussing the service; and my mother, thinking that all of us children were asleep, remarked that she felt that one of her children would be a missionary. I heard that remark, and a most peculiar and strange feeling crept over

After I had finished high school, I attended a revival conducted by the Reverend Paul H. Walker in Greenville, S. C. On one Saturday night, he showed pictures of our mission work in the West Indies. I was interested, very much interested as always, but as I looked at the pictures of Haiti, something more than a mere interest gripped me—a burning realization that Haiti was the field to which the Lord would have me gro

Lord would have me go.

The next year, I attended Bible School. A number of students testified to outstanding calls—like hearing an audible voice, a message in tongues with interpretation, etc. I felt that I must have a call like that before I could declare to the world that God had called me. My heart was eager to work for God, but I must have a "call." The manner in which I desired a call never came. But a deeper regization of God's will came deeper realization of God's will came one morning during a prayer in class—one of the prayers which lasted till moon. Numbers of things came before me that would be necessary for me to deny myself if I went to the mission field. Each time, God's will was more precious than all.

But still I besiteted to make while

But still I hesitated to make public that God was calling me. Finally, it seemed that I must do something, and I prayed that God would show me the first step. As if in direct answer to that prayer, an application blank appeared in the Evangel for all those interested in mission work. I filled it out and sent it to Brother M. P. Cross. Soon an answer came back asking if I would consider going to Jamaica. He explained that this would be a step toward Haiti. I accepted and made my preparations, but at the Assembly changes were made and I was not sent.

What a disappointment! And what a period of discouragement! I thought that surely I must have been mistaken and that God did not want me to

be a missionary after all.

I worked several years as state secretary in South Carolina, and thought (Continued on page 25)

## Six Lee College Graduates Tell Us...

## "Why I Shall Boost My Alma Mater"

It was a bright Sunday afternoon that found a lonely college freshman wanslowly dering over the campus of his new home. Within the last two years that same freshman has explored the campus and had found there a second home. Yes, here at Lee Col-lege I have found a new and hap-



Wayne Rosson College Graduate

py family.
One of the first things a new student does is to get acquainted with his new family. The Christian associates established here are a great inspiration. When in need of spiritual assistance a close friend is near ready to

Every day we meet, as Christian families should, and worship God together in chapel services. Here we sing God's praises and worship Him with our hearts. As a family we have devotion before each class. Before each meal we bow in gratitude to our Maker and Benefactor.

Like other families, we have our disagreements and dissensions. Yet in these conflicts the very pathway to harmonious living is opened. Here one finds a diversity of personalities, and through the close contact of campus life one learns how to live with all

types of people. Christian associationships, devolpment of harmonious living, and an emphasis on the spiritual side of life are but a few reasons why I shall boost my Alma Mater after graduation. No, it is not a perfect bed of roses, but few family relationships are. I shall boost my Alma Mater because my Alma Mater has boosted me.—Wayne Rosson, Michigan.

Frances Lee Treadaway College Graduate

Words cannot express what my cannot two years at Lee have done for me. I have had what consider the greatest privilege anyone have-the opportunity to live and study with Christian young people who are happy together because we have something great in common. This something is God and our greatest

motive in studying is to make ourselves better servants for Him.

Along with academic training, I have received wonderful spiritual training from spirit-filled teachers. When I came to college I knew from experience that salvation was real; now that I have learned more about the basis of salvation and the bless-ings of the Holy Ghost, I feel that I can better explain my experience to

Socials and picnics were always something to look forward to. I never had to wait and wonder if I should go, fearing that God would not be pleased with my going, as I often did in public high school; but I always went expecting to have good clean went expecting to have good, clean, wholesome fun and never was I disappointed.

Anywhere I go I will be able to boost Lee College; I feel that I am better prepared to stand for God when I go to another school where I am sure my faith will be tried. Also, I feel assured that I am prepared academically to enter a senior college.— Frances Lee Treadway, Alabama.



Harvey Hudson College Graduate

At the time I first entered Lee College (then Bible Training School) in Sevierville in 1945 I was not a Christian. I was in school only two weeks before the most important step in my life was taken—that of becoming a Christian. This was my junior year in high school, and was

truly an enjoy-able year. I returned home the next year where I graduated from high school. By no means did I forget Lee College, but eagerly looked forward to the time when I could return. Three years elapsed before I was privileged to enroll in school once more. This was in September, 1949, when I enrolled in Junior College.

I feel indeed fortunate to be among the graduating college class of 1951. I have been a privileged young man, and shall ever be grateful for a school which stands for much more than mere learning. During the past two years my whole attitude toward God and Christianity has changed. Until I experienced this changed attitude, my service to God was merely some-thing done because I thought I had to do it, but now I have learned the joy that comes in Christian service because of a genuine love for Him.

It is my desire to continue my ed cation elsewhere, but I fear I w never find a school which will affo the Christian environment to found at Lee. I shall always boost n Alma Mater, and the cherished men ories of the happy days spent at L will always be an inspiration to me. Harvey Hudson, Florida.



Mac Symes High School Graduate

The other day was thinkin about Lee Colles and what it ha meant to m While thinkir about the matte I concluded that the most impor ant thing I hav learned here habeen the "Tru Value of Co-operation." My experience in the Mixed Choru several clubs, an as president of the high school

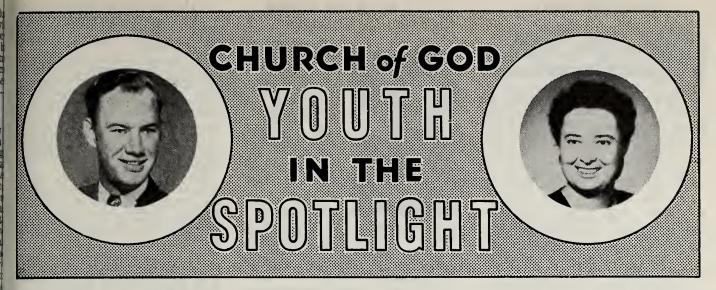
senior class has helped me most t learn this lesson. As class presiden it was often my duty to place respon sibility upon one person. When thi person failed to carry out his re sponsibility, I was made to realiz what trouble and worry I caused when

I didn't do my part.
I was thinking about a time I had railed to carry out my duty which was given to me by the senior class and the project almost failed be cause of my negligence. Then realized that just one person, me could have made the patient efforts and have made the patient efforts and have made the patient efforts. and hard work of several people o no effect. I considered my failure very make such a mistake again. Then a phrase came to me which I though very good and appropriate—"The lack of co-operation has caused many a good and worthy cause to fail."

If there is dissension and strife in a church and it is not righted, before long the church may go on the rocks so to speak. In a classroom, if one fails to co-operate and be quiet, the whole class is unable to study. In business there are special jobs for each person involved. If the secretary, each person involved. If the secretary, business manager, bookkeeper, or even salesman doesn't carry out his responsibility, the whole business will fail. In every phase of life co-operation is an essential element for success. In church, school, home, government, at play, or anything else common to everyday life, co-operation is an essential attribute. an essential attribute.

It is because of this lesson that I have learned about co-operation; I have realized the necessity of several other factors of life such as dependability and punctuality. If you co-operate, you are bound to be dependable as well as punctual. As a rule, the person who makes an agreement to do something and doesn't do it or fails in some other way isn't the

(Continued on page 17)



The July spotlight focuses on Willis Lankford. This young preacher was saved April, 1946, under the preaching of Rev. G. G. Ray. Later he became a member of the Church of God, Canton, North Carolina. It was during the time he was a member of that church that he was called to preach the gospel. He attended Lee College three years and one summer term; the first year of this attendance the school was at Sevier-wille, Tennessee. When he left school, he was enrolled in the junior college department. His plans are to complete his college work. Willis has had some wonderful revivals since being a minister. In the Scaley, North Carolina meeting there were fifty saved, forty-nine scaley, North Carolina meeting there were fifty saved, forty-nine thirty-two came into the Church. His revival with G. G. Ray was said to have been the best revival they had had in eleven years. He is very good in memorizing scripture, having almost memorized the entire book of Revelation. He can play ten musical instruments. We predict a great future for Brother Lankford.

Lorraine Burnett of Baton Rouge, Louisiana, is the young lady featured in the Youth Spotlight this month. Lorraine was born in Milton, Florida, and there graduated from public high school. She graduated from the Business Department of Bible Training School in Sevierville in 1942, received her B. S. Degree from Louisiana State University in May 1947, and will receive her Ed. M. Degree this summer from Louisiana State University. This is her fifth year to serve as faculty member at Lee College in the Commercial Department. Among her many activities at Lee, she has been co-sponsor of the Youth for Christ Club and rendered a wonderful service in that club since coming to Lee, At various times in her local church she served as Sunday School teacher, Youth President and Leader, and participated in other church work. Lorraine was an outstanding student all through her school years, and received several outstanding recognitions for high scholastic achievements. A bright future is predicted for this young lady.

(Continued from page 16)

dependable or co-operative type; and so it is with the person who is always late to church, a business meeting, or

any other appointment.

It is with a grateful heart to God for the opportunity to go to Lee that I write this. I lack the vocabulary to express my true appreciation and thankfulness to God for this, the greatest opportunity of a liftetime. I thank God for a school like Lee College where there is a good Christian atmosphere, and where there are Holy Ghost-filled officials and teachers to

direct our learning.

Because of this timely lesson I have learned, I am going to try to be more dependable and more co-operative.— Mac Symes, Oklahoma.



Truedell Shelton High School Graduate

My love and appreciation for our school is inexpressible. When God saved me about nine years ago, there was placed in my heart a burning desire to study His Word and to prepare myself to be a more efficient Worker for Him. I began making preparation to attend B. T. S. at Sevierville, and it was

marvelous how God opened up the way and made it possible for me to attend one term there. This gave me great faith to trust the Lord more, so when the school moved to Cleveland, I enrolled in the Religious Education Division, and graduated in '49. I shall always be grateful for this opportunity. My life has been greatly influenced by my consecrated classmates and spirit-filled teachers who took a personal interest in each one of us. The true Christian principles were instilled in my heart, along with a deeper love and appreciation of God's Holy Word.

Since I had not had the opportunity of finishing high school, I enrolled in that department upon the completion of the Christian Workers' Course. My graduation from high school this year will be the fulfillment of hopes and dreams that I have had for a number of years. I have learned that "Whatsoever things you desire, when you pray, believe, and you shall receive them.'

The deeper experiences that I have had with God, the knowledge that I have gained, and the fellowship and association with teachers and students have enriched my life greatly, and I shall always boost my Alma Mater.-Truedell Shelton, South Carolina.

(Continued on page 18)

## What Is His Name?

Answer on page 18

Waxahachie, Texas is the place of his birth.

He was saved at the age of seven, sanctified at nine, and filled with the Holy Ghost at fifteen.

It was in the year of 1920 that he began preaching the gospel.

He attended school at Blunt and Saint Clair, and the Church of God Bible Training School, Cleveland, Tenn.

Besides ministerial work he has been a farmer, miner, and sawmill worker.

He has served the Church as deacon, pastor, district overseer; state over-seer of Alabama, three years; South Carolina, two years; North Carolina, one year; Florida, four years; California, Arizona, and Nevada, one year.

For fourteen years he has been a member of the Supreme Council.

This outstanding preacher has been a member of the Council of Seventy, Mission Board, School Board, Pub-lishing Committee, Orphanage Com-mittee, and General Board of Trus-

The first five years of his ministry he built five new church buildings.

He married Ollie Campbell and to this union were born three boys and one girl.

His present position is Evangelist.

(Continued from page 5)

NEXT forenoon, Ben and Sam Hicks were busy picking berries in a thicket near the edge of town, when they met their new teacher for the first time. Paul Barnes had his bucket already filled when he came along. Before long, he had won the boys' confidence. "By the way, boys." he asked, "do you know Willie Dobbs real well?"

"Do we?" Ben answered eagerly. "Why sure. Willie's our best pal!"

Mr. Barnes smiled, "So? Well, he and I are pals, too. He has some company at his house just now, I believe. A girl cousin, named Tillie. She comes from the city, and—"

The boys' faces clouded. "Don't we know it?" Ben growled.

" 'Tillie the Terror' we call her. She's a grouch if ever there was one. I wish she'd go home and stay there!"

"Ben, don't talk that way," cautioned his brother. "After all, she's Willie's cousin."

"I understand this Tillie plans to remain for some time." Mr. Barnes looked at the two boys thoughtfully. "And it's possible our friend Willie may need some—er—help... Now I'm just wondering whether we three couldn't do something to—"

"We'd do anything to help Willie!" Ben exploded. "Specially when that awful girl's around. She nearly ran us ragged with her nagging last sum-mer, and—"

The trio sat on the grass in the shade of a friendly tree.

"Let's talk this over, fellows," Barnes invited.

Their earnest conversation was punctuated by exclamations from the excitable Ben, and when he and Sam went home later, both wore broad grins.

"That idea of Mr. Barnes about 'tilling' Tillie sounds rich," Ben laughed. "I think this is going to be fun.'

"You know," Sam said thoughtfully, "I believe I'm going to like going to school this winter, if Mr. Barnes is our teacher. He's a real guy!"

(Concluded next month)

#### CORRECTION

Answer for June-

WHAT IS HIS NAME?

Rev. John C. Jernigan

* * *

Answer for July-

WHAT IS HIS NAME

Rev. E. M. Ellis

#### . . . MY ALMA MATER

(Continued from page 17)



Raynell Miller Religious Ed. Graduate

Upon completing my third year of school work here at Lee, I cannot praise and thank God enough for all marvelous the experiences these three years have brought my way.
I first attended

school in Sevierville in 1944 which was a blessed school year. It seems that God's great hand overshad-

owed my very soul, and that He clothed my very thoughts with His righteousness.

I have felt a great compassion and burden for our young people, now greater than ever.

The teachers of our school have proved a great inspiration to me. Brother Tharp, Sister Swiger, Brother du Plessis, Brother Johnson, and many cthers have been of untold value to

I have served in several different capacities while attending school, and since 1950 have been Assistant Dean of the girls.

My desire is to help our youth at the cross roads. It means so much for us to have counsel and guidance when we come to these places in our youth.

God has opened many doors for me while attending school at Lee, and I praise Him for His wonderful protection and care. One event that I shall never forget is the 1949 revival which meant so much to all.

The Christian associations add much to school life at Lee, and my friends have enriched my life greatly. I feel unworthy of this wonderful privilege to attend and take a very small part in serving our church. Truly I shall always boost my Alma Mater.—Raynell Miller, South Caro-

#### YOUR CHILD AND YOUR WORD

(Continued from page 12)

planted in the heart of a child than

suspicion and distrust?

Many parents are thoughtlessly, not maliciously, insincere. If they would only resolve, in their dealings with children, to be just as honest, just as anxious to establish their "word as good as their bond," as they are in dealing with the grown-ups, and al-ways, when once they have given their word, "make good," a bond of sympathy and understanding would be forged between parents and chil-dren that in after years all the pressure and persuasion in the world could not bend or break.—Gospel Trumpet of Australia.

#### BLUE RIDGE SCHOOLMA'AM

(Continued from page 7)

above average in the pursuits the follow in life.

The beauty of this artistically land scaped campus, covering 30,000 ac s with its 100 miles of driveways, bet-tiful red brick colonial buildings white marble pillars, stately sta-buildings of Collegiate Gothic arc tecture, many lovely ponds and pc among stately oaks and flowering de woods, and other features of indescr able loveliness, is magnificent and freshing.

Here are four entirely separate schools—a high school for boys, of for girls, a community school is smaller children, and a four-year clege. Berry College is a fully accredity member of the American Association of Colleges and Universities.

of Colleges and Universities.

Every student works two days ear week and goes to school four. Tractical experience gained from the work helps to equip these youngst for responsibility in life. One of tractical experience gained from the succession of the students features of the students pay nothing in case for room, board, and tuition, but we in the twenty-five industries devoped by Miss Berry. All the studends some work. Roads are built, me do some work. Roads are built, mes do some work, roads are built, meare served; dairies, shops, farms a nurseries, weaving and sewing room kitchens, bakeries, and laundries are operated by the boys and gir A deficit of \$50,000 annually must stand to operate the school. The most to operate the school. be met to operate the school. T largest part of this amount comes fro small contributions ranging from \$1

THE school has alwa been nondenominational, but Chri tian in emphasis. Miss Berry was tian in emphasis. Miss Berry was person of prayer, who often said of h school, "God is the real founder, am only the human founder." "Pray changes things," was her person motto, and she felt that the re strength of her school was its Chritian faith. "Character is built by rel gious faith," she said, and religion halways been an integral part of the always been an integral part of the school. Prayer and music play an in portant part in the lives of each structure of the school. dent. Bible study and Sunday Scho and church attendance are required all students. Thankful prayers go up God each mealtime, and evenir prayers are offered at the close of each day. The school motto, "Not to I ministered unto, but to minister," by speaks the prevailing spirit amor students, faculty, and administratio The emblems on the school shield as a Bible for religion, a lamp for know edge, and a plow for labor, and a cabi for simplicity.

All the students wear uniforms a Berry School. Miss Berry realized ho Berry School. Miss Berry realized ho hurt youngsters can feel over bein deprived of things, especially clothe so she remedied this among her students by uniforms. The girls were colorful chambray dresses in which they look crisp and lovely, and they look crisp and lovely, and they wear simple blue jeans, dungarees, and sport shirts. Though the control of the color of

(Continued on page 26)

Lixrain

#### Two Sailors

By Alice Geer Kelsey

NCE upon a time there was a sailor who had two sons. As he was the best navigator ever to put out from the port of Alavak he expected his sons to become famous sailors too. And so, from the time they were small boys, he taught them the art of sailing.

Nicholas, the younger son, was a hard-working boy. With only one telling, he would learn everything his father had to teach him. But Tony, the older son, was a lazy-minded boy who wanted only that part of sailing which was fun. He did not object to using his strong muscles but he hated to make his lazy brain work. He soon found that the easiest way to get through lessons with his father was to pretend to be listening and thinking.

And so, when the sailor would take his sons out on deck of a starry night to teach them how to steer by the stars. Nicholas listened and learned but Tony only pretended. He found that he could satisfy his father if he kept awake enough not to snore and if he said, "Aye, aye, sir," every so often. Nicholas learned how to find his way on any sea by means of a compass, a sextant, a chart, the sun, and the stars. But Tony learned nothing at all.

HE time came when the two boys were grown men and were ready—or so their father believed—to be trusted with ships of their own. Because Nicholas had worked so hard, he was given his ship at the same time that his older brother Tony was given his. Each ship was loaded with wheat and set sail for the port of Rosca, two hundred miles away.

Nicholas was not worried. He knew that he had learned well all the laws of navigation. He knew that he could hold a compass course and test it by the sun and the stars. Tony was not worried either. He know he could keep his brother's ship THE SOARING GULL in sight and reach port without any trouble. By day he would watch the sails of his brother's ship. By night he would watch the great light high on Nicholas' mast. What could be simpler!

All went well the first day. Nicholas steered a true course and Tony sailed near him. He told his mate to follow THE SOARING GULL when he went below to sleep.

All seemed to be going well the first night. The stars were clear and Nicholas had no trouble steering by them. As there was no fog, Tony could easily watch the dipping light on Nicholas' mast. He was nervous for just a few minutes when two other ships came near. The lights were close together. He feared for a worrying second that



#### THE CHILDREN'S SONG

By Rudyard Kipling

Land of our Birth, we pledge to thee Our love and toil in the years to be; When we are grown and take our place, As men ond women with our roce.

Fother in Heoven who lovest oll, Oh, help Thy children when the call; That they may build from age to oge, An undefiled heritage.

Teoch us to beor the yoke in youth, With steodfostness and coreful truth; Thot, in our time, Thy Grace may give The Truth whereby the Notions live.

Teoch us to rule ourselves olwoy Controlled and cleanly night and day; That we may bring, if need orise, No moimed or worthless socrifice.

Teoch us to look in oll our ends, On Thee for judge, and not our friends; That we, with Thee, may wolk uncowed By feor or fovour of the crowd.

Teoch us the Strength that connot seek, By deed or thought, to hurt the weok; Thot, under Thee, we moy possess Mon's strength to comfort mon's distress.

Teoch us Delight in simple things, And Mirth that has no bitter springs; Forgiveness free of oll evil done, And Love to all men 'neoth the sun!

Land of our Birth, our faith, our pride, For whose dear sake our fathers died; O Motherland, we pledge to thee, Head, heart and hand through the years to be!





he might lose his brother's light. Then sure that he was right, he sailed on through the night, following the light that dipped and rose as the ship ahead of him rode the waves.

Imagine how Tony felt when morning came to find that he had been following the wrong ship. Nicholas' sail was nowhere in sight.

There was nothing for Tony to do but to keep on with the ship he found himself following. It would surely head for some port, probably Rosca. Tony told his mate who took over the rudder to follow the ship during the day.

That night Tony saw another lighted ship that seemed brighter and bigger than the one he was following. He changed his course to follow the new ship. And so it went, day after day and night after night. Because he did not know how to steer by compass, chart, and stars, Tony changed his course over and over to follow the lights of a passing ship. As days went on and the port of Rosca did not appear, he changed more and more often.

ONE day, to Tony's great joy, he recognized the sails of THE SOARING GULL. He changed his course once more to follow Nicholas. That night the ships of the two brothers anchored side by side near harbor lights, waiting for daylight.

Tony woke the next morning expecting to see the hills of Rosca rising above the port town. He saw instead the familiar home port of Alavak from which he had set sail with his load of wheat. He cupped his hands and shouted across the water to his brother: .

"Nicholas! Nicholas! Why did you come back here?"

"Why not?" Nicholas shouted back. "I sold my wheat at Rosca. The holds of my ship are full of lumber for Alavak."

Tony answered not a word. He was too busy thinking. He was realizing for the first time that any sailor or any other person for that matter, should set his course by something true and dependable like the stars.

Can you think of some of the true and dependable things by which you and I can set our course in life?-PULPIT DIGEST.

## Hear Ye! Hear Ye!

WHAT?

The South-Central YOUTH CONGRESS

Convenes

WHERE?

At CHURCH OF GOD Tyler and Centre Streets Dallas, Texas

WHEN?

## July 31 - August 2

WHY?

To Prepare Workers for **Christian Service** 

WHO?

College Library

YOU! and every other Youth Worker

#### DON'T DARE MISS IT!

This is one of the truly great meetings of the year. It's dif-ferent—"A Congress geared to meet the need of the Christian worker!" Workshops, "Know-How" Sessions, Panel Discussion, Demonstrations, Exhibits, Sermons, Songs. That is the agenda for two days and three evenings.

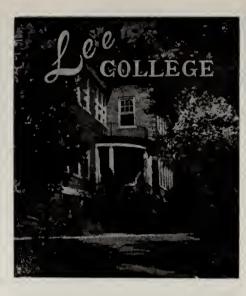
#### STATES REPRESENTED

Texas, Louisiana, Oklahoma, Arkan-sas, Mississippi, Kansas, Nebraska, Missouri.

Plan now to

Come - Receive - Go - Do

************



#### COSMOPOLITAN LEE

EE COLLEGE could well be termed the "melting pot of the Church of God." Here, students from 39 states and three foreign countries mix and mingle and marvel at each other's strange mannerisms and dialect or accent. They shift their own habits and ideas to include new ones acquired through association with each other and add their bit to tone down the Yankees, spike the Southern drawl with a bit of Spanish accent, or inject a little of the easy-going, what's-the-rush attitude of South Africa into the American tempo of fast-living.

Those South Africans who seem to take life so calmly are Maxie and Petro Saayman, of Johannesburg, South Africa; David du Plessis whose father is secretary of the World Pentecostal Church; and Kenneth duPlooy, of the Levubye Mission Station, South Africa. Maxie and Petro came to the United

States with their parents, Pentecostal missionaries, in May of 1950. Previous to their trip to America, they had attended the Monument High School in Krugersdorp, South Africa. When they arrived here, Maxie and Petro said they had no notion they would remain in the United States alone while their parents returned to South Africa, but they did just that. Rev. and Mrs. Saayman returned to their homeland in February as Church of God missionaries and the girls stayed

These girls say that they really like America and have learned to appreciate the American people through their travels throughout the United

States.

In September of 1952, Maxie and Petro will return to assist in the Pentecostal Bible Institute, which was built when their church united with the Church of God.

David du Plessis came to America from Switzerland in November, 1948, but he is originally from Johannesburg also. He had been in Switzerland for nine months while his father was working with the Pente costal groups there. His father wa a member of the Lee College facult last year and the first part of thi year. He is now working in Californi with the World Pentecostal Church

David and the rest of his family ar residing in Cleveland now, and David who is a high school senior will b

who is a high school senior will be in school here until his father's work takes them somewhere else. He at tended a Dutch school, Helpmekaal before coming to Lee.

Kenneth duPlooy was born an reared at the Levubye Mission Station in the Northern Transvaal, Union of South Africa. Ken says that mospeople seem to think that all South Africans are black, so he emphasize the fact that his mother is British and his father is of Dutch and French and his father is of Dutch and French

decent.

As a lad, Kenneth attended a agricultural school 50 miles from the mission station, where he met his first real white buddies. Previous to this time, all his playmates had been na tive black children. After complet ing his work there, he enrolled in a art college for a three-year term and became a commercial artist for on of the big department stores in Johan nesburg.

Being a person of varied interest and abilities, however, Ken did no settle down to a career of commercia art; he took turns as a hardwar salesman and a soft goods salesman preparing for the native trade, and preparing for the native trade, and started up a hunting safari busines before he received his call to the ministry. When he received his call he had returned back to work and was being trained for department manager, but he yielded to God and wen to the mission station to do mission work under his dad.

While working at the mission states.

While working at the mission station, Kenneth felt a strong desire t come to America and study. He had no funds to finance such a trip bu through faith he obtained the mone for the trip and is here now on faith He is going back in two years to tak charge of the work at the Levuby Mission Station.

THE "most accented" o our foreign friends are Jean and David Suleiman, of Palestine. Dark hair dark complexion, deep brown eyes and a very pronounced accent set then apart as distinctly foreign, but their easy adaption to the American way of life has made each of them "one of us.

Jean and David have lived most of their lives in Lorusalem capital of Polymers."

their lives in Jerusalem, capital of Pal estine. They attended British college where they completed the freshman year of college. Their mother languag is Arabic, but they speak English jus

When the troubles started in 1948 the Suleimans were compelled to leave their homes with all the furniture in it and flee as refugees to Bethlehem There they could not go to school, a the schools had been bombed, so the stayed at home and helped there is the mission work among the refugee mostly Mohammedans.

The Suleimans came to the United States last fall. Here is a paragraph

from their testimony: "Our hopes brightened up when we got ready to come to the States. We arrived at New York on the 26th of September, 1950, and we are so glad and grateful of having the opportunity to attend Lee College. It sure is a wonderful place and we love it dearly. We are planning by God's help to finish school here, then go back home to work in the Field of God."

MARY Lauster DeLong, American born, but German reared, is in her last year at Lee. In 1936, when she was five years old, she and her parents and her older brother, went to Germany as missionaries. There was no freedom of religion or freedom of speech in their new home, so in their early childhood the Lauster children, Walter and Mary, learned what it meant to live in constant fear of the Nazis.

In 1939, Rev. Lauster was placed in a concentration camp, but the Lord worked a miracle and brought him out after a day of prayer in all the Churches of God.

When the worshippers went to service they would have to go through fields and across creeks so that the persecutors could not see them. During the service the preacher had to whisper so that the Nazis could not hear him.

During the war the Lausters had to go through bombing and separation when Mr. Lauster and Walter, who was only 16, were forced to join the German army. After the war was over in 1945, they felt free for the first time to preach and carry on the Lord's work.

Mary came to the United States in 1948 and has been attending Lee since that time. She was married in June of this year to Lambert DeLong of Tennessee, and they plan to go to Germany in the near future to

work with Mary's parents as mission-

HE young Spanishspeaking lady who has a hard time with her tests because she doesn't know what those "funny-looking English words mean" is Rebecca Jordan of Venezuela.

Rebecca was born in New York City, but her father received the call to the mission field when she was only six months old and the family left for

Venezuela, South America.
When the Jordans arrived in Venezuela they were confronted with many persecutions by the Roman Catholic Church, but they kept their faith in God and came safely through the persecutions. They succeeded in building a church in Carora, Venezuela and af-ter five years came back to the United States for one year.

During the next period of work in South America, Rev. Jordan built the Central Institute of Bosquisimeto and pastored the church in Carara. After another short period back in the United States he returned and built a large church in Maracaibo. He then became the Supervisor of the church-

es in Venezuela.

After thirteen years of service in Venezuela the Jordans are living again in New York. According to Rebecca, "As we look through those years we can see the hand of the Lord helping us and taking care of us. My father says that the mission field is the place where you can really see the hand of the Lord with you.
"I always wanted to come to Lee,

and now I'm so thankful to the Lord for this opportunity. I really think Lee College is a wonderful place. I am planning if it's the Lord's will to go to the mission field some day.

Elouise Litton of Honduras, Central America, came to us in July of 1946, and is enrolled as a freshman in Junior College. She attended a Spanish school on the island of Utila in Honduras before coming here.

After completion of her work here, Elouise hopes to return to Honduras and establish a mission orphanage.

Anna Collazo, who appears in the picture of the foreign students has always lived in New York, but her parents are from Puerto Rico. She, as the rest of the foreign students, wants to work fo rthe Lord and hopes to travel and evangelize.

Nemesio Seda, the other foreign student in the picture, was here last year and the first semester of this year. He is from Puerto Rico.

#### DATES TO REMEMBER

South Central Youth Congress—July 31-August 2—convening in Dallas, Texas.

Western Youth Congress—August 7-9—convening in Phoenix, Arizona.

Northwestern Youth Congress—August 14-16—convening in Yakima, Washington.

Southeastern Youth Congress—August 28-30—convening in Greenville, S. C.

North Central Youth Congress— October 12-14—convening in Minot, North Dakota.

#### MAY PRIZE WINNER

LUTHER TURNER Cincinnati, Ohio

840 papers

RULES: A cash prize of \$5.00 is offered each month to the person who (1) sells the most LIGHTED PATH-WAYS and (2) pays for the papers by the twentieth of the month. Payment for each month's issue is due on the twentieth of that same month.



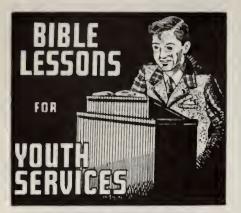
DAVID du PLESSIS South Africa KENNETH Duplooy

South Africa

Left to right, standing: Rebecca Jordan, Maxie Saayman, Mary Lauster DeLong, Petro Saayman, and Anna Collazo.

Seated: Nemesio Seda, a first se-mester student, Elouise Litton, Mrs. Swiger, mission club sponsor, Jean Sueiman, and David Suleiman.





#### A LESSON FOR INDEPENDENCE WEEK

By M. M. MORTENSON

I remember looking at the old cracked Liberty Bell in Independence Hall where the Declaration of Independence was signed on July 4, 1776. I also recall the quiet hush that came upon us as we approached the burial vault overlooking the Potomac River, where lies George and Martha Washington. On this Independence Day I must, in order to commemorate it properly, reveiw at least a part of that famous document called the DECLARATION OF INDEPENDENCE.
"We hold these truths to be selfevident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness. . The history of the present King of Great Britian is a history of repeated injuries and usurpations, all having in direct object the establishment of an absolute Tryanny over these States. To prove this, let Facts be submitted to a candid world. ... WE THERE-FORE, the Representatives of the United States of America, in General Congress, Assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions do, in the Name, and by the authority of the good People of these Colonies, solemnly publish and declare, That these United Colonies are, and of Right ought to be, Free and Independent States; ... And for support of this Declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our Lives, our Fortunes, and our sacred Honor."

STORMS ARE RISING AGAINST OUR LIBERTY

FIRST SPEAKER

COMMUNISM: (a) There is no God; religion is an opiate. (b) All governments but Communist must be overthrown. (c) Happiness is economic security—materialism.

SECOND SPEAKER ANTI-GOD; ANTI-CHRIST; ANTI-HOLY GHOST; ANTI-BIBLICAL

(a) Lovers of sinful pleasure, rioting, drunkenness, immorality. (b) Lovers of money—the root of all evil, non tithers. (c) Blasphemers—taking the name of the Lord in vain. (e) Disobedience to parents. (f) Roman Catholicism—The Inquisition centuries; the Spanish and South American persecutions now. (g) Rejectors of Jesus Christ as Lord and Saviour.

HOW MAY WE KEEP OUR LIBERTY?

THIRD SPEAKER
BY REMEMBERING THE "DIVINE PROVIDENCE" SPOKEN OF IN THE DECLARATION.

Really, God is the Author of the liberty we have enjoyed now over 174 years. "Blessed is that nation whose God is the Lord." "The wicked shall be turned into hell, and all the nations that forget God." Rudyard Kipling voiced this for us,

"God of our fathers, known of old, Lord of our far-flung battle line, Beneath whose awful hand we hold Dominion over palm and pine: Lord God of hosts, be with us yet, Lest we forget, lest we forget."

REPENTANCE TOWARD GOD AND FAITH TOWARD JESUS CHRIST.

Repentance for our personal sins as well as national sins must be forthcoming if we are to keep our freedom bought at such awful cost. Only repentance saved Nineveh; only repentance will save America, the land that we love. "It will be more tolerable for Tyre and Sidon in the day of judgment than for Capernaum and Beth-saida, for if the mighty works done in them would have been done in Tyre and Sidon they would have repented long ago." Where does America stand in the light of these words of Jesus? Liberty is a personal thing, therefore through repentance and faith in Jesus Christ you may have complete liberation and enter the kingcom of God's dear Son.

#### WATCH

#### By VIVIAN BECKER PRATT

(Let the entire theme of your service be WATCH. Have the word before the eyes of the youth as they come to service; the letters may be cut out or printed on poster paper or it

or printed on poster paper or it might be written on a blackboard.)

I. Suggested hymns: "Watching You," "I Would Be Like Jesus," "Let Me Live Close to Thee," "My Father Watches Over Me," "His Eye Is on the Sparrow," "Help Somebody Today."

II. Scripture Reading: Mark 13:28-27

13:28-37.

INTRODUCTION

As Christians, we rejoice to know that our heavenly Father watches over us. Peter told us in his letter (1 Peter 5:7) that we should cast all our "care upon Him; for He careth for you." We do have the assurance and promise of His watching care if we watch. But what do we mean?

The word watch is used in different respects in the Bible, but we are concerned with the verb meaning "keep guard." In our study we want to notice five things we need to watch that we might ever be ready for His ap1st Speaker—WATCH WORDS

The poetess said,

Keep a watch on your words, darling,

For words are wonderful things: They are sweet like bees' fresh hon Like the bees they have terrie stings;

They can bless like the warm, gd sunshine,

And brighten a lonely life. They can cut in the strife of any Like an open, two-edged knife.

James realized the importance watching our words, for he devo to this subject. He says that t tongue is "an unruly evil, full of dea ly poison. Therewith bless we G even the Father; and therewith cus we men...Out of the same mouth precedeth blessing and cursing." However, we can say as Jesus (Matth 12:34, 35) and James that these thirsought not be. "For out of the abunance of the heart the mouth speath." If our hearts are full and runing over with the love mercy right. ning over with the love, mercy, right eousness, and compassion of Jes Christ, we will speak only words kindness, gentleness, encouragementaith, and victory. There will be room for harsh words, for faultfin ing, for expressions of doubt, matrust, and unbelief. Jesus said th "every idle word that men shall spea they shall give account thereof in t of judgment," Matthew Ought we not watch our words? I us pray daily as the psalmist Dav. "Set a watch, O Lord, before r mouth; keep the door of my lips Psalm 141:3 and Psalm 19:14.

2nd Speaker-WATCH ACTIONS (II. Corinthians 3:2)

The world is reading our lives. A our actions speaking so loudly th people cannot hear what we say? is the Christ-filled life in everydaliving that counts. How we act home, at school, at work, at play decrease. termines how much we have of Chris If our lives are filled with Him, to a like Him will be the natural thin Our conduct before our lost loved one neighbors, and friends will largely determine whether they'll want Him ont. Paul said, "Ye are our epistle. known and read of all men."

3rd Speaker—WATCH THOUGHTS Solomon said, "For as he thinket in his heart, so is he," Proverbs 23:7 Paul gives us a good guide for think ing in Philippians 4:8.

4th Speaker—WATCH COMPANION (See the editorial "Birds of Feather" in the February issue of th

vear.)

Fifth Speaker: WATCH HABITS If at least 95% of what we do is the result of our habits, we should take inventory of them. If we make habit of arising every day with praise on our lips for our Redeemer, we wi find it easy to praise Him. If we habit ually seek His face daily at appointe hours, we'll find it difficult to depart from it, not only because of habit by cause we feel so enriched by spendg time with Him. The more we seek im the more we want to seek Him. Make a habit of reading His Word pery day. Allow no exceptions. Too ten we know we ought to do any umber of things, but we are seemgly content to let ourselves try to be to by. Let us take ourselves in hand a see that we form right habits. Let us always enter into His courts ith praise and thanksgiving.

How many habits for abundant hristian living can you add?

#### CONCLUSION

Let us WATCH our Words, Actions, houghts, Companions, Habits—for east said, "Behold, I come as a thief. lessed is he that watcheth, and keepth his garments..." Revelation: 15.

#### A CONTRACT BETWEEN GOD AND MAN

"Ye Are God's Building."

By Aurora Anderson

INTRODUCTION

Perhaps many of you do not know uch about building, but we can alays learn a little if we are willing learn.

We find several scriptures that beak about building. 1 Corinthians 9 will be used as our text, "For we labourers together with God; ye God's husbandry, ye are God's hilding."

#### 1. THE CORNERSTONE

There is a house going up which not made with hands. It is a very riceless building composed of inviduals. But the highest-priced ece in the entire building is the ain cornerstone. The builders resed this precious stone at first, but with has become the head of the orner, Psalm 118:22. Everything is all taround this priceless stone, and ithout it the building is at a stand-ill

Not every individual has passed the quirements needed to be accepted a stone in this master building. The calling them out the by one, and in these last days emingly by masses in order to comete the work that has been develout answering the call. He is escially concerned about the youth, their lives are before them and they be pliable and tender. They can be one easily trimmed into the correct position to fit the building perfectly, and be a tremendous blessing to consum if you feel the call of God, on't hesitate; it is a privilege to be ted into His mansion. If you hesite and refuse you may be left bend, while others take up the kind ffer and the good Lord carefully aces it into its position.

CHRIST THE GREAT CORNER-STONE Christ was the first one to pay the great price of being chisled out and brought into subjection by our heavenly Father. He prayed "Not my will but thine be done." May we conscientiously pattern after this great example. Ephesians 2:19-22: "Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit."

3. FITLY FRAMED TOGETHER
Notice the building must be fitly framed together. In order for it to be thus each stone must be chisled, polished and garnished. Many newly born-again children do not understand the situations they are thrown into, nor do they realize they are for the purpose of thoroughly cleansing, purifying, polishing and garnishing the stone that it may have a perfect fit and add to the beauty of God's great building. Genuine beauty comes from within. As the spirit and soul are changed into God's likeness it transforms the outside as well. We notice that the scripture says "that it may be for an habitation of God through the spirit." How could God in all His holiness and purity dwell in an unclean, ill-kept vessel? Impossible. His building must be kept perfect in His sight. That does not mean that some individuals will not always find some fault with us.

#### 4. THE FOUNDATION

Let us note 1 Cor. 3:10-17. "According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foun-dation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned he shall suffer loss: but he himself shall be saved; yet so as by fire. Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Peter 2: 4, 5 reads "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious. Ye also, as lively stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, accepted to God by Christ Jesus.'

What an outstanding responsibility as well as privilege is the duty of every truly born-again believer. May God help each and every one of us to see ourselves in the light of God's Holy Word and be obedient as well as useful

vessels in His building.

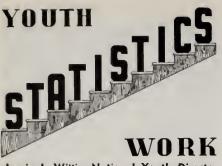


#### YOUTH TITHE ENVELOPES

You will find that your church will be greatly blessed by having the Youth Tithe Envelopes. Many churches, especially in South Carolina and Georgia are enjoying an increase of tithes in their churches by using them. They are priced as follows:

> 1000—\$4.75; 500—\$2.50; 250—\$1.75; 100—\$1.00; 50—\$ .75

CHURCH OF GOD PUBLISHING HOUSE MONTGOMERY AVE., CLEVELAND, TENNESSEE



Lewis J. Willis, National Youth Director

#### SUNDAY SCHOOL **EXTENSION**

The promulgation of the gospel of Christ is hinged upon a program of extension. The gospel had its origin in the heart of God and was extended to earth in the Person of Christ. It was exemplified courageously by the early disciples who "went everywhere preaching the word." Acts 8:4. The working procedure that caused Paul to become one of the very greatest of missionaries is recorded in II Cor. 10:13-16, when he said, "... we are come as far as to you also in preaching the gospel of Christ: ... having hope, when your faith is increased ... to preach the gospel in the regions beyond you." It is evident from this account that when a church was established it immediately became the base from which another offensive was launched for additional souls and churches. Consequently, the gospel has continued to reach, touch, and save as believers told others.

The Sunday School has long been a bulwark of Christian Affirmation. Perhaps this institution has brought the gospel to more souls and instigated more churches than any other single subsidiary of Christendom. It is an agency geared to reach all ages in and out of the church. We are doing very well in teaching those who voluntarily come to Sunday School but a vast number of souls are yet to be reached who will not or cannot

attend Sunday School.

This is where Sunday School Extension makes its invaluable contribution. The field here is certainly, "white unto harvest." There are the sections of your city where there is no Sunday School. The outlying communities need help. There are the shutins, aged, hospital patients, nurses, watchmen, inmates of institutions, etc. all awaiting assistance. They can etc. all awaiting assistance. They cannot attend your home Sunday School but you can take Sunday School to them! The effectiveness of this work is limited only by the willingness of the workers to accept the challenge.

Often we receive reports of individuals contacted by the worker just in time to win them to Christ. Many are won to the church and become stalwart Christians. Recently, I heard about a pastor who reported to his State Youth Director that he couldn't report the extension work in a certain community any longer because it had developed into a church!

Why don't you organize the exten-

sion department in your Sunday School? Write today to the Youth Department, 1080 Montgomery Avenue, Cleveland, Tennessee for a brochure on Sunday School Extension.

#### **EIGHT BIG FIVES**

Largest Y. P. E. Attendance for Month of April

Average Weekly Attendance GROUP AA

	GROUP		
North Carolina			13,292
Alabama			9,604
Tennessee			9,27
South Carolina			8,662
Georgia West Virginia .			8,613
	GROUP	A	
West Virginia .			6,477
Kentucky			4,027
Ohio			3,382
Virginia			3,382
Texas	-		3,102
	GROUP	В	
Mississippi			3,501
California			2,616
Illinois			2,127
Illinois	GROUP	C	
Pennsylvania			2,094
Arkansas			1.756
Michigan			
Louisiana			1.248
Oklahoma			1.130
	GROUP	D	1,130
		_	
	GROUP	E	
Arizona			750
Delaware			465
Iowa			326
Iowa Maine			293
Washington			270
Washington	GROUP	F	
Montana			205
Oregon			112
Colorado			107
District of Colum	and the disc		101
Idaho			49
	GROUP	G	
Idaho			94
Central Canada			
New Jersey			
Connecticut			
Massachusetts _			

#### EIGHT BIG FIVES

Largest Sunday School Attendance for Month of April Average Weekly Attendance

GROUP AA North Carolina Tennessee _____ South Carolina 19,601 15,861 15,431 13,338 Alabama ... Florida ...... GROUP A

West Virginia 8.665 Virginia 6,410 6,349 4,742 Kentucky Ohio Texas GROUP B 3,792 3,543 2,963 California Mississippi _ Illinois GROUP C 2,590 2,233 Pennsylvania Michigan 2,126 1.807 Arkansas Maryland Oklahoma 1,799

GROUP E GROUP D Arizona ... Iowa ..... 901 524 South Dako Washington 478 467 Dakota North Dakota GROUP F

428

Oregon ...... District of Columbia 184 142 127 Colorado _ Idaho ... GROUP G

Montana ...

Wisconsin 110 New Jersey Central Canada Connecticut 79 10 YOUTH REPORTS FOR APRIL

Saved Sanctified
Baptized in the Holy Ghost
Added to The Church of God

NATION'S BIG TEN IN Y. P. E

Average for Month of April
Average Weekly Attendance
S. Mt. Zion, Ga.
Tremont Avenue, Greenville, S. C.
Laurinburg, N. C.
N. Cleveland, Tenn.
Lavonia, Ga.
Lumberton, N. C.
Carbon Hill, Ala.
Springfield, N. C.
Jackson, Tenn.
Kannapolis, N. C. Kannapolis, N. C.

NATION'S BIG TEN IN SUNDA **SCHOOLS** 

Average for Month of April
Average Weekly Attendance
Tremont Avenue, Greenville, S. C.
Kannapolis, N. C.
Lenoir, N. C.
N. Cleveland, Tenn.
S. Gastonia, N. C.
N. Chattanooga, Tenn.
Dillon, S. C. Dillon, S. C. Jacksonville, Fla. Wilmington, N. C. W. Asheville, N. C.

> TEN LARGEST HOME DEPARTMENTS

W. Durham, N. C. Mogadore, Ohio Eldorado, Illinois Cincinnati, Ohio Tuscon, Arizona Rome, Georgia Chicago Avenue, Riverside, Georgia Tampa, Florida N. Greenville, S. C.

STATES REPORTING HOME **DEPARTMENTS** 

South Carolina . Tennessee Ohio Florida North Carolina West Virginia Georgia Arkansas Alabama Mississippi Texas Pennsylvania .... Arizona Maine -Iowa ...... Maryland Indiana . Michigan Louisiana Kentucky Virginia California Illinois Oklahoma Connecticut Massachusetts South Dakota Washington New Jersey

> NUMBER NEW SUNDAY **SCHOOLS** ORGANIZED SINCE **ASSEMBLY** 150

NUMBER NEW Y. P. E.'s ORGANIZED SINCE **ASSEMBLY** 127

#### ROADS TO THE MISSION FIELD

(Continued from page 15)

hat I had my self reconciled to being church worker at home. When lo! gain the call came—more insistent han at first. Just as I was wonderng and praying about what I should o, another answer came. This time t was in the form of a form letter rom the mission department. It was s welcome and just as directly to me s though it had been a personal let-er. The letter was sent to all who had ver made application with the mision department, and asked if we were till interested in becoming missionries. After corresponding with the hission secretary, I was advised to eturn to Lee College, which I did. ust before my graduation I met the hission board and was appointed to lait. September 15, 1949, I arrived in he country which had been the height f my ambition for so many years.

I can see how God's hand directed me hrough those years of preparation, he disappointments, discouragements, nd the victories. And now I am here, here are still discouragements, lan-uage difficulties, etc., but there are lso victories! There are such wonder-

ul promises in God's word.
"I can do all things through Christ hich strengtheneth me." Philippians

"Being confident of this very thing, nat he which hath begun a good work in you will perform it until the day f Jesus Christ." Philippians 1:6.

Being a missionary isn't the glamorus adventure that I had pictured in ly childhood; but to me it is still ne life of greatest service to God. And thether I am in Haiti or elsewhere, hissions will always be first in my life. -Odine Morse.

#### ROAD TO THE WEST INDIES

ALTHOUGH I had heard everal missionaries give their experi-nces and tell of their work, I can't ay that I was influenced by any of nem to go to the mission field. Per-aps there was a reason for this. My ne ambition as a minister was to be good pastor and stay at one church ntil I had really accomplished somening. I pastored one church for nine ears and told my fellow ministers nany times that God did not intend or a man to run all over the world.

Then suddenly, in January of 1943, began to feel God dealing with me bout going to the mission field. This rge became stronger and stronger. did not think of the Mission Board's ending me, but began to save my loney, thinking I would go and pay by own expenses. I had planned that would go after I had saved \$2,000 nd stay until I had used all of it. hen I had planned to return and astor again. I refrained from telling ne ministers about my plans be-ause I didn't want to back down on hat I had preached to them.

Shortly after this decision, I attendd a Young People's Missionary Con-ention. After a very stirring sermon the need of missionaries, the minis-

ter asked all those who felt the call to come forward and dedicate their lives for this purpose. At least fifty young people answered the call, but I remained at my seat in the back and knelt in prayer. That night I made a consecration I shall never forget. consecration I shall never forget.

Several weeks later, Brother Brinsfield, my state overseer who was also a member of the Mission Board, came to the church I was pastoring. The next morning while in conversation with him, he talked about making a trip to the mission field. It was then that I disclosed my plans for the first time, telling him what I was doing. He thought it was a very good idea and encouraged me to do it.

At the Assembly of 1944, the Mission Board asked me to take an appointment to the Bahama Islands, which I accepted. Since then I have labored in Haiti, Virgin Islands and, for the past three years, Jamaica. At the last Assembly I was appointed Superintendent of our mission work in the West Indies and Bermuda.—Henry C. Stoppe.

#### **ROAD TO ALASKA**

I HAVE been interested in missions from my youth. God started impressing me in a definite way about fifteen years ago, but did not send me at that time.

In the year 1946, I had a dream about Alaska in which I was told that I was the man for that field, and was informed that the task was a hard one. I was shown a garden full of healthy young plants which were only half grown. I felt in the dream that the plants represented young folk, children in fact, and I have found since coming to Alaska that most of our work is with young people.

I didn't pay too much attention to the dream until one Sunday, as I was visiting a certain church in New Engvisiting a certain church in New England, I picked up a copy of the Macedonian Call, which belonged to the pastor, and saw the word ALASKA printed in large letters across the cover, I said to myself, "I will see what we are doing in Alaska." As I looked, the letters disappeared, and when I searched the paper, I found nothing about Alaska in it. I was so startled at the vision I had seen (for it was at the vision I had seen (for it was a vision) that I was unable to eat when dinner was served. As I meditated on this vision it seemed I heard a voice say, "The mission field, to you, is Alaska."

I spent much time in fasting, and prayer, and finally I wrote to Brother Brinsfield, who was Executive Mission Secretary at the time, and told him of my experience and that I felt I should go to Alaska. He, in reply, said that at the last board meeting, he had stated that he felt I should go to Alaska. ka. We immediately started making preparations to leave, but did not actually begin our trip until the fourth of August, 1948.

This is our third year in Alaska and we have found the work hard, but very interesting. Our work is mostly with the youth, and our greatest need, workers.—J. H. Davis, Palmer, Alaska.

#### ROAD TO INDIA

TWELVE years ago I received the blessed Baptism of the Holy Ghost. Shortly after that, a day was set aside for all those who wanted to be baptized in water. I had always been very much afraid of water and been very much afraid of water and it was a real test for me to be willing to be baptized, but I fortified myself by repeatedly saying, "Christ also was baptized for our example." In the afternoon after the baptismal service, I was resting, feeling very happy because I had obeyed the Lord. Suddenly, He showed me a spot on the map of India where He wanted me to go.

The following fall I attended the General Assembly held in Chattanooga. There, almost the first person I

(Continued on page 26)

# Halley's Bible

An ABBREVIATED BIBLE COMMENTARY: with notes on every book in the Bible. Archaeological Discoveries. How We Got the Bible, and an Epitome of Church History. There is nothing published, of its size, that has anything like as much practical Bible information.

#### **Book OF a Lifetime...FOR a Lifetime** Loved alike by Young and Old

Especially valuable for S S Teachers and Bible Students
Widely used in Colleges and Seminaries
Highly commended by leading Magazines and Ministers
(Full particulars sent on request)

764 pages. Cloth Binding. Only \$2.00. Order from your Bookstore, or

H. H. HALLEY, Box 774, Chicago 90, Illinois



"Best Line Yet", "Good Service", 'Easy". Fun are frequent comments. Write at once for money-making offer on popular line of SCRIPTURE TEXT CHRISTMAS CARDS, Everyday Cards, Plaques, Calendars, Stationery, Bibles, Books, Plastics, Novelties, Lovely Gifts. Good Profit Satis-C. W.BOYER CO., Dept. LP, Dayton, 5, Ohio

#### ACCORDIONS

FAMOUS ITALIAN MAKES Available to Bible Students, Christian Workers and Missianaries at

SPECIAL DISCOUNTS Write Taday for FREE Literature CHICAGO ACCORDION CENTER, Inc.
Dept. L.P., 754 Damen Ave., Chicaga 22, Ill.



#### ROADS TO THE MISSION FIELD

(Continued from page 25)

met was Brother Robert Cook from India. It so worked out that I did not get to go to India at that time and was very disappointed, but as I turned away, the Lord spoke to me very plainly and said, "Be not dis-mayed, the time is not yet."

That fall I went to Bible School in Sevierville, Tennessee, and within a short time I began to teach Spanish. I felt definitely that I was in the Lord's will and that I was encouraging and helping prepare students for missionary work in the Spanish-speak-ing countries. I was contented and often thought there are more ways than one of serving in the mission

Last year, after eleven years, during our mighty revival at Lee College, the Lord began to speak to me about India again and said, "The time is at hand." He told me several things that would happen and everything worked out exactly as He said it would, even to the month I would sail. With the opening of the Korean War and the difficulty of getting passage and the necessary papers it seemed as if the sailing would have to be post-poned. But the Lord knows how to do all things and I sailed from Seattle in August, just as He said I would. Praise His Holy Name.—Dora P. Myers.

#### ROAD TO GERMANY

WHEN nineteen years old I was saved and walked in the light

as much as I had at that time. The deeper truth I never heard in those days, and eventually I backslid.

I went to America to seek the gold of this world, never realizing that God is also in the U. S. A. After being in the States are realized. God is also in the U.S. A. After being in the States some years, I was invited to a revival meeting. Under many tears at that Monday evening service I gave my wandering heart for all time to the Lord. A few weeks later I heard the first time about sanctification and gave over my life completely. completely.

#### "A WRONG MOVE"

The preacher in this small group where I belonged at that time had some correspondence with some missionaries in Columbia, South America. Because he could get nobody saved anymore and no more blessings, he felt like God was through America and would only save people in the foreign fields. So, as he got more letters from some missionary in Columbia, hetalked about leaving. He asked who was willing to go for Jesus. So I said I would, and we went together. My family still stayed in the U.S. A., tending to the business. I learned Spanish and liked to bring the message to these souls in darkness. But the longer I was there the more miserable I felt. On a Monday evening God spoke to me plainly to go back to the States. The preacher I was with could not understand this. But finally I went back to the States. I remember after taking a steamer of the U. S. Grace Line, salling to New York, I played mission hymns right along, "I'll go where you want me to go." I had no idea of ever going again to a mission field, yet my heart was full of missions. So far I had never received the Holy Ghost Baptism.

A few weeks later a good Pentecostal preacher who knew me heard that I was back from Columbia, and invited us to a revival meeting he had in his church. It was then that I met the first time with the Church of God. In the second meeting, on a Sunday night, he preached a clear message on the Baptism of the Holy Ghost. That night my eyes were opened to the full truth, and I received the Baptism of the Spirit. I had a new testimony, and quite a few of the other folks where I belonged before went with me to those meetings. We built a new church in Grasonville, Maryland. In this new church we had a good revival and the fire fell and kept burning. It was my pleasure to pastor this work for one

"GOD'S LEADING TO THE VERY CENTER OF HIS WILL!"

It was one of the last days of September, 1936, about 10 o'clock, God spoke to my heart to go to Germany and bring this glorious message to the people of Germany. And I knew it was God calling me to go. So I told my wife. Naturally, she realized what this would mean to give up the good business she still held on to, but she loved the Lord and was willing to do what God wanted us to do do what God wanted us to do.

So, on the way to the General Assembly of 1936, in the car with State Overseer C. W. Milligan, I told him of my call. He was sorry to hear that God called me to Germany because we had nice cooperation together in Maryland. He finally put it before the Mission Board. They called me during the General Assembly and agreed to my going as a missionary to Germany my going as a missionary to Germany.

We sold our business and farm and sailed November 26. 1936, for Germany. We took a fine new car along that we bought ourselves, but it was only weeks before we sold it, as we were not able with the little money we received to pay the high Hitler-Germany tax. We started out in Germany havtax. We started out in Germany naving not one friend for this full-Gospel message, but God was with us we can truly say. We had to go through deep waters. It was good that we did not know what was in store for us in triple and pagagagations but we in trials and persecutions, but we knew we were in the will of God. Never did we regret that we went. Today we have a blessed work going full-steam-ahead for the glory of God.— Herman Lauster.

#### **BLUE RIDGE SCHOOLMA'AM**

(Continued from page 18)

poor these students may be in this world's goods, a spirit of happiness prevails among them. No city boys or girls are admitted to the school, and only those from the South. All eleven of the southern states are represented in the enrollment.

Outstanding among the contribu-tions made to the school is that of

Mr. and Mrs. Henry Ford who bu the Girls' School entirely. These el gant stone buildings of Collegia Gothic architecture, surrounding by lagoon reflecting the entire qua-rangle of buildings, comprise one the loveliest sections of the campus

THE life of this grephilanthropist ended in Februar 1942, but her spirit and memory w live forever, especially among h mountain people to whom she devote her entire life. Fifteen thousand bo and girls have been given a chan in life through her vision and pe sistence in making that vision become a reality. She once told her student "Remember, we feed the soul by giving to others; become great an strong through giving." Her spir lives on today in the lives of those carrying on the great work she began Half of the present staff are Berr renductors. graduates who remain to render th kind of service exemplified by th founder.

Honor after honor was bestowe upon Martha Berry, and she was received at the Court of St. James b the King and Queen of England i 1934. The Georgia Legislature hon ored her as a "distinguished citizen in 1924; she was awarded the Roose velt Memorial Medal for services t the nation in 1925. She received th Pictorial Review Award of \$5,000 fo outstanding service in 1927; was vote one of the 12 greatest American wom en in a nationwide poll in 1931; re ceived a gold medal from Town Hal of New York for accomplishment o lasting merit in 1931; was appointed the only woman member of the Board of Regents of the University of Georgia in 1932; and received the biennia medal of the Society of Colonial Dame. for eminent patriotic service in 1933

In a letter to her Board of Trustee before her death she wrote, "My life's work has been to help poor boys and girls who are will always be preed to selves. There will always be a need to give opportunity to the young from our rural and mountain districts, and I implore the trustees, alumni, and friends of Berry to maintain the work in the spirit in which it was founded."

Boys and girls "poor in this world's goods, but rich in possibilities," are still passing through the "Gate of Opportunity" today at the Berry Schools. Even though the final resting place of Miss Berry is found by the Mount Berry Chapel, these newcomers learn that her spirit is yet very much alive in those who are paying the greatest tribute possible to the "Sunday Lady" seeing that her noble work will power die She added distinction will never die. She added distinction and significance to the Bible, the lamp, and also dignity to the plow.

"A good name is rather to be chosen than great riches, and loving favour rather than silver and gold. The rich and poor meet together: the Lord is the maker of them all," Prov. 22:1, 2.



T the time of the Congressional action on the Declaration of Independence, John Adams wrote his wife: "The second day July, 1776, will be the most memorble epoch in the history of Americal I am apt to believe that it will be debrated by succeeding generations the great anniversary festival. It aght to be commemorated as the day deliverance by solemn acts of decition to God Almighty."

John Adams placed no real importnce on the fourth day of July, but ther on the second. Why? Because was on July 2 that Congress passed resolution to declare our independice from England. What happened on e fourth of July? It was then that efferson's document was adopted by ongress. Contrary to popular belief, was not signed by any but the resident of Congress, John Hancock, nd the secretary, Charles Thompson, that day. Most of the other signers gned on August 2, but it was not gned by the last signer until Novemer. Since Jefferson's document is hat we know as the Declaration of dependence, the anniversary of its doption, July 4, is celebrated as our dependence Day.

The inscription on the amous Liberty Bell, which was rung to elebrate the signing of the Declaration of Independence, is taken direct from the Bible. From Leviticus 25:10 times the quotation: "PROCLAIM IBERTY THROUGHOUT ALL THE AND UNTO ALL THE INHABITANTS HEREOF." In the pursuit of individal freedom and independence there no greater champion than the Lord imself. There is no greater advocate f Liberty, no more bountiful resource toward which man can turn, and the Word of God itself.

John Witherspoon was the only minister among the signers of the Declaration of Independence. Of the fifty-six representatives of the thirteen American colonies who signed the document, there were, besides Witherspoon, one surveyor, one cobbler, one printer, two mechanics, five physicians, seven farmers, eight merchants, and thirty lawyers. Thus the cradle of our nation was guarded by men from all walks of life. They were welded together by one consuming passion—freedom.

THE names of our thirty-two presidents of the United States are interesting, for they reflect generally how the use of Biblical names has waned during the history of the na-



tion. Of our first sixteen presidents, eleven had Bible names, whereas of the last sixteen only four had such names. There was a day when parents wanted their children named in honor of the great heroes of sacred history. Leading the list of Bible names among our presidents is James, with five men so named. Next is John, with three bearing the name. Andrew follows with two, and Thomas, Zachariah (Zachary), Abraham, Benjamin, and Gamaliel have one each. Only one president had a double name-James Abram Garfield, which actually makes two presidents the namesakes of Abraham. The decline of Bible names among our presidents is indicative of a change in taste for names among our people. Why this change has come about is easily understood. First, people generally read the Bible much less seriously than they once did. Then, the advent of movies, radio and professional sports has given America a bumper crop of heroes for which to name their children. Finally, names are not taken as seriously as they once were; for there was a day when a dignified and sturdy name was studiously and carefully chosen for each christening.

ELEVEN of the presidents' wives have borne Bible names. They are Martha (2), Abigail (2), Anna (2), Elizabeth (1), Rachel (1), Hannah (1), Sarah (1), and Mary (1).

Thomas Jefferson was author of the Declaration of Independence and John Adams was one of its chief supporters. Both these men served as President of the United States, and both died on the same day—July 4, 1826. It was fitting that these two champions of American independence should die on the anniversary of the Declaration.

## EXTENDED FREE OFFER ...

Because it is such a great book the Pathway Book Club extends its offer of a fr copy of MONK IN ARMOUR for another month

By joining the Pathway Book Club now you will receive a free copy of this great novel on the life of Martin Luther. All the pageantry and color of old Germany—all the vice and corruption of the Catholic Church—all the strength and courage of Martin Luther—are faithfully depicted in these pages. With Martin Luther, live the austere life of

a monk, feel the fire of truth burn in yo bosom, escape death by hiding from mercile priests, stand for truth before the Diet Worms, defy kings and popes, live in consta danger, love the tender and sweet Kathy vo Bora. You will do it all when you read Morin Armour. One of the best books ever ditributed by Pathway Book Club.



## Monk in Armour

By GLADYS H. BARR — Retail price \$3.00

Free to you, by mailing the coupon below now!

How can you afford NOT to belong to the Pathway Book Club, when each month you receive at regular prices such titles as,



Wine of Morning, fiction
Fire Upon the Earth, church history

rtion Fight for Palestine, Bible study, church history Heroes of Faith, missionary stories
Forty Years in the African Bush, biography

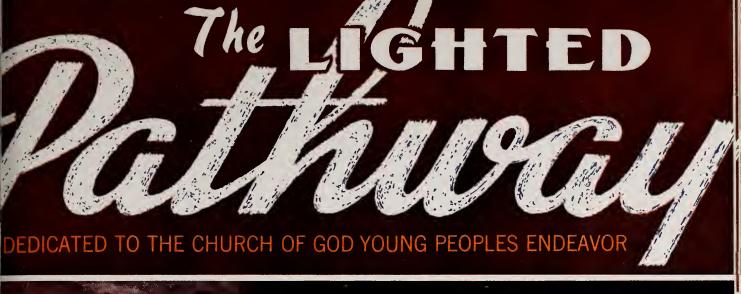
Each month we will send you "The Book Path," a detailed description of the next selection and you decide whether or not you want it. If you so desire, you need buy no more that four books a year, and can cancel your membership any time after you have purchased for regular or alternate selections. Besides receiving the very best Christian literature each month and news of the best books, you will also receive a free bonus book of real value and appeal with each fourth book you buy, after your first selection. Why not join today?

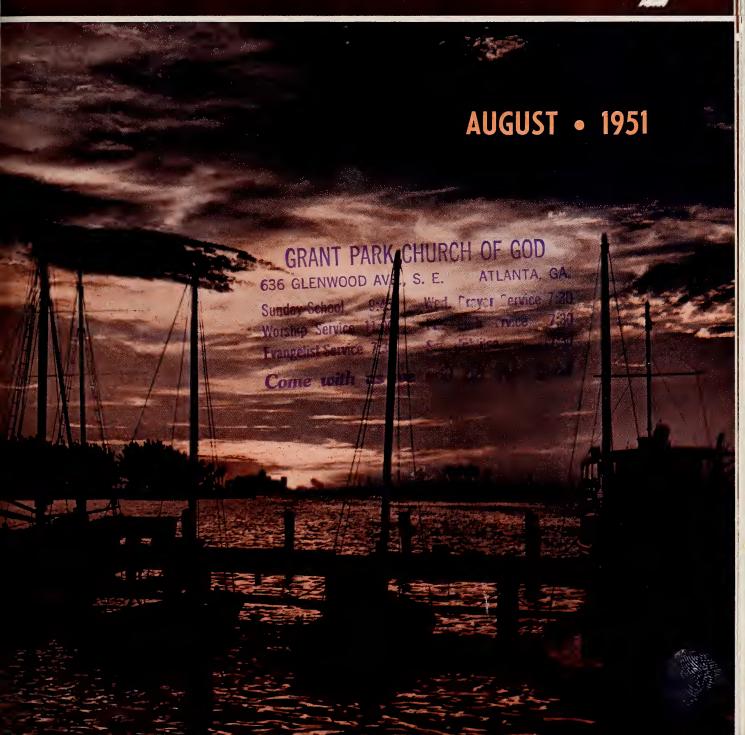
PATHWAY BOOK CLUB 922 Montgomery Avenue, Cleveland, Tennessee Please enroll me as a member of Pathway Book Club todoy. Without delay, send me a free copy of MONK IN ARMOUR, along with the current selection os my first purchose. After this, I am to receive o free book with each four I purchase, and I understond that I can buy as few as four books o year, if I so desire.				
Name	Age			
Address				
City	State			

President, Lewis J. Willis

Board of Judges, Charles W. Conn, Chairman Avis Swiger R. H. Gause Alice Pullin

Management, Cecil Bridges





#### GOD'S WORD

God's Holy Word has surely been
Inspired of God, and not of men;
No power nor eloquenee of man
Could e'er coneeive its wondrous
plan.

Withstanding all the tests of time, It stands unchanged, unique, subline,

Proving to every tongue and race God's wisdom, merey, love, and grace.

All efforts to destroy are vain—
God's Holy Word will still remain;
So hammer on, ye hostile hands,
Your hammers break; God's Anvil
stands.
M. E. H.

#### READ THE BIBLE THROUGH

I supposed I knew the Bible, Reading piece-meal, hit or miss; Now a bit of John or Matthew, Now a snatch of Genesis.

Certain chapters of Isaiah, Certoin Psalms—the twenty-third! Twelfth of Romans, first of Proverbs. Yes, I thought I knew the Word!

But I found that thorough reading Was a different thing to do, And the way was unfamiliar When I read the Bible through.

You who like to play ot Bible, Dip ond dabble, here and there, Just before you kneel aweary, And yown through o hurried prayer.

You who treat the Crown of Writings, As you treat no other book,— Just a parograph disjointed, Just a crude, impatient look.

Try a worthier procedure, Try o broad and steady view; You will kneel in very rapture When you read the Bible through.

-Amos R. Wells

#### A HOME WITHOUT A BIBLE

"What is a home without a Bible?
"Tis a home where day is night,
Starless night, for on life's pathway
Heaven can shed no kindly light.

What is home without a Bible?
'Tis a place where daily bread
For the body is provided,
But the soul is never fed.

What is a home without a Bible?
'Tis a family out at sea,
Compass lost and rudder broken
Drifting, drifting, hopelessly.

What is a home without a Bible?
List and ponder while I speak,
'Tis a home with a Bible in it,
But not opened once a week.

Lost! the Bible—lost! its teachings, Lost! Its help each day in seven; Lost! To live by—lost! to die by, Lost! What's lost? The way to Heaven!"—Clifford Lewis.

#### **COVER PAGE**

Our beoutiful cover picture of a Florido sunset shows the beouty of the heavens os it is cought and reflected by the waters of the deep. What God sends earth should receive and reflect—beouty for beouty and glory for glory.

# The LIGHTED The LIGHTED DEDICATED TO THE CHURCH OF GOD YOUNG PEOPLES ENDEAVOR

J. D. BRIGHT
Editor-in-Chief
Church of God Publications

CHARLES W. CONN
Editor
The LIGHTED PATHWAY

ALDA B. HARRISON
Honorary Editor
The LIGHTED PATHWA

Vol. 22

AUGUST, 1951

No.

#### CONTENTS

#### The Lamplighter

Your Chance to Be Popular ....

#### Features

Tillie the Terror, Part II	Chester Shuler
How Well Do You Know the Bible	Roger Butterfield
On Unity	William B. Eerdmans
Rise Above It!	Wirt Blaine
Visiting Angels	Geneva Carroll
Methods of Bible Study	A Symposium

#### Departments

Happy Home Circle A Home to Be Proud of	Rebecca Dunlap	12
Helps for the Tempted and Tried		13
Children's Page The Little Swiss Girl	E. Payson Hammond	15
Lee College She Couldn't They Said	Lacy D. Powell	20
Bible Lessons for Youth Services		22
Youth Work Statistics	Lewis J. Willis	27

#### Variety

Youth in the Spotlight: Beatrice Coley; O. W. Poler	16
What Is His Name?	16
Variety Page	18

Cover Picture: "The Gilded Harbor" _____ George Trabani

#### "Thy Word is a Light Unto My Path"

#### Notional Youth Board

Lewis J. Willis, Chairmon; Brody Dennis; Ray Hughes; L. E. Pointer; Ralph E. Williams.

#### Contributors

Geneva Carroll; Edna Conn; Margie M. Mixon; R. L. Platt; Avis Swiger; Manuel F. Compbell; M. M. Mortenson; LaVerne Selman; John E. Douglas, Jr.; Alice Pullin; D. B. Hatfield; Daniel Homner.

#### Subscription Rotes

Published monthly of the Church of God Publishing House, Clevelond, Tennessee.

All materials intended for publication in The LIGHTED PATHWAY should be addressed to Charles W. Conn, Editor. All inquiries concerning subscriptions should be addressed to Bookkeeping Department, Church of God Publishing House, Cleveland, Tennessee.

ENTERED AS SECOND-CLASS MAIL MATTER AT POST OFFICE, CLEVELAND, TENNESSEE



#### YOUR CHANCE TO BE POPULAR

AVE YOU EVER HEARD of a toady? Doesn't sound very pleasant, does it? Ever hear of a lapdog? A repulsive name for a human being, isn't it? Have you ever heard it said that someone is "anybody's dog no will hunt with it?" It is a sickening idea, isn't it? nese terms are applied by some to those people who have stern and straightforward principles and convictions, it who are so eager to find the favor of people that they tree to everything that is said, oppose nothing, and vacate between one opinion and another. They change their inions, their standards, and their "face" every time they tange their company. The one they happen to be with always their "best" friend.

Now it is natural for all of us to desire popularity, and at is an admirable ambition, but when to obtain that pularity we are willing to surrender personal ideals and inciples it becomes a fault of the most odious hue and over. Popularity is a wonderful possession, but when we sire it so much that we become insincere, or resort to eap flattery, or sacrifice standards of behaviour and resonal integrity, then its price is far too high. We should ready to spurn any popularity that is so ill-gotten. We ould reject that prestige which costs the sacrifice of refect honesty. God cannot use one who becomes obseed with the desire to be popular, or highly-thought-of, "accepted by the crowd."

THERE will come a time in your life when you ll have a golden opportunity to become popular and ell liked by simply fawning to the desires of some person some group. You will have to make the choice between estige and principle, for to hold up your principles will to destroy your chance for favor. Such a time came in e life of one of God's prophets. His name was Micaiah. ng Ahab and King Jehoshaphat were planning a war ainst a great city, and they wanted to know whether not it was God's will for them to go into battle. They st sought the counsel of those obsequious prophets who ere supported by the nation to give counsel to the king. nese prophets never spoke anything except that which eased Ahab, for they dared not lose his favor. They posssed no principles whatever, but were mere "yes-men" r every whim and fancy of the king. Finally Micaiah is summoned before Ahab to give his counsel to the king. ab did not like Micaiah, and this was the prophet's lden opportunity to obtain the favor of the king, to beme popular with a great man. The messenger who went r Micaiah gave the prophet a word of friendly advice.

His words meant, "This is your great opportunity to gain prestige and honor. All you have to do is sanction the desires of Ahab. Don't be concerned whether it is right or wrong, but look out for yourself—cater to the desire of the king and you will be fixed for life." This was a moment when Micaiah must choose whether or not to sacrifice principle for prestige. His answer to the messenger still rings out as one of the clearest, strongest, replies to a subtle temptation to evil recorded in the Word of God: "As the Lord liveth, even what my God saith, that will'I speak." Micaiah refused to be bought by the fickle promise of prestige. He determined to take a stand for truth, to seek to please no man but God, to cater to no man's fancies in order to secure his favor. Then, if he ever became popular it would be a true popularity.

PERHAPS your opportunity for popularity will never come in the dramatic way that Micaiah's came, but you may be sure that some day you will have to decide whether or not you will sacrifice principle for prestige. Yours may be a temptation to appear one way to one person or group and quite another way to a second. This is called being "two-faced." People of this type criticize a person to his back, if that is popular with the one he is with, and compliment him to his face. This is done in an effort to make staunch and confidential friends of both persons, but in the end you will lose them both—not only their friendship, but their respect, your own self respect, and the potential friendship of all who hear of your "twofacedness" and are repelled from you by it. Your trial may come when you must decide whether or not to "pull coat tails." This terrible expression is used for those who bow and scrape before those in a position to grant favors. In order to obtain some favor from them these people throw discretion and sincerity to the winds, and heap flattery, servile obeisance, gifts, or anything else that may serve to gain recognition from those with authority.

This inordinate craving for popularity leads many a young person down the treacherous road to disgrace. In order to "stand in with the gang" many an innocent girl has yielded to unchristian petting—or even cast aside her virtue. Boys often stoop far below their training and their innate principles in order to be a "sport," or a "jolly good fellow." Don't do it. It isn't worth it.

T HOSE who sacrifice principles for prestige are objectionable people, regardless of the guise they assume or the manner in which they operate. You can be popular without being an "apple-polisher," a sycophant, a flatterer, or without fitting any of the other distasteful appelations given those who resort to various forms and degrees of insincerity to gain honor and recognition for themselves.

Be what you are—everywhere you are. That is the best way to win genuine and lasting friends, and to rid yourself of those false friends who do not matter in the first place. Don't sacrifice principle for prestige. Don't sacrifice modesty for attention. Don't sacrifice sincerity for popularity. Don't sacrifice straightforwardness for favor. "Be yourself—but cultivate a self worth being." "If to yourself you would be true, you cannot then be false to any man." Remember that "favor is deceitful"—so don't chase it. Live by consistent Christian principles, and if gaining a friend means forsaking or lowering those principles, forget it. Do your best to be pleasing in the sight of God and your popularity will be both wide and eternal.

## Tillie the Terror

**BV CHESTER SHULER** 

How Willie Dobbs' friends rescued him from being continually tormented by his cousin, whose ill-temper gained her the name of "Tillie the Terror."

—Illustration by Chloe Stewart.

WHAT HAS HAPPENED: Fot Willie Dobbs' causin, Tillie, is known as the warsttempered, most selfish, hard-to-get-olangwith girl that ever invaded town. She has come to spend her summer vocation of Willie's hause. Willie has confided his troubles to Paul Barnes, the new teacher, and Mr. Barnes with Willie's pols, Som and Ben Hicks, have made plans to help Willie through his trying time. Whotever these plans are, they cause the boys to grin happily as they think of them. Now ga an with the stary and see what happened to Tillie the Terror.

AUL BARNES, the young school teacher, was keenly interested in boys and girls, and delighted to help them whenever he could. He knew that Fat Willie Dobbs needed cheering and that nervous, irritable, "spoiled" Tillie needed help in other ways. With the assistance of Willie's pals, Ben and Sam Hicks, Mr. Barnes hoped to be of help to both. "That girl needs careful 'cultivation,'" he had decided. "But if we can get our friend Willie to do the tilling with friend Willie to do the tilling—with our undercover help, of course—I think that he will be helped as well as the girl."

"We'll help you all we can, Mr. Barnes," Ben Hicks promised.

Just as Mr. Barnes was about to enter Mr. Dobbs' store that afternoon, Willie dashed around a corner and bumped violently into the young teacher with a wild yell. Before he could apologize, Tillie appeared in hot pursuit. Behind her came Scotty, barking and frisking about her feet. Tillie was almost beside herself with anger and fear, certain that the dog was about to bite her. "Will-ee Dobbs!" she screamed. "If

you don't shoot that awful brute this instant, I'll—I'll call the police, and they'll kill him!" Scotty renewed his

they'll kill him!" Scotty renewed his friendly overtures by leaping up at the girl and barking happily. "Ee-ek! Help!" she screamed. "He's trying to bite me! Help! Will-ee! Help!"

Tillie climbed upon a fence, and renewed her screaming from there. "I'm sure he's mad! I'll get hydro—hydrophobia! Willie Dobbs, it'll be all your own fault too your you."

your own fault, too, you—you—"
Mr. Barnes had difficulty restraining a smile. "I think, Miss Tillie," he said, soothingly, "that the dog mere-

ly wishes to be friendly with you. I have never known Scotty to bite anyone."

Willie, puffing like a freight engine, returned to the scene. "Sorry—puff!—Tillie—Mr. Barnes! Till, you—puff!—sure can run! You ought-a go in for—puff!—track at school. You'd win."

Tillie looked surprised, almost pleased. But quickly she scowled and fired back, "It's all your fault, Willie Dobbs, and you know it! Now hold that ugly brute, till I get inside the house!"

When she had disappeared, Barnes grinned. "Dr. Willie, you did very well. Keep on with that medicine, and everything will be O.K. By the way, I met two pals of yours today-Ben

Willie brightened. "They're my best friends. But Tillie, the little—I mean, Tillie won't let 'em come around here. Throws a tantrum every time they come near. Oh, I wish she'd-

"Depend on us to help all we can," the teacher said. "But suppose we take a short stroll, Willie."

A confidential chat followed, and Willie returned feeling much better. He even began to suspect that, impossible as it seemed, Tillie's visit might even prove to be fun!

TILLIE," Willie said next morning, "Mr. Barnes, our new teacher, has invited us to go along on a hike this afternoon. He will be in charge. There'll be a lot of girls and fellows, too. We'll roast wieners and have a nice time. You'll go, won't you?"

Tillie sniffed. "Oh, I suppose I'll have to! But," she added unpleasantly, "I'm sure there'll be nothing to interest a city girl like me."

Willie regarded her seriously. "You see, Tillie, we felt that you'd know lots of good games and things to do. So we're depending on you to teach 'em to us. We know you city girls have lots of things we never hear of out here in the country. Honest, Tillie, you'll just have to go, or the whole thing will be a flop."

Tillie was ready when Barnes and his group came shortly after noon. When she saw Sam and Ben she re-

membered a very brief-and unplisant—acquaintance of the summer efore. She glared at them, and turned a somersault to hide a and

"Tillie's going to teach us a lo o new games, Mr. Barnes," Willie cae out. "Isn't that nice of her?"

"It certainly is. And I'm sure we shall need her help. Everybody hee

Good. Let's go!"

It was a jolly group. Tillie nearly got to be grouchy or to "have nervi."
Amy Hicks had been taken into a "conspiracy" by her brothers, seeing that Tillie did not recognate the city girl. Sam and Ben exchangely winks. "The plot thickens," In snickered to Mr. Barnes.

Tillie proved herself a good lead Soon everyone was busy learning so ant time. Tillie, agreeing to take lead in a game, was blindfolded. She groped around, she felt somethat

soft and hairy touch her leg.
Scotty had purposely been left
hind, at Mr. Barnes' suggestion.
he had escaped and caught up w
the group just now. Was he e
glad to be with them again! He s ured he must show how glad he by being friendly...and there that nice girl, Tillie!

"E-eek! E—ow!" Tillie scream tearing at her blindfold. "Help!

Willie Dobbs, I'll just about kill; when I get hold of you! Call off the brute at once, or—"

WILLIE felt all their pla had been spoiled. He seized Scot Then he saw his angry cousin ruing furiously at him. She was wav a small club. He started to run. Ti pursued him with angry scream

Scotty, barking joyfully, followed h
"Go it, Willie!" yelled some of t
boys. "Oops! We didn't know this v
on the program!"
"Scotty, barking joyfully, relled the

"Sock him, Tillie!" yelled the othe "Sick 'em, Scotty!"

Willie dashed blindly into so bushes to escape Tillie's swingi club. Then he ran around a tree. Si dently he grabbed his fat nose a let out a wild yell.
"Ouch! Ye-ow! Hornets! Look o Tillie! Run!"

But the city girl had had no expeence with angry hornets. She w much too intent upon socking her 1 cousin to notice the gray, cone-shap bag which hung from a low limb. S ran directly toward it, and the ang hornets, aroused by Willie's passin were ready with a counter attack! the first wave or hornet marin landed on her face she let out a re

"Ee-ee-ek! Help! Ouch! Ow! Ta

'em off. Willie Dobbs, you—you—' Blinded by the stings, and almo frantic, Tillie did not know what do. Mr. Barnes heroically dashed in the danger zone and pulled her awa Willie limped up, his fat face swoll almost twice normal size. "Tillie, I'm puff!—awful sorry," he began. "Din't know those —puff!—hornets we there, honest! But you can run so puff!—fast, I had to light out some-here!"

Tillie's angry reply was hard to un-erstand. Her lips were puffed out, her es closed. It sounded something like: 'wl geg yow yeh, Wilwy Blobbs!"

I HAT evening, Ben Hicks nd the teacher had a serious talk "Your plan sounds good, Ben," Mr. arnes said. "But I think we'll have tell Fat, or he may not understand. nd we don't want to make the poor by more miserable than he is now." "Sure. I wouldn't do it if he didn't now all about the reason," Ben anvered. "See, we've written him a letr, explaining.

Mr. Barnes read the message, rawled on the side of a paper bag: "Deer Willy—We fellows are gonna meen to you for a fue days. But n't you mind us. We wanta help you at way, see. Yur pals, Ben and Sam."
"Maybe," Ben apologized, "some of e spellin' isn't just right, sir, but you teach us next winter, I promise study awful hard."

"Thanks, Ben. Now how will you get is letter to Willie?"

Ben grinned mysteriously. "Through r secret post office. Wanta see it?" He led Barnes to a large apple tree nich grew just inside Willie's back rd fence. He slipped the letter into hole in the trunk. "Secret messages through here," the boy said. "See, bend this limb down, and Willie ll know there's mail for him.'

NEXT morning Ben ssed the Dobbs house. Willie and lie were on the porch. "Hi, you fat ester!" Ben yelled. "Why don't you to work? I'd be ashamed to sit bund and be so fat and lazy!"

Willie pretended to glare at his pal, the made no reply. Tillie, however, is plainly amazed. "So that's the your fine friend talks to you, is "she exclaimed, angrily. "And to ink," she added, looking at Willie the a kind of new interest, "that is must live where you have to chum the such profiles." You would th such—ruffians! You—you or boy!"

Willie camouflaged a grin with a gorous coughing spell. "Oh, Ben's to the only one who talks mean to e," he said.

Fillie flushed. "Meaning me, I sup-

se?"

'Not 'specially. But you do say ings sometimes that don't sound so

ings sometimes that don't sound so nice, Tillie."

She didn't get angry, for a wonder. stead, she sat silent for a bit. "I ess I do," she admitted. "But I'll try stop—if it sounds as ugly as this." Sam came lounging by not long afc. "Hey, you big ellyphant!" he ered. "How 'bout goin' along to the me? But o' course you're too fat an' zy to walk that far!"

Tillie's black eyes flashed fire "Sam

Tillie's black eyes flashed fire. "Sam cks, you're mean—awful mean! illie's not lazy! And it's not his fault 's so fat! So there, Sam Hicks! id you'd better go mind your own siness!"



But the city girl had had no experience with angry hornets.

"I wouldn't get the idea you like him very much, the way you talk to him," Sam fired back. "You called him fat a lot o' times yourself!"

Tillie sat down hard. "Willie," she asked in a low tone, "do I sound as mean as that when I talk? Honest? I have such a terrible temper, and the doctor says my nerves are so bad, and—"

"Aw, forget it, Tillie. You sure do look lots healthier since you're up here chumming with some of my gang. You're feeling better, too, aren't you?"
"I—I guess so. But I wasn't yesterday—with those hornets after me!"

And she astonished Willie by laughing merrily—for the first time he could remember. "Willie, why don't we ever go fishing?" came the next surprise question.

"Fishing? Do you like to fish, Tillie? Say, that's an idea!"

MR. Barnes and the boys organized the gang into a fishing party that very afternoon. They had a nice time, too, until Ben leaned too far over the stream to see something and tumbled in, kersplash!

Ben could swim, but the shock was great, and he floundered in the cold water until he got plenty of water inside his lungs, then became frantic. Tillie, quick as a flash, had dived in after him. She swam well, and seized Ben by the hair, pulling toward shore, even before Mr. Barnes or any of the fellows could act.

Everyone declared Tillie heroine, but surprisingly, she blushed and denied it. "Guess I was so scared I fell in myself," she laughed. "But I'm glad Ben's o.k."

Ben looked at her curiously. "You really mean that, Tillie?

"Sure. Why not?" "What if I had fallen in?" grinned

"'Course I'd have tried to help you,

too. Why not?"

"Say, Tillie, I didn't mean what I yelled at Fat this morning," Ben confided to her. "I was just trying to tease both of you."

"I'm glad you didn't mean that—about Willie. If you had, maybe I'd have tried to threw you into the creek instead of pulling you out," she

laughed.

Willie's mother gave a party for Tillie before she left for home. Everyone present was glad to notice how much she had improved in health-

and temper—since coming to town. "I wish you could stay here and go to school with us, Tillie." Amy Hicks

Tillie nodded. "I'd like to, Amy. Like it an awful lot. But Mother thinks I should come home. Maybe next summer I can come here again."

When Sam, Ben, and Amy came to Willie's house to say a final good-by to Tillie one evening shortly afterward, they found a radiant girl at the gate.

"I have the most wonderful news!" she cried. "Just wait until you hear

She wouldn't let them into the secret, however, until they had all agreed to come into the house and help her eat a big box of candy which her father had sent. "I'm not going home now, after all," she said. "The doctor thinks that since I have improved so much here, I ought to stay this winter too, because its higher here. So Mother and Daddy say I can stay and go to your school. I'm glad to be with you you've been wonderful pals to me."

When the three went home, Ben grinned and said, "Well, I guess it worked. Tillie's been 'tilled' and cultivated, and changed a lot. We can't

call her 'Tillie the Terror' any longer."
And Willie, as he went to bed that night, said his Golden Text over once again: "Be—ye—kind—one—to—another."

## How Well Do You Know the Bible?

By ROGER BUTTERFIELD

No other object on earth has had such a fascinating bistory as the Holy Bible. Do you know its story?

OR ANYONE of a curious turn of mind the mere facts and figures about the world's most famous book—the Bible—must form a topic of endless fascination and surprise. For the Bible is not only the oldest printed book, the most printed book and the best printed book in the bistory of Western civilization: it is book and the best printed book in the history of Western civilization; it is also the cheapest and the most expensive book—from one and a half cents to \$600,000—the most widely read and circulated of all books, the most lovingly cherished and preserved, and the book which has been most often banned, censored, burned, mutilated and destroyed, by Christians and unbelievers alike. tians and unbelievers alike.

The Bible is, moreover, the only book which has been written on every material and by every method that man has been able to devise. Its words man has been able to devise. Its words have been cut in stone, wood, bronze, silver, lead and iron, scratched on clay tablets and seals, and inscribed with stylus, quill, steel and brush on leather, bark, papyrus, linen, vellum, wax, parchment and paper. Some of the oldest and most interesting fragments of the Bible we have were written with pen and ink on broken pots ten with pen and ink on broken pots-

yet the Bible continues to be the most modern of books, even from the physical point of view. In today's bookstores one may buy Bibles printed bookstores one may buy Bibles printed on paper so fine—and yet opaque and tough—that the 894-page volume is less than a half inch thick, with a choice of bindings ranging from traditional morocco, silk and cloth to the newest colored plastics. Some Bibles come equipped with slide fasteners that run all the way around the outside covers; while the oldest publisher of English-language Bibles, the Cambridge University Press, is now offering each of its Bibles in a transparent acetate box, so that not a

parent acetate box, so that not a speck of dust need touch its pages before it finds a purchaser.

The Bible has appeared on television, billboards and in electric lights, its words have been smoke-written against the sky, and portions of it have been reduced to comic-book form for the most elementary of presentfor the most elementary of presentday audiences. The latter idea, however, is a very old one. As far back as the year 1400 there were picture-book Bibles for which illustrations and a few lines of text were carved on a single wood block and pressed against a page; these *Biblia Pauperum*, or "Bibles of the Poor," had a wide circulation before the art of printing with movable types was invented. day audiences. The latter idea, how-

When the inspired German burgher, Johannes Gansefleisch—"John Goosemeat"—produced the —"John Goosemeat"—produced the first book from movable type almost exactly 500 years ago, that book, as a matter of course, was the Bible. Herr Gansefleisch, who is better known to history under his mother's name of Gutenberg, started work on his Bible in 1450 and completed it in 1455 or 1456. The finished work appeared in two massive folio volumes sixteen inches tall, bound in solid oak boards covered with thick leather, and weighing twenty-eight pounds. Nobody knows what it sold for, but for the sake of competition it was probably around sixty gulden—\$120—which was the contemporary cost of a hand-written Bible.

Today even a single page of a Gutenberg Bible sells for \$300 to \$3,000, while a complete and perfect copy of the entire book, if any should ever come on the market again, might

ever come on the market again, might bring as much as \$1,000,000. The last such copy was appraised at \$600,000 when it was bought by the United States Government in 1930; it is now in the Library of Congress at Washington. (This copy is printed on vellum; a perfect copy printed on paper should bring at least \$250,000.)

Lovers of fine books prize the Gutenberg Bible not only for its priority and rarity—only forty-six copies are known to exist, of which thirteen are in the United States—but for its extraordinary beauty of workmanship. "No other art, craft or science," says the leading trade paper of the rare-book business, Antiquarian Bookman, "ever reached such a degree of man, "ever reached such a degree of perfection as did Gutenberg with the printing of his first complete Bible."

Since Gutenberg's time more than 2,000,000,000 Bibles and parts of Bibles —Old and New Testaments, Gospels, Psalms, and so on—have rolled off the presses of the world. Almost all of this stupendous output has come in the last 150 years—in 1800, it is estimated, there were only 4,000,000 complete Bibles in existence, whereas now there are about 500,000,000, with many more printed parts. Yet the demand remains insatiable, apparently. During World War II, Bibles sold faster than ever before, and some publishers were forced to retien their stacks. forced to ration their stocks. Again in troubled 1950, book-sellers and pub-lishers reported their Bible sales were up 40 to 50 per cent over previous years. In 1951 the production of Bibles, whole or in part, may reach 30,000,000 copies, an all-time high.

ONE publisher alone, American Bible Society, last year tributed nearly 10,000,000 Bibles portions of Bibles in one hundred sixty-four languages to forty-two ferent countries. Other Bible socie in England, Scotland, the Netl lands and Canada exceeded this ure in their combined activities. So ure in their combined activities. So of these Bibles were given away, most of them were sold at actual production cost, ranging from one and half cents for an unbound Gospe St. Matthew to \$169 for a compt "talking Bible" on 169 double-side long-playing phonograph records use by the blind. One rush order with the American society took in its stimas for 4500 New Testaments French, Turkish, Siamese, Tago (Philippine), Korean, Chinese, Spish, Portuguese and English who were sent to chaplains of the Uninations forces at the start of fighting in Korea.

Right now the American Bible

Right now the American Bible ciety warehouse in New York is bu ing with the largest accumulation Bibles and Testaments in the Russ place. The society began to stock Russian Bibles in 1947 against the p sible day when it could distrib them to the Russian people. It is a prepared, on a monent's notice, send paper, printing and binds machinery, plates and prepared trallations for the publication of Bible in Russia itself, not only Russian but in other major langual which are spoken in the vast territof the U.S.S.R.

THE Bible has alwa been a book of many tongues, and iday some part or all of it has be translated into 1,118 different la guages and dialects spoken by muthan nine tenths of the world's por lation. It still has 1700 lesser dialect ogo, including 600 in India and 4 in Africa. Through the labor of low missionaries and expert linguists eployed by the big Bible societies, the Bible is being translated into a nudialect of once every thirty-two daysome of the latest additions being Periodicity jantjatjara, a native Australian didect; Wewjewa, which is spoken in I donesia; and Tarascan, the natit tongues of 55,000 Mexican Indians.

The first translation of the Bit.

The first translation of the Bit ever made in America, by the Re John Eliot into the language of tl Massachusetts Indians in 1663, is I longer intelligible to anybody; tl



t man who could read it died in 5. This remarkable work, which is also the first Bible of any kind need in America, was entitled: MUSSE WUNNEETUPANATAMWE BIBLUM GOD naneeswe NUKNE TESTAMENT MEQUOSHKINME TESTAMENT MEQUOSHKINMUK kah wonk WUSKU TESTAMENT—THE WHOLE HOLY HIS BLE GOD both OLD TESTAMENT is also NEW TESTAMENT. Among lesser effects was the introduction the word "mugwump" into Ameripolitical slang. Even though they not read it, book collectors gladly up to \$7500 for a copy.

the most arduous tasks that scholhip can set for itself, and also one the most rewarding. Whole nations, guages and literatures—including English and the German—have wn up and solidified around great inslations of the Bible. Consider, for imple, the haunting phrases which King James (Authorized) Version imprinted so deeply on the ughts and imagery of all Englishaking people: "apple of his eye," wers that be," "widow's mite," thy lucre," "as a lamb to the ughter," "pearls before swine," orthy of his hire," "broken reed," rds of the air," "loaves and fishes," my with banners," "clear as crysmy with simple statements of the simple shape of the simple shape of the air," "loaves and fishes," my with banners," "clear as crysmy with simple shape of the shape of the simple shape of the simple shape of the shape of t

tal," "thorn in the flesh," "still small voice," "salt of the earth"—these are only a few. Earlier translators than the King James group created such key English words and phrases as "beauitful," "long-suffering," "tenderhearted," "stumbling block," "peacemaker" and "loving-kindness."

Translators, of course, are never in complete accord among themselves, and some of the results of their work have been both quaint and disturbing. The first officially sponsored version of the English Bible, for instance, makes the familiar Ecclesiastes xi:1 ("Cast thy bread upon the waters: for thou shalt find it after many days") read, "Laye they bread upon wet faces"... and so on, with a marginal note explaning that this means, "Be liberal to the poor." Similiarly, in three important early English translations that appeared within a few years of each other, the same sentence from Jeremiah viii:22 is rendered as "Is there no balm in Gilead?" "Is there no treacle in Gilead?" and "Is there noe rosin in Gilead?"

In translating the Bible into more obscure languages there is always the danger that a minor error may result in something quite un-Biblical, as in the Eskimo Bible where the dropping of one letter in a seventeen-letter Eskimo word changed the prophecy "And nation shall rise up against..." into "And snowshoes shall rise up against snowshoes...." Another missionary was shocked to discover, after his translation had been published that he had made a familiar passage read, "Jesus took the little children in his arms and pinched them."

THE Bible, as most of its readers know, is not one book, but a collection of many, written and compiled by various authors over a span of at least 1,000 years before it was organized into official, or canonical, form some 350 years after the Crucifixion. The thirty-nine books of the Old Testament, which are sacred to both Jews and Christians, were originally written in Hebrew; the twenty-seven books of the New in Greek. The first Bible to receive official sanction was the celebrated Vulgate of Saint Jerome, which is written in Latin, and for sixteen centuries has been the Roman Catholic version. In addition, Biblical researchers must take into account the fact that Jesus and His early disciples talked and preached in a fourth language, Aramaic, which was the common spoken language of their time and country.

One basic fact about the Bible is that no manuscripts of any of its books or parts exist today which are even claimed to be original—in other words, all copies and translations must be made from other copies. Even the great apostles, who lived in a time when writing with pen and ink on papyrus rolls was fairly common, and who probably prepared their Letters and Gospels in that way, have left us nothing in their own handwriting. For this reason scholars have toiled for centuries to find and decipher the

earliest possible manuscripts of the Bible, to compare them with one another, and to decide which of their many variant readings—more than 200,000 for the New Testament alone—should be accepted as authentic.

NEW discoveries are still coming to light—as late as 1948 some wandering Arabs found a group of leather scrolls covered with writing, wrapped in cloth, and stuffed into ancient pottery jars in a cave near the Dead Sea. On examination they proved to be Old Testament manuscripts, including an almost complete Book of Isaiah in Hebrew and an Aramaic version of Daniel. It was first reported that they were "over 2,000 years old," but this has not been fully confirmed. Even if they can be dated as far back as the first century A. D. they will immediately take rank as the oldest extensive Biblical texts in existence. Some scholars believe they were hidden in the cave by a group of devout Jews fleeing from the collapse of a revolution against Roman rule in 135 A. D.

The most romantic of such discoveries was made by Lobegott ("Praise God") Friedrich Konstantin von Tischendorf, a German scholar who journeyed to Egypt and the East in 1844 in search of ancient manuscripts. Coming to the monastery of St. Catherine at the foot of Mount Sinai in Palestine, Tischendorf found in the monastery library "a great and wide basket" filled with old parchment leaves which the monks were using to start fires. The librarian told them that two such baskets full had already been burned.

The leaves were moldy and discolored by age, but Tichendorf's trained eye recognized them as pages of a Bible in very old Greek handwriting. He showed so much excitement that the monks immediately took away the basket, but allowed him to keep forty-three of the leaves. He took these to Germany and published their contents, but told no one where he found them.

In 1853 he returned to Mount Sinai in the hope of obtaining the rest of the manuscript, but this time he found only a single page with a few verses from Genesis. The wary monks insisted they had nothing more to show him. In 1859 he made a third visit, but still could not find what he wanted. He had given up hope and was preparing to leave for good when the steward of the monastery invited him into his cell for supper one night. As they entered the tiny room the steward remarked carelessly, "I, too, have read a Septuagint [an ancient Greek version of the Old Testament]," and took down from a shelf a bundle of parchment wrapped in red cloth. As he unfolded it, Tischendorf saw that it was the very manuscript he had been hunting for fifteen years—not only did it contain most of the Old Testament and some apocryphal books which had not been known in Greek

(Continued on page 21)



William B. Eerdmans

"John said unto him, Teacher, we saw one casting out demons in thy name; and we forbade him, because he followed not us.

But Jesus said, forbid him not: for there is no man who shall do a mighty work in my name, and be able quickly to speak evil of me. For he that is not against us, is for us."

—Gospel of St. Mark.

"That they may be one, even as we are."—Jesus.

THE story is told of two men who once were blind and then were made to see. They of course had never seen each other in the days of their blindness, but had heard of one another.

Then, one day, after both had received their sight, they met. Asked one of the other "Well, well, isn't it wonderful to see; tell me, how were you cured of your blindness?"

"Oh," said the other, "one day I met a man by the name of Jesus. He is the great new prophet and teacher whose name is on everybody's lips these days. I knew that if anyone could help me, He could. And so I bided my opportunity and one day when He was in our town, I went to Him. A crowd had gathered around Him, and so from the outside I cried and shouted that He might have mercy on me. The men near Him did not like my shouting and told me to hold my peace. But I was determined to get a hearing and shouted the more and the louder. Jesus heard me and told them to bring me to Him. Then He asked me what I wanted. I said 'Lord, that I may receive my sight.' And just like that He said, 'Receive thy sight; thy faith hath made thee whole.' And immediately I could see. That is all there was to it."

"Well of all things," said the one,

More than at any time since Jesus walked the roads of Gilee there is a desperate need today for Christian tolerance ad understanding. A progressive Christian thinker speaks our

## ON UNITY

By WILLIAM B. EERDMANS

"isn't that coincidental? I met the same Jesus and He cured me from my blindness, too. But in an altogether different way. Do you know what He did? He spat on the ground and made a bit of clay of the spittle and put the clay on my eyes. Then He told me to go and wash in the pool of Siloam. I went and washed and came out seeing. You see, friend, that really is the right way to be cured from blindness. I doubt whether you got the right cure!"

"I had the right cure!" said the other. "Why, my friend, healing by faith is the only cure." And so an intense argument ensued. And thus originated the school of healing by faith and the school of healing by water

THIS is just a story. But what a moral! Don't we see this very thing around us every day! A man, a Jew, comes from Russia. He is an agnostic and an unbeliever. He settles among some good Christian people in Texas, and lo and behold there comes a day that the scales fall from his eyes, and the great Redeemer turns him from the darkness of sin and unbelief to the glorious light of His saving countenance. And the man is happy that such great love was bestowed upon him. And he goes forth all through the land, singing and praising and preaching and telling all who want to listen what Christ has done for him, and offering that great salvation which has made him so happy and wishes everyone to share with him.

But eventually he comes to a city where a great theologian knits his brow and pulls up his nose and scrutinizes his script and his speech. He thinks he detects that this convert-preacher has been inoculated with a heretic germ from those in Texas, and he brands and labels him an Arminian, and warns the good people of the city to stay clear of him lest they, too, become spotted and tainted.

Another man, born in Scotland or in Holland, and nourished on the full

milk of what we call Calvinin, preaches regeneration, election, ad the council of God. And he is calle a fatalist and a rationalist.

Again another tells us about the quiet time with God, and of listening to God, desiring that the Holy Spit fill and flood his soul and body. And we call him a mystic, and we forethat a mystic is a man who talks who Jesus, and that mysticism is not a mood, nor a philosophical conceptut that to be mystical is to have fair. And that a mystic is a friend of Gi.

AND so we can go on infinitum. We can run the why gamut of the 456 denominations given the handbook of denominations, some 900 when we count all the lit groups and sects. Astonishing! Yes is not a very pleasant picture, thing which has happened since 15 when Luther nailed his theses on church in Wittenberg and Protestal ism was born.

We can discuss at length our divions, contentions, schisms, groups, a sects, and engage in theological quibling and hair-splitting, and throu envy and strife become embittered ward each other and shout the cong "I am of Paul" and "I am of Apolos" and "I am of Cephas." But would be better, would it not, if would tolerate and respect each oth and with one another would exercithe communion of the saints and to mystical union of all believers Christ.

When all the stops of a grand fou manual organ are out, it seems the verything that has breath is praising Jehovah. So it should be with the Christian Church. They may be hundreds of different shades and nuance of belief, but when these are brough into harmony through an emphasis of the essentials that are possessed common, the Church will render unthe Lord a great, harmonious page of praise and glory and adoration.



r is related that when Alice Freeman Palmer was president of Wellesley College a young lady stunt once came to her with a problem. It girl felt that she had been terribly with the dand ignored by some of the ler students. She was very much

Why not prove that you are suior to such things and let them sunregarded?" the president asked. ou will soon find that you have

hing to regard."

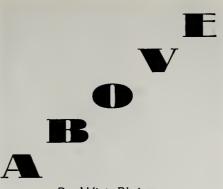
But," replied the girl, "I wonder w you would like to be insulted!" The lady drew herself up with splendignity. "Miss S....," she ancred, "there is no one living whould insult me."

Tow of course Alice Freeman Palmers a distinguished college president. It that does not mean that one must of a high station in order to possess the dignity. It is a matter of *charer* rather than of social position intellectual attainment. It is a ret of self-respect rather than of exnal conditions.

THIS fine dignity and et courage is sometimes seen in sons holding lowly positions. A end related this incident which occred in a busy department store:

While waiting for service at a inter, this lady noticed another man, whom she describes as "one the most disagreeable women I ever i eyes on," approach and ask to a certain kind of lace.

The sales girl patiently showed her large selection, but with each of me the woman found fault—"too monplace," "not bold enough," etc. e girl patiently tried box after box. ally she said, "I'm sorry Madam, that is all we have in stock."



By Wirt Blaine

"I know there must be others up on those shelves that you are not showing me!" snapped the customer, petulantly.

"No, madam; I have shown you all that we have," the girl answered quietly.

"I feel certain you have just what I want there—only you won't show it to me!" And she flounced away, muttering "inefficient salespeople."

The lady who told the story went to the girl and said, "My dear, I don't see how you endure people like that!"

The girl smiled faintly as she answered, "Oh, we think they just don't know any better,"

Now wouldn't that have enraged the disagreeable one! And what a splendid dignity and patience that girl clerk showed.

Some person has so well said that only a *small* person will be annoyed by little things. How much greater and more noble it is to at least *try* to hide one's feelings when insults and slights come, as they do come to all of us. A right attitude toward others will prevent slights and annoyances to take hold on our minds and spirits.

SELF-PITY is the ugly trait which causes us to feel slighted or otherwise abused. We expect too much honor, attention and consideration from others. We think of ourselves more highly than we ought to think. (Romans 12:3.) We exalt our own im-

For others' sake to make life sweet Though thorns may pierce your weary feet;

For others' sake towalk each day As if joy helped you all the way, While in the heart may be a grave That makes it hard to be so brave. Herein, I think, is love.

-Author Unknown.



portance out of all proportion—and when others do not get the same viewpoint, of course we feel let down! Pride puffs us up, and a haughty spirit comes before a tumble! (Proverbs 16:18.)

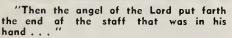
"Let them go unregarded," is splendid advice. But it is not always easy to follow. The Self in us cries out for vengeance, and for sympathy. Sympathy-seeking is a futile, dangerous habit, so easy to fall into, so difficult to break. A child will run to mother for sympathy when injured—physically or in its "feelings." That is to be expected. But it is childish in an adult to run to others for sympathy every time the "feelings" are trampled upon. There just isn't any habit we ought to avoid more than that if we don't want to live an unhappy, lonely life.

For the Christian there is a recipe for success in the Bible. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection ("mind"—R. V.) on things above, not on things on the earth..." (Colossians 3:1, 2).

The lady in the department store had her mind set on something very much "on the earth"—her vain, ignoble self. She was self-seeking. She wanted attention, service, honor; when she failed to get all she felt she deserved, she was angry. The more we think about Christ and "the things above" the less and less we shall be conscious of "slights" and other petty annoyances. The larger "self" in our natures becomes—and it grows with frightening rapidity if nurtured!—the more difficulties we shall have.

Rising above these things is important. "Ignoring" them, as Dr. Palmer advised, is good—if we can do it. Only through Christ can we rise above and ignore the things of earth. In Him we can do all things (Philippians 4:13).





"He is not here, but is risen."

I HE BIBLE has much to say about angels. They are celestial beings a little higher in dignity than man; spiritual beings who neither marry nor are given in marriage. From marry nor are given in marriage. From their worship of God as well, probably, as from their nature, they are called, at least in poetry, sons of God; and from their character holy ones. The angels are real beings, yet they can appear and disappear at will. They are not the spirits of the dead, but a higher order of beings.

All of us who remember the story of the fiery furnace and the three Hebrew children know that when the king of Babylon looked into the fire he saw four men instead of the three whom he had commanded to be cast into the furnace. And "the fourth," he said, was "like the Son of God." Then he added, "Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered the same of the sam his servants that trusted in him," Daniel 3:25, 28.

ONE day an angel came and sat under the oak tree which was close by the town of Ophrah. This angel was dressed as a traveler and

sat down in the shade to enjoy a little refreshment and rest.

The Israelites were distressed because of their enemy the Midianites.





"La, thau shalt conceive and bear a son; and no rozor shall come on his head."

" . . . ond he wist not that it was true which was done by the angel.

Since the unity of Israel was broken, its unhappy people were a helpless prey in the clutches of their fierce and merciless tormentors, who swooped down on them and devoured all their crops. And it appears they came early, encamped in the plains, and watched the crops until they were ready to be harvested; then they gathered it all and carried it away with them. Every year they plundered the land of Israel. On one of these raids they killed Gideon's brothers at Mount Tabor and other people of the tribe of Manasseh.

While Gideon, the son of Joash, was threshing wheat by the wine press, the angel appeared to him and said, "The Lord is with thee, thou mighty man of valour."

These were strange words to a man who feared to thresh his wheat in the threshing wheat by the wine press, the where he could quickly hide it. Gideon said, "O my Lord, if the Lord be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, Did not the Lord bring us up from Egypt? but now the Lord hath for-saken us, and delivered us into the hands of the Midianites."

"... the Lord looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?'

# Visiting Angels

Geneva Carroll

The angel talked on with him before he was ready to go, Gid told him to wait until he brough present. His idea for this was to pr by entertaining the stranger, whet or not he was more than man. Gid went into his house and prepare kid, and made a bushel of flour unleavened cakes. The meat and ca he put in a basket for the strar to take on his journey; the broth put in a pot to refresh the stran Then he brought the food to the ar and presented it to him under sacred oak.

To his amazement, Gideon was rected to lay the flesh and unleave cakes on a rock and pour out broth. Then the angel touched offering with his staff. At once a leaped up and burned the offering, it has angel wonished from his side. the angel vanished from his sig Gideon was afraid when he saw that the Lord said to him, "Peace unto you, Gideon; do not fear, for am with you." This was a wonder experience for a discouraged fellowing the put faith and inspiration into heart and by the help of the Lord figure enemy was defeated. fierce enemy was defeated.

N the tribe land of D which was next to the country of Philistines, there was living a m named Manoah. One day an angel a peared to his wife and informed ! that she was to have a son. S was further instructed that she verto be careful not to drink wine strong drink and not to eat anyth: strong drink and not to eat anyth: unclean, for the child was to be Nazarite unto God. His hair was net to be cut, but allowed to grow lo When the child grew to manhood was to begin to deliver Israel out of thand of the Philistines. (Samson of began this deliverance, for it was a until the days of David that the Israel warre completely redeemed for ites were completely redeemed from the power of the Philistines.)

When Manoah's wife told her hiband about the man of God appeari to her and the peculiar message, M noah prayed that God would se the angel back to tell them how t boy was to be trained. God honor his request and the angel return The second time he appeared to M noah's wife when she was alone in t field, but she ran and got her husbar The same instructions were given God stay until they had prepared for him, but he answered, "You m press me, but I will not eat your foo if you make a burnt offering, offer to the Lord." The sacrifice was purposed and placed on the alter and pared and placed on the altar, and

3 flames arose to heaven, the angel the Lord went up to heaven in the mes.

When Jezebel became raged because Elijah had all the se prophets killed, the prophet deled to give place to the storm of reat, and flee to a place of safety. ter he had walked all day under e hot sun and over the burning sand m Beer-sheba, he sat down to rest der a juniper tree. He was tired and ingry and discouraged. Perhaps he that his work had all been in, and after the wonderful miracle Mount Carmel, the people still woriped Baal. In his despair, he cried to God saying, "O Lord, take away life; for I am not better than my thers." As he lay and slept under e juniper tree, the angel of God uched him and said, "Arise and eat." Elijah opened his eyes and saw bele him a little fire, with a loaf of ead baking upon it, and near it attle of water. He ate and drank and en lay down to sleep again. A second ne he felt the angel touch him, and heard a voice say, "Arise and eat; cause the journey is too long for u." Elijah arose and ate once more. In he went on his way, in the cength given him for forty days and rty nights.

W HEN Daniel was cast inthe lions' den, he said, "My God th sent his angel, and hath shut the ons' mouths, that they have not hurt e: forasmuch as before him innoncy was found in me; and also bere thee, O king, have I done no hurt," aniel 6:22.

AT the time the Syrian my surrounded the city of Dothan take Elisha as their prisoner, the ophet said to his frightened servant, for not: for they that be with us are ore than they that be with them. In the elisha prayed, and said, Lord, I ay thee, open his eyes, that he may e. And the Lord opened the eyes of e young man; and he saw: and, beld, the mountain was full of horses and chariots of fire round about isha." This great army of the Lord as there all the time, but the young an failed to see them.

In the twelfth chapter of e book of Acts we find a dramatic bry of angel deliverance. Herodyrippa had been attempting to interest the Church. He did not endeavor round up all the believers, but apprently felt that if he could make an ample of the most distinguished aders, the rest would disperse; in ct, he thought he might extinguish e Church entirely.

ders, the rest would disperse; in ct, he thought he might extinguish e Church entirely.

He had already killed James, the other of John, and one of the discies who had been nearest to Jesus. eing that the death of James had wen the Jews great pleasure, Agrippant some soldiers to arrest Peter. He buld have delivered him to the Jews once, letting them choose the mantr in which he should die, and thus

slay him publicly, but it was during the time of the passover festival. Jewish sentiment forbade trying or putting anyone to death during the feasts. For this reason the apostle was placed in prison, and sixteen soldiers were appointed to take turns guarding Peter, four at a time. The king was sure this man would not escape, but he failed to know the value of prayer, for at that time many earnest prayers were ascending to heaven for Peter.

The very night which Agrippa said should be this preacher's last night to live, the apostle was sleeping soundly between soldiers, bound with two chains. Two soldiers guarded his person; his right hand being bound to the left hand of one, and his left hand bound to the right hand of the other. This was the Roman method of guarding their prisoners, and appears to be what is intimated in the Scripture. Suddenly a light shined in the prison and an angel stood by Peter. Then the angel struck him in such a way as was sufficient to awaken him from his sleep, saying, "Arise up quickly." At those words the chains fell from Peter's hands. Then the apostle wascommanded to dress quickly and follow the angel.

Peter thought it was all a dream, but he followed without a word. The angel led him past the first guard of the prison, and then past the second guard. A stone wall with a big iron gate surrounded the prison. When Peter and the angel came to the locked gate, it opened of its own accord and they passed through. After they had walked together through one street leading away from the prison, the angel disappeared. When the apostle realized what had actually happened he said, "Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews." After he had thought it all over in his mind, the apostle went to the house of Mary, the mother of John Mark, where a prayer meeting was in progress. Although it was the middle of the night, the Christians were still praying. The door of the house was locked tightly. In those dangerous times the disciples had to be very careful.

When Peter came to the house, he knocked loudly at the outer gate. There was great excitement in the house when it was announced that Peter was knocking for admittance. Finally the apostle was invited inside and all were amazed to see him. After beckoning with his hand, telling them all to be quiet, he told how the angel of the Lord had so wonderfully brought him out of prison. His friends fell on their knees and thanked God, who by His almighty power had rescued Peter out of the hands of wicked Herod

How quickly the angel changed the outlook for Peter! A few hours before, he was scheduled for execution; he was in prison, his wrists manacled, doors locked, guards posted, and cruel Herod making all plans to take his life. But now he was a free man, and privileged to go to a place of safety.

Very likely Herod gave little thought to the fact that he would meet his fate before he had slain the apostle. The next morning when the king learned the prisoner was gone, he had the guards cruelly killed. Soon after this, he was smitten by an angel—not with a stroke of mercy as Peter was awakened in the prison, but with the stroke of death. This occurred in the town of Caesarea when the king was receiving the adultation of the crowd who went so far as to pay him divine honors. This Herod was acquainted with the law of God which says, "Thou shalt have no other gods before me," Exodus 20:3. He knew that he should not receive the worship of the people and because of it he died a miserable death. The angels of God not only minister to the deliverance of His servants, but also to the execution of His judgments upon those who defy Him.

In the eighth chapter of the book of Acts we read of Philip, the evangelist, being directed by an angel from heaven to go to the place where he met one who was seeking truth. Philip arose and went as the angel commanded him. It happened that an Ethiopian eunuch, who was in a position of high authority with Candace, queen of the Ethiopians, as her treasurer, had visited Jerusalem to worship in the Temple. In some way he had learned something about the true God. On his way home he was reading some of the prophecies and trying to understand them. The Spirit said to Philip, "Go and join that chariot," so Philip ran up and heard the man reading. He asked the eunuch, "Do you really understand what you are reading?"

The Ethiopian answered, "How can I, except some man should guide me?" Then he invited Philip to get in the chariot with him. The evangelist made the Scripture so clear to the eunuch that he was ready to be baptized as soon as they came to a pool of water. Because Philip obeyed the command of the angel, he led an Ethiopian to God.

An angel visited Cornelius, a captain in the Italian army, and told him to send for a preacher by the name of Peter, who was residing with Simon the tanner in Joppa. The angel informed this captain that Peter would tell him all things he needed to know. Cornelius was a devout man, and one who feared God with all his family. He was always helping the poor, and spent much time in prayer to God. But the Lord richly rewarded him by sending His angel with a message of hope.

WE should all realize that earth and heaven are not so far apart, and while we can not see the holy angels, nevertheless they are with us, guiding, guarding, directing, and protecting. We are told in Hebrews 1:14, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heaven is brought near to earth by that mystic ladder which Jacob saw. Today its base

(Continued on page 25)

#### HAPPY HOME CIRCLE



Conducted By ALDA B. HARRISON

THERE ARE TWO EXTREMES in making a home. One is pictured in this article. Another picture is that of the mother who is too lenient and allows the child to tear up as fast as she puts things in order; he takes off his clothes and throws them this way and that and keeps Mother working all the time to make a home to be proud of.

Children should be taught kindly and in love, explaining the whys and wherefores along with the teaching that they must be orderly. The child will appreciate it when he or she grows up more than you can tell. This mother should have given more time to the association with her children and her instructions should have been given kindly. A place should have been provided, if possible, for them to play. This mother thought she was a wonderful homemaker but was she? And are you?

#### A HOME TO BE PROUD OF

By Rebecca Dunlap

TEDDY, you must not skate on the porch! How many times must I tell you? Susan, be careful and don't let your paper dolls blow out on the lawn—it has just been mowed—and I want it to stay nice." And the harassed-looking mother went into the house.

It was a very pretty house, attractively located among shade trees and stretches of green grass. And inside the house everything was immaculate, tho' it never quite satisfied Mrs. Holmes. This afternoon when the sunshine outside seemed to call to busy mothers to bring their darning out of doors—if it must be done—while they watched the children play, she spent the whole time dragging books out of the shelves, dusting them and replac-

ing them in exact order.

Teddy appeared while she was in the midst of this work, and asked if he might go over to John's to play. She pulled him toward her, straightened his tie, jerked his belt, and examined his fingernails. He submitted, his own eyes strangely appraising, as he noted her worried manner.

"No, dear, I'd rather you stayed at home. You have such a nice place here, everybody says it's the prettiest place

on the street—and I—I don't care for you to visit such—such careless sort of people."

"But, Mother, they have a wide walk we can skate on—we want to skate.

"Well-why can't you skate?" She remembered having stopped him that very day, and it made her irritable. "Oh, for pity's sake, go! Go on—and don't bother me! But this is the last time you can go. Why aren't you satisfied at home? Goodness knows I work myself to death by knows it work myself to death by keeping it nice, so you ought to be proud of it. Now, be sure you are back in an hour."

SUSAN played for a while all by herself, because other little girls were uncomfortable in Mrs. Holmes' painfully neat house. And when she grew tired, she stored her paper dolls away carefully between the leaves of an old magazine. And altho' she looked about her with worried eyes for all the scraps that might have fallen off the paper spread to cut on, she didn't see the pieces a careless breeze had blown out on the carefully clipped lawn where they danced fantastically about.

But her mother saw them when she came out to wipe away the tracks Teddy's skating had made on the porch—and she turned on the little girl indignantly. Susan almost cringed. She had tried very hard, and didn't even know the paper had blown about, but she said nothing. Later her mother

If No Room at Home

"But boys must go somewhere, and what if their feet, Sent out of our houses and into the street, Should turn round the corner and pause at the door Where other boys' feet have paused often before?

"Should cross o'er the threshold of glittering light, Where jokes that are merry and songs that are bright Ring out a warm welcome with flattering voice,
And temptingly say, 'There's a
place for the boys'?

"Ah, what if they should! What if your boy and mine Should pass o'er the threshold that marks out the line 'Twixt virtue and vice, 'twixt pureness and sin, And leave all his innocent boy-

hood within?

"Ah, what if he should, because you and I, While the days and the weeks and months hurry by,
Are too busy with cares and with
life's fleeting joys To make round our hearthstones a place for the boys?'

discovered her deep in a book, id

ascovered her deep in a book, in scolded her for trying to ruin her escaped to Mother," she asked timidly, "cc d I go to Mabel's?"

"No—you cannot. Why do you cladren forever have to gad to the nell-bors? Haven't you a beautiful yard of the polay in?" The child turned her she play in?" The child turned her es wistfully to the trees whose alis seemed made for swings—to the gijs that begged so for little feet to ron

Late in the afternoon, when r Holmes sneaked in the back way avoid running into two ladies have tea with his wife in the living room, accosted the children in the libra, and their faces lighted at sight of him.

From the hall voices were telling Ns. Holmes how wonderful she was o keep such a lovely home—and wh two children! Her voice floated bak

to them.

"Well, Theodore and I made grates acrifices to get this place—and I have the grates are the sucretarian for its proof of the sucretarian forms of no servant—but it is worth it—for echildren's sake."

The father, looking at the discretented Teddy and the timid Susan, called a handsome building he rionce inspected, which rose from well-kept lowers having beds of betainful flowers. Figure part of it had better the control of the decimal of the control of the c tiful flowers. Every part of it had ber scrupulously neat and clean. But te building had bars on its windows.

#### THE BEAUTY OF MOTHERHOO

Among the greatest agencies, course, in building the men of morrow, is the home. Nature has edowed a woman's heart with maridowed a woman's heart with mary-lous power. Her wealth of thoughts as beautiful as a field of pomegra-ates; her love life is like a garden flowers; her personality is like island of spices. Wealth of personali impact in vital energy are hers. It towering presence and power of so soothes and quiets life in the hon The reason why nature has arrangi for womanhood to be so beautiful because she is to walk by the side because she is to walk by the side her boys and girls for twenty yea pouring out her life, with all wealth into the hearts and lives her children. This is why it tak twenty years to raise a boy and a gl

The first ten years of a boy's libelongs supremely to the mother. The baby boy is placed in the loving mother's arms perfectly helple Other little creatures that are born i to the world are able to make the way largely after a few weeks—n so with the boy. It seems that natu has decreed that the little child she has decreed that the fittle child shat lie helplessly in mother's arms to first year of life. Nature seems to fe that it has put so much of love, tenderness, sweetness and beauty in woman's face, that the little child make practically nothing in the worthe first year of its life but a mother face. How beautiful is the crooning a tender mother over a cooing bab. a tender mother over a cooing bab The child drinks and drinks from the fountain of inspiration in that worderful face. The mother revels in the beauty of innocent childhood. Soc the child becomes a prattler; but a

(Continued on page 23)

### HELPS FOR THE TEMPTED AND TRIED

Conducted by Alda B. Harrison

The Day Before (Acts 1:11; 1 Thess. 4:16, 17)

me time, some ordinary day will

come, A day like this, filled to the brim ith ordinary tasks, perhaps so full That we have little time or thought for Him.

ed there will be no hint from silent skies,

No sign, no crash of cymbals, roll of drums, ND YET—that ordinary day will be

The very day before our dear Lord comes.

ie day before we lay our burdens down, And learn instead the strange feel

of a crown; ne day before all grieving shall be

past, And all tears wiped away at last at last!

hen through unmerited, unfathomed

grace,
Our rapt eyes shall behold our Saviour's face!
child of God, awake and work and

pray! That ORDINARY day may be TO-DAY

d yet—the setting of tomorrow's sun
Will find a billion souls still here,
UNWON!

-Martha Snell Nicholson.

ar Tempted and Tried Ones:

ODAY I found this beautiful poem, and it suggested this message I am bringing to you. It brought to my mind a question sed by an evangelist not long ago. is was the question, "How many ristians here tonight would be glad see Jesus come right now?" I hesited for an instant of time seeing so sed for an instant of time, seeing so my rise. But I couldn't stand. Before I could see the multitudes of souls bund me still untouched by the gos-message, and I wondered if I had message, and I wondered if I had ne my part. I am afraid none of us we done all we could have done. The iter of this poem calls to us, "O ild of God, awake and work and ay! That ORDINARY day may be DAY. And yet—the setting of to-prow's sun will find a billion souls li here, UNWON!" How many of that lion will be caused by my neglect? I wonder it thought if I could inspire me young folks to launch out into great harvest field, perhaps I could im a small part in this great inthering of souls. On my way to urch from my home I see a number children playing on the street at a Sunday School hour. I wonder at we could do about it. Perhaps I wonder just how this message il meet the need of those who are ne my part. I am afraid none of us

tempted and tried. Perhaps your discouragement and the sad heart you are carrying around is caused by your failure to go out into the highways and hedges and by your love bring the unsaved to know the joys of calveting and right here. I want to salvation. And right here I want to drop a thought. We need to pray that God will raise up some teachers as well as preachers. It would be fine if we could have both in one. But you rarely ever find this. Some preachers come to church and deliver a message, telling the people what to do and what not to do, but they do not take time to explain the whys and wherefores. The minister reproves the congregation for their lethargy as members of the church, as soulwinners, but does not stop to teach them how to go about it. Sunday School teachers should be taught how to teach. Young people should be taught and trained in personal avangalism. Some churches I personal evangelism. Some churches I know seldom ever have an unsaved person to enter into their church. Revivals are held and almost every one brings back a large number of its young people to be reclaimed. And then they are criticized for backslid-ing when the criticism belongs to someone else.

Some of you will remember that for several years we advocated through The LIGHTED PATHWAY training our young people in personal evange-lism. We still believe it would be a great blessing to the churches every-where, and would be the means of saving some of the billion souls this poem speaks about and being ready for the Lord's coming. When we have faithfully done our part, then we can say, "Even so come, Lord Jesus."

MANY of our young people are starving for attention. Our Y. P. E. is supposed to be a training school, but some of them are far from it. A few who are more experienced are usually put on the program, or a speaker is invited to speak and many of our boys and girls never have a chance to express themselves. They grow up to be inactive in church and you blame them. A few are put on the program to sing. They are the ones usually who are experienced in singing in public. Many others are waiting to be trained. Yes, I believe we need teachers as well as preachers, teachers who are able to inspire while they are teaching, teachers with a heart full of love for youth and a neart full of love for youth and a realization of their needs. But I hear you say, "Well, our young people refuse to take part when they are called upon." What they need is some good friends to help them in their preparation until they become needs to tion until they become accustomed to appearing before the public. I think right now I'll stop and suggest something for your teen agers. We are going to try it in our church here in North Cleveland.

Get them together the best way you can. I plan to send out little invitation cards to them, inviting them to some home where they have a piano. First, have a devotional period. Then Bible study and memory work. In this devotional service teach them to pray devotional service teach them to pray in public. We want to lead them to be reverent during this hour's service. Make them realize they are in the Lord's presence by reading to them the second chapter in Youth at the Crossroads. After the hour of training, be sure to have some refreshments and an hour of games or whatever you think they will enjoy.

Then once each month give them a

Then once each month give them a public program. Ask the girls to wear white dresses with blue ties and the

boys white shirts with blue ties.
Some time at these meetings give time to practicing songs and be ready to sing at the special meetings once each month. This will develop into a chorus choir. Don't you think this will solve the problem with our teen agers? So many say that this group is neg-lected. Let us see whether that group is neglected in your church.

In this way we can train up some young people to help in saving some of that billion souls spoken of in our

God bless you and make you a blessing.

#### THE GREAT CALL

There's a call for fiery fighters In the army of the Lord, Who will buckle on the armor, Take the Spirit's mighty sword, With the shield of full salvation Stand against the evil one, And, God with us, He will help us Slay the giants with a stone.

There's a call for willing workers
In the vineyard of the Lord; Working days will soon be over, Wasted time none can afford Just as Samuel answered gladly, Who will say: "Lord, here am I"? Millions still remain in darkness, Who will save them ere they die?

There's a call for earnest laborers Who for God will do and dare; Souls are rushing on to ruin, We can see them everywhere. God is counting on His people,

Can He count on you and me? Let us now give Him our answer, With our eyes on Calvary.

There's a call for zealous Christians, Eaten up with zeal for God, Who with but one aim and purpose Walk the path the Master trod, With a settled consecration,

His forever, signed and sealed, Then the Master-hand can use us In His great white harvest field.

When Bible reading is pleasant it is also profitable. Nine Bible scholars and teachers divulge their favorite

## Methods of Bible Study

#### A SYMPOSIUM

In an effort to assist readers of the LIGHTED PATHWAY who find Bible reading desirable but difficult, we have contacted a number of Bible students and scholars throughout the country for the following symposium. The question asked these students of the Word, each exceptional in his own field as a Bible scholar, was "What method of Bible Study do you Prefer?" This was to be considered in regard to actual pleasure and greatest benefit. Without having any previous knowledge of the favorite methods of these writers, The LIGHTED PATHWAY is pleased to note the variety of methods used, yet the underlying concord among them.

In the order that their articles appear, the writers are (1) the Rev. James L. Slay, nationally known as a thorough student and preacher of God's Word, now serving as State Over-seer of Illinois; (2) Mr. Robert Hum-bertson, who is a teacher at Lee College, and a notably gifted scholar and expositor of the Bible; (3) the Rev. M. M. Mortenson, the scholarly and erudite pastor of the Pratt City, Alabama, Church of God; (4) the Rev. Earl P. Paulk, who is a nationally known expector, and tionally known expositor, pastor, and church leader, now serving as State Overseer of the Churches of God in North Carolina; (5) Mrs. Avis Swiger, whose classes are among the most popular in Lee College, noted for their keen guidance through the Word of God; (6) the Rev. Paul Stallings, the energetic and studious pastor of Canton, Ohio, Church of God; (7) the Rev. J. D. Bright, who is Editor-in-Chief of Church of God publications, is well known to the thousands who read his comments on the Adult Sunday School lessons; (8) the Rev. William Pospisil, capable pastor and teacher, now pastor at Bozeman, Montana; and (9) the Rev. Ray Hughes, nationally known evangelist and successful pastor of the North Chattanooga, Tennessee, Church of God.

"Get some good devotional commentary and read it along with your

AT my conversion, I started reading the Bible for hours. I read it not for any other reason but that I loved it as God's Word. There were many things in its pages that made me to wonder and were seemingly inex-plicable, but I kept on reading and after many months, there came to me the semblance of a picture which truly represented the story of the Book of Books. I do feel that God directed me in this primary study and contend that

one should at first gain a working knowledge of the elementaries of the Bible before he wades out into the profoundities that confuse even the most learned.

Reading God's Word has an effect on you that is comparable to nothing else in all the world. You cannot read one line, sincerely, without gaining some benefit from it. Too many people read the Bible in a hurry and are often in a contest to see how many chapters they can read in a week. Personally, I do not think such reading does the good that it should. God's Word is meaningful, every sentence is vital and we should pore over it painstakingly, if we would like to really eat of "the hidden manna." One may scan through a novel, or the hidden manna and the statement of the hidden miss not be a back of history and miss not him. even a book of history and miss noth-ing worthwhile, but students and scholars alike find new and wonderful things as they diligently study the living Word of God. Therefore, I would advise the seeker after knowledge to pin-point his study after he has a fair understanding of the message of God to man.

Aside from reading the Bible, one should seek help from others who have read the Book even more than you. Get some good devotional commentary and read it along with your study. Even though you do not agree with all that the commentator has to say, there will be a stimulation of thought and a reaching out into realms other than those at the com-mand of your mind. A real student of the Word does not have to have a book to explain the Bible, but he will find that it helps to know what others feel about the Word, which has stirred your soul.

I do not know just how you study the Bible. My method may not suit you. Some have different reasons for Bible study. I studied because I wanted to preach; perhaps you study to find encouragement or to gain spirit-ual strength. No matter what the motive may be, the end will be the same. No man can sincerely read Holy Writ without gaining some benefit for his soul. The skeptic who reads it for ridicule often wakes up to find himself admiring the beauty and power of the spoken Word. My advice to you is to study. Study avidly and sincerely. God will enrich you greatly, if you do just this.

—James L. Slay. just this.

"After going through the text of the book, I like to review its con-

W HEN I study God's Word, I like to study it by books. The Bible contains sixty-six inspired books, and each of them is a gold mine for the student of the Scriptures.





Before I begin to read the act contents of a book, I turn to my Di-son Bible and read the introduction the book. This gives the setting for book and thus prepares me for scriptural content. Then, I like to f an outline of the entire book. Thu know in advance what each sect and each chapter is about. I also co sult a Bible dictionary to obtain b graphical data on the main charac of the book. For example, if I'm studing Isaiah, I want material of his ea life, his methods of reaching the pople, and the state of the times which he lived.

When I read the text of the book note the chapter headings. The wor of the great scholar and translator the Scriptures, John Wycliffe, are a

propriate here: "It shall greatly help you to under stand Scripture, If you mark Not only what is spoken or written, But of whom, And to whom, With what words, At what time, Where, To what intent, With what circumstances, Considering what goeth before And what followeth."

When during my reading I cor across an unfamiliar word, I find profitable to take the time to look

up, and write its definition on t margin of the page.

After going through the text of the book, I like to review its contents. Su a review is most helpful. What we a review is most helpful. What we the most outstanding events and fac of the book? What chapters or vers were especially inspirational? Wh passages would be particularly go for sermons? What portions of the book were the most difficult to undestand and consequently call for mostudy?

Study the Bible in your own way, b be sure you have a system. If you'never tried the book method, exper ment with it, and I believe you'll d cide it is a beneficial method of Bib -Robert Humbertson. study.

"The most helpful method has been that of the study of individual books."

My method of Bib study? Being a minister of the Ho













Paulk

Stallings

Swiger

Humbertson

**Paspisil** 

Mortensan

cripture, I have sought to use every nown method of study so as to beome a workman that needeth not to e ashamed, rightly dividing the word truth.

What a wide variety of methods are pen to laymen and, even more so, to he minister of the gospel. Our methds can be the study of: the individual ooks, chapters, verses and words; doc-rine, prophecy, literature, nature, rayers and benedictions; biography, eography, chronology, archaelogy, etc. It took not a little reflective thought o determine what seems to have been ny most helpful method of Bible tudy. While some of my most inspiational and enlightening moments with the Bible have come while just eading leisurely for family and prirate devotion, it seems to me that he most helpful method has been that of the study of individual books. This can be attempted by laymen if they choose to begin with a short book. Laymen as well as ministers who have had little opportunity for training hould come to know that there are eal dangers in unsystematic and unntelligent Bible study. It is with a riew to be helpful to someone that I oin this symposium to give a method have used.

I. READ THE BOOK PRAYERFUL-LY AND CAREFULLY.

II. PREPARE AN INTRODUCTION TO THE BOOK.

A. By whom, for whom, when, where, central truth, etc. B. Use assistance of best and

greatest scholars.
III. OUTLINE THE BOOK.

A. Example

1. Romans, its main divi-

a. The Introduction (1: 1-15).

b. The Doctrinal (1:16-11:36).

c. The Practical (12:-15:

13). d. Personal matters and salutations (15:14-).

B. Work out subdivisions correctly.

IV. STUDY EACH VERSE AND WORD, USING:

All translations available; Moffatt, Weymouth, Good-A. All speed, etc.

Greek, Hebrew and Latin lexicons, and English dictionaries.

C. Commentaries.

1. Rich theology of the greatest scholars past and

V. LET THE LET THE BOOK BECOME AN INHERENT PART OF YOU.

VI. PUT THE RESULTS DOWN ON A FILING CARD OR PAPER. VII. STUDY THE 66 BOOKS AND RE-

TURN FOR RE-STUDY.

A. Study all through life.

1. "Non scholae sed vitae
(Not for school but for life).

Recently I read the statement of a young seminary graduate who had a good reading and working knowl-edge of Hebrew, Greek and Latin. His father, who had had no language study, was completing his fortieth year in the pastorate. The son said, "I wish I knew the Bible as my father knows it!" Ah! We must love the Word and give ourselves unceasingly to its study. Come! Let us be up and about our Father's business.

-M. M. Mortenson.

"One of the most important things of all is the constant study of the Ward."

My method of studying the Bible has been, first and foremost to acquaint myself with the Bible in its entirety. In my early life, at the age of seventeen, I began to read the Bible of seventeen, I began to read the Bible slowly and carefully, word by word, line by line, chapter by chapter, and book by book, until I had read both the Old and New Testaments several times. In this way I acquainted myself with it as much as possible, for I realized that every part of the Bible, with each word, was important to

my life and ministry.

After I had studied it for some time this way, I started studying it in the line of subjects, namely, the subject of sin, and the plan of salvation. Then I began to study the great doctrines of the Bible, such as the doctrine of God, doctrine of Jesus Christ and His Lordship, doctrine of the Holy Ghost, doctrine of the Trinity, the doctrine of the Church, gifts of the Spirit, and the plan and function of the Church.

When I began to realize how helpful Bible Commentaries were to me, I began to consult various ones. I have also found that the different translations and versions have been very

One of the most important things

of all is the constant study of the Word. I have found that if I thoroughly familiarize myself with the Scriptures, then I can remember what the Bible has to say on the different subjects. The special study will enrich the life of any individual. I highly recommend it to all people of all walks of life.

—Earl P. Paulk.

"Make it a simple, straight-farward study, with the aim to under-stand the essentials."

BIBLE STUDY is a personal problem for each of us. For me the answer has been: make it a simple, straight-forward study, with the aim to understand the essentials for salvation and victorious living.

The Old Testament is the basis for the New, so I try to understand God's dealing with those people as I trace the plan of salvation from the first promise of a coming Redeemer, in Genesis 3:15, through all the history of Israel, or the Old Testament. I freely use three Bibles, with all their helps. a Bible dictionary, an exhaustive concordance, a commentary, and various other helps available, for general information and seed thoughts. I am convinced that a thorough understanding of all the Old Testaments will make the New take on new life and meaning to all of us. When I find an interesting bit of knowledge in the Old, I begin to search the New, and always find it there more emphatic than before, because God had planned

it through all the ages.

If I ever finish this study I want to do some more-involved study of suggested subjects, but as yet I have only a beginning of what I want to do with this elementary study.

-Avis Swiger.

"Perhaps the study of books has appealed to me most."

A DEEP spiritual hunger, a reverent heart, and a receptive mind are necessary if the reader is to receive maximum benefit from his Bible study. In my studies of the Word I have regarded the Bible as the inspired Word of God, infallible and without contradictions. I believe that whatever the Bible says is so. With these qualifications, any method of Bible study will be helpful to the reader.

(Continued on page 24)

The limelight focuses on Beatrice Coley of McVeigh, Kentucky. Miss Coley was saved in 1938, and the following year she entered Bible Training School at Sevierville, Tennessee. She completed her courses in Religious Education and the college courses offered, after which she attended Bob Jones College and the University of Tennessee, where she received her degree. Since then, she has done some graduate work at the University of Tennessee. For five years she has been a teacher in Lee College. In her own words this teacher tells us, "I love my work for many reasons; the association with fellow Christians is perhaps the greatest reason." Such teachers as Miss Coley will help to make our college a great center for Christians to receive their education. We anticipate a great future for this Christian teacher.

O. W. Polen was reared in Findlay, Ohio, where he received his et cation and graduated as an honor student. He attended the Ohio St University where he is presently enrolled in the College of Arts & Science. He was converted at the age of twelve and received his & to the ministry, while in the tenth grade. Prior to entering the se ice, he was ordained as a minister. During the two years he was stioned in the Aleutians, he served as secretary to the Command General and Executive Officer of a large army base. He was a General Court Reporter. After his discharge he held a successful p torate at Shelby, Ohio. Following that, he was elected to the jo position of State Youth Director and State Secretary and Treasu of the Church of God in Ohio. At the present, Ohio is credited w having a well-rounded state youth program, which speaks well for leadership.

(See page 23 for answer)

He was born at Benhill, Georgia, October 18, 1907.

When he was 181/2 years of age he was saved, sanctified, and filled with the Holy Ghost.

At the age of twenty, he began preaching the gospel.

He attended the public schools of Atlanta, Georgia, took a correspondence course from the Church of God Bible School, attended the first term of Florida Bible School, and Parkers' People's College in Greenville, South Carolina, which was held yearly for workers, business men, and ministers.

This preacher has spent two years on the school board, seven years as state overseer, six years as district pastor, and two years on Mission Board in South Carolina.

For seven years he has been a member of the Supreme Council.

. He has organized sixteen churches in cities where there were no churches, built thirteen churches and four parsonages, evangelized twelve years, during which time he was arrested five times for preaching the gospel,

but there is now a church in each of those cities.

He married Katherine Yvonne Sweeting and to this union have been

born three children, two boys and o girl. J. T., 22, pastors a church in Li Oak, Florida, Philemon Grady, 19, a member of the Air Corps Reserv and Eloise Yvonne, 13, is in his

His present position is state overse of Florida. Who is he?

#### SATAN'S SPIRIT



HEN Jesus was here on earth He was always busy teaching others about the wonderful ospel story. Multitudes of people ften followed Him from place to lace. One would think they should ave waited to hear Christ when he ame to their own city, but many ent to hear Him "out of every city." n that day men did not work the xacting hours that they do now. This ave them greater liberty to gather to ear itinerant preachers, which they id with great enthusiasm, and He as as willing to teach as they were o be taught. It is not to be supposed, lowever, that all those who listened o Him were in sympathy with Him, r that a great percentage ever beame His disciples.

IN the message for today, esus taught the people who gathered round Him from a ship. He told the arable or story of the sower who vent out to sow his seed. The sower ook his bag of seed and began to catter them by handfuls. All His liseners understood the situation-men f the soil sowed their seed as a very natter-of-fact business. Undoubtedly he sower sowed broadcast (strewed he seed in all directions), as grain vas usually sowed, and not in parallel ows, as many vegetables and fruits ire planted. Therefore some fell by he wayside. The paths that circled he fields were not broken by the plough, but were hardened by the ramping of feet. The seed was not eceived into the ground, but renained on the surface. Lying on the surface of the wayside, the seed was visible to the ravening birds which mmediately came to earth to devour he seed. The spiritual import of this s very evident.

Some seeds fell upon a rock. This does not refer to exposed rock, but ather, to rocks that lay just under he surface of the ground. With only thin layer of soil covering the rock, he roots of the plant were not able o penetrate far enough into the ground to provide a sustaining life. Without the needed nourishment from he earth, the blazing sun soon caused he apparently flourishing crop to wither and die.

Some of the seeds fell among horns. The ground was not able to upport both grain and thorn bushes. The thorns had already searched out he offerings of the ground for their own use, leaving the new seed without the earth's nourishment. Thus

### Four Kinds of

### **HEARERS**

Sharon Sheldon

crowded from succoring of the soil they died.

But not all the seeds were wasted, for some fell on good ground where there was plenty of rich soil. The plants came up and grew nicely; their little roots went down and got plenty of moisture and food; and the plants grew into stalks of grain that yielded many, many times more seeds than were first scattered on the ground.

When Jesus was alone with His disciples, they asked Him the meaning of the parable. This question was not asked immediately, but they waited until Christ was away from the throng, at which time they desired to fully understand the meaning of the parable. Because they were spiritually minded, the followers of the Lord were privileged to comprehend the mysteries of the kingdom of God. To the outsider the teaching was given in parables, which served to instruct the honest, and to confuse the dishonest.

THE sower is the one who preaches the Word of God, the seed is the Word which he gives out, and the ground is our hearts. The seeds that fell by the wayside are those who hear the Word concerning the kingdom but do not understand it, then the enemy comes and takes away what has been sown in the heart, so that they do not believe and are not saved.

The seeds that fell on the rocky ground are those who, when they have heard the Word immediately receive it with joy. It has struck no

root, however, within the hearts. They continue for a time, but when trouble comes, or when they are persecuted because of their belief, they at once turn against it.

The seeds which were sown among the thorns and briers are those who listen to the Word, but the worries of life, and the desire for riches and pleasure crowd the Word in their hearts; therefore, the gospel does them little good. In this case, the soil was good and deep, but it had many roots, and for that reason the seeds could not grow.

But there is some good soil; and the seeds sown there are those who listen to the gospel and understand it, who take the Word into their hearts, from which fruit is produced.

All the soil of the field was not alike. Some was hard, some stony, some thorny, and some good; therefore, all did not yield the same harvest. However, this was not the fault of the sower nor of the seed, but how it was received. It is our fault if our hearts are not receptive to the gospel truth. We can have good, fertile hearts on which the gospel seeds may fall, if we choose.

The story is told of a man who faithfully attended church for fourteen years, but when he became sick and was about to die, he was in despair concerning his soul. When a Christian neighbor, thinking to comfort him, reminded him of his faithful attendance of the service, he answered, "Oh, yes! yes! but I do not know that I have heard a sermon in these fourteen years."

"How can that be?" inquired his friend.

Then the sick man answered, "The truth is, as soon as the preacher took his text, I began to think of my business, and I had acquired such a habit of abstraction that while the preacher was preaching, I could trace out on the panel of the seat before me all the work of the past week, and having reviewed that, could lay all plans for the week to come, and the consequences is that I do not know that I ever heard a sermon."

This man illustrates one of the hearers that Jesus told about in His parable. He could have heard the gospel, but he let his mind become engrossed with other things. Let us all ask ourselves the question, "What kind of hearers are we?"

# The VARIETY Page

#### THE CUMBERLAND FALLS

Looking for nature in full dress? Then visit Cumberland Falls State Park in southeastern Kentucky, revel in its scenic loveliness, and be thrilled by the majesty on the great Falls of the Cumberland, "The Niagara of the South." The Cumberland Falls is only thirty miles south of Somerset, Kentucky, on U.S.

In 1930 the Kentucky Legislature accepted from the late Senator Coleman T. duPont, a native Kentuckian, and his family, a gift of 593 acres for the establish-

ment of the park.

The breath-taking attraction in this scenic park is the Falls of the Cumberland. The falls are sixty-eight feet high and one hundred and twenty-five feet wide, having an average flow of 3,600 cubic feet of water a second. This feet wide, having an average flow of 3,600 cubic feet of water a second. This is the largest waterfall east of the Rockies and south of the Niagara. The clouds of mist that rise from the water as it passes over the falls, the roar of the waterfalls and the moonbow, which can be seen during the full of the moon, make a lasting impression on the mind of the visitor. The only other moonbow in the world is at Victoria Falls in South Africa.

The park, located in MrCreary and Whitley counties, is in a rugged mountainous section cut by the Cumberland River, which treads its way over a rocky course. On either side of the river are thickly timbered bluffs. Unique rock formations along the river bed contribute to the unrivalled beauty of the scene.

Comfortable restful hotel accommodations in the park find general favor with

Comfortable, restful hotel accommodations in the park find general favor with the public. Above the rapids of the Cumberland River is du Pont Lodge, built of native stone and completed in 1942. The modern hotel has 26 guests rooms, a large lounge and dining room, and is attractively furnished. It is kept open the year round.

(I am thankful to Mr. Geo. A. Joplin, Editor of the COMMONWEALTH for most of this material and the Cumberland Studios for the photograph.)—Rev. Manuel F. Campbell.

#### LIFE IS SO SHORT

MARGARET SCOTT HALL

Let's smile and be kind—life is so sha And most of the way so rough, The times are trying, the raad upgrade, And always trauble enaugh. Yesterday's hurts we'll try ta farega— And tamarraw's cares can wait, Today with diligence let us keep Our hearts fram the stain of hate.

Life is taa shart far spite and revenge And paying back wrang far wrong-Try patience and lave and fargiveness, Meet slights with a smile and a song; The sad world with all its repining, Its bitterness, care, and tears, Needs the wealth of your laving-kindnes Ta sweeten the sin-sailed years.

Yes, life is too shart to be hateful Or scarning any you meet, Then strive to be pleasant and gentle, Ta always smile and be sweet; Far the sunshine of lave is needed Ta warm the warld with its light And to shed abroad it effulgence Ta bless humanity's night.

Baptist Observer.



# Che Little Swiss Girl

By E. PAYSON HAMMOND

I want to tell you about a little girl n Switzerland who died to save her ather's life. I hope it will lead you to hink of Him who died a dreadful leath on the cross, that we might be aved from sin and sorrow here, and it last dwell with Him in bright manions in the skies.

This little girl lived near a deep avine at the foot of one of the mounains in Switzerland. A huge rock and fallen down the mountain side, and lodged in the ravine, and thus nade a natural bridge, so that those who wished to pass from one side of the mountain to the other, could cross the bridge. The mother of this child the bridge. The mother of this child was an earnest Christian, and often old her little daughter about the plessed Saviour, who died in the place of sinners who deserved to be punshed, that they might be forgiven and saved for heaven and she told her aved for heaven. And she told her also that unless she came to Jesus, and trusted in Him, she would be lost forever. At first the little girl did not care very much about what her mother said, but at last the mother's prayers were answered. Her little one felt herself to be a lost sinner, and that Christ alone could save her. God's Spirit taught her that Jesus had paid the debt, and that He stood with open arms ready to receive her, and wash her sins away. So she went to Jesus, and trusted in Him. Then she felt sure that heaven would be her home forever. Her father was not a Christian. He never gatherd his loved ones around the family altar.

ONE DAY when about to cross the deep ravine upon the rock bridge, the mother saw that it was just ready to fall. The frost has loosed it. She told her little child that if she ever crossed it again it would fall, and she would be dashed to pieces.

The next day the father told his child that he was going over to the other side across the bridge. She said to him it was not safe, but he only laughed at her. He said he had been across it before she was born, and that he was not afraid. When the dear little thing saw that he was determined to go, she asked if she could go with him.

and meet me in heaven?

"Pshaw!" said he, "what put such a wild thought into your head? You are not going to die, I hope. You are only a wee thing and will live many years."

"Yes, but if I should die, will you promise to LOVE Jesus just as I do, and meet me in heaven?"

"But you are not going to die. Don't speak of it," he said.
"But if I should die, do promise, Father, you will be a good Christian, and come up and live with Jesus and me in heaven."

"Yes, yes!" he said at last.

When they came near the crossing-place, she said, "Father, please stand here a minute." She loved him dearly, and was willing to run the risk of dying for him. Strange as it may seem, she walked quickly, and jumped upon the loose rock, and down it went with with the little girl. She was crushed to death. The trembling parent crept to the edge, and with eyes dim with tears, gazed wildly upon the wreck. Then he thought of all his little child had told him about how Jesus had died to save us. He thought he had never loved his child so much. But he

#### ALL THINGS BRIGHT AND BEAUTIFUL

MRS. CECIL FRANCES **ALEXANDER** 

All things bright and beautiful All creatures great and small, All things wise and wonderful, The Lord God made them all.

Eoch little flower that opens, Eoch little bird that sings, He mode their glowing colors, He mode their tiny wings;

The rich mon in his castle, The poor mon ot his gote, God made them, high or lowly, And order'd their estate.

The purple-headed mountoin, The river running by, The sunset and the morning, That brightens up the sky;

The cald wind in the winter, The pleosont summer sun, The ripe fruits in the garden, He mode them every one;

The toll trees in the greenwood, The meadows where we play, The rushes by the woter We gother every doy.

He gave us eyes to see them, And lips that we might tell, How great is Gad Almighty, Who has mode oll things well.

-WE BOW OUR HEADS.

began to see he had far more reason to love Jesus, who had suffered much more to save him from the "bottom-less pit." And then he thought of the promise he so carelessly made to his daughter. What could he do but kneel down and cry to God to have mercy upon him?

If they meet in heaven, do you think that daughter will be sorry that she sacrificed her life for her father's

Can you not imagine that tears often filled the eyes of that father when

he spoke of his little one?

You would say he would have been a very wicked man if he had not loved the memory of his child. But is it not a thousand times more wicked for you NOT TO LOVE HIM WHO HAS LOVED YOU SO MUCH MORE THAN THAT LITTLE ONE LOVED HER FATHER?

How can you help loving such a precious Saviour? Will you not ask Him to forgive you, and help you to live for Him the rest of your life?— From the book Mass Child Evangelism.

#### THE BIG CLOCK

Leroy C. Brown

"Tick-tock; tick-tock," went Grand-father's clock. Fred Hall stood locking at the big clock which stood on the

at the big crock which stood on the floor in a corner.

"What are you looking at, Fred?" asked Fred's sister, Ruth.

"I am watching that big pendulum in the clock swing back and forth. Watch it! It never stops."

"Not as long as we keep the clock wound," smiled Ruth.

"I wonder how old that clock is?" said Fred.

"I can tell you, Fred," said Grand-father, looking up from his Bible. "That clock is over a hundred years

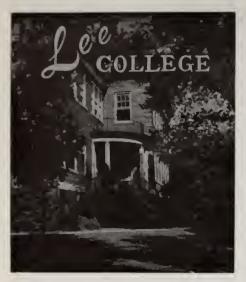
old! It belonged to my father, and when I was a little boy like you, I used to stand in front of that very clock and watch the pendulum swing to and fro.'

"And do you know," added Grand-father, "That clock has been one of the greatest teachers I have ever had."

"How could a clock be a teacher, Grandfather?" exclaimed Fred

"Well, when I decided to accept the Lord Jesus as my Saviour, I hesitated because I was afraid I couldn't do enough for the Lord. You see, I was just a boy like you, and there were older people who were doing so much for God, I was afraid I couldn't do enough for Him. But then I saw that pendulum taking one step at a time, day after day, and I decided I could follow the Lord Jesus step by step, day after day. And I have done that all these years. Then, too, it's as Ruth said a moment ago, if we fail to wind the clock the pendulum stops; and we fail to follow Jesus step by step when we to follow Jesus step by step when we fail to wind our 'spiritual clocks' by not praying, reading the Bible, going to church, witnessing for our Saviour, etc. Do you see?
"Yes," smiled Fred. "I am going to

let that big clock be my teacher also."
"So am I!" added Ruth.



SHE COULDN'T . . . THEY SAID!

By LACY D. POWELL, Registrar, Lee College

O "THEY SAY" much has been attributed. "They say" likewise has been responsible for many outstanding accomplishments. The white race is more blessed of God according to "They Say." "They Say" thinks that it's right or wrong, and it is accepted. "They Say" is the authority that influences the social, business, and spiritual lives of all and goes so far as to dominate many. Many are afraid to venture into new areas that haven't been explored and evaluated by "They Say." Be sure to stay in harmony with "They Say." The influence of "They Say" are legion.

It is most refreshing to meet someone who is willing to question popular opinion and prove that "They Say" can dominate a life only when the individual is willing to allow such domination. Following is a brief sketch of a person who had every reason in the world to listen to "They Say" but refused to do so and in refusing to do so has definitely shown the fallacy of the thinking of "They Say."

NELLIE GERALDINE (hereafter mentioned as HARRIS 'Jerry") was born to Charlie and Lucille Harris of Macon, Georgia, on July 17, 1928. No physical defects were noticed until the age of two, at which time Jerry's sight commenced weakening. At the age of four she lost the sight of her left eye completely be-cause of the carelessness of a surgeon during an operation. This eye was removed at the age of eighteen. Approximately ten years ago Jerry lost the sight of her other eye. (If Jerry is in a very dark room and a very bright light is turned on, she can tell the light is on, but that is all.)

Blindness is reason enough to stop work and let someone else wait on you for the rest of your life, according to "They Say." Not Jerry! She enrolled in the Georgia School for the Blind. from which she was graduated as valedictorian in May, 1948.

It would have been easy to do only what was expected of a person with such a physical handicap . . . so-called by most, but there was much to learn and Jerry was determined to learn as much as was possible. In addition to her regular work, she found time to become a member of a state cham-pionship debating team, to take the leading part in a play that won against district competition, to win a state reading contest (with selections from Hamlet and The Merchant of Venice), to win a state spelling contest against all public school entrants, to take piano, piano tuning, organ, shop, manual training. "I did so much that I can't remember it all, but, anyway, that's enough," was the answer to a question concerning her high school activities.

After graduating from high school, Jerry took a training course in a mat-tress factory and within two weeks learned the whole process and became a foreman, but, as Jerry put it, "After the first two weeks the job was nothing but work . . . too monotonous to suit me. The work wasn't difficult enough, so I quit shortly thereafter."

IN September, 1949, Jerry came to Lee College with the understanding that the State Vocational Rehabilitation Division was to pay her expenses, but learned that such was not true after she had already enrolled in college. However, she wouldn't quit!

When Jerry arrived on the Lee College campus, many teachers were a bit dubious about admitting her to their classes, and advisors were willing to assist her in getting exemptions from such classes as biology and languages that were thought too difficult for blind persons. Jerry was quick to assure all that she could do anything that anyone else could . . . no matter what "They Say" thought . . . and from the first semester she started proving the same. She not only took all the requirements for the liberal arts course in college but took thirteen hours more of college work than were required to graduate. She was allowed to take more work than most students with eyesight because of excellent performance. During her last semester of junior college, she took an extra heavy load, and in addition, took a correspondence course from Moody Bible Institute.

Honors won at Lee include Girl of the Year, president of the French Club for one term, Most Dependable Girl, College Honor Society, and the BAL-FOUR AWARD for scholarship, loyalty, and achievement. She also ranked sixth in a graduating class of forty-eight with an over-all B average.

JERRY was able to accomplish much because of her keen mind and her ability to remember the spoken word. Her achievements are due in part also to her ability to read and write in Braille . . . at present she reads five different levels. She has had the assistance of a student reader part of the time and has been able to get certain material from the Library of Congress which has specia material in Braille for blind students Most of her accomplishments in the field of education have been due largely, however, to her untiring efforts and her unwillingness to concede defeat.

Many blind people have personality ouirks that make them very conspicuous and cause them to be approached cautiously by most people. This is not true of Jerry. She likes the give-and-take attitude and has no aversion to people talking about the feet the people talking about the fact that she is blind. She just doesn't like people to think that she can't do anything that they can. Stay off that subject and you will get along fine with Jerry. It is really inspiring to talk with a person with such a limiting handicap who refuses to be limited. That's Jerry!

WHEN asked about her fu-ture plans, Jerry said, "I still plan to go on to Mercer College and double major in English and Psychology." She also stated that she planned to marry and have a family some day but couldn't be satisfied until she finishes college.

According to Jerry, the thing that drives her on is an insatiable desire to see what is on the other side. She illustrates her point quite well by saying, "If people don't want me to see what their room looks like, they had W

better not ask me in.'

One of the biggest problems that Jerry has had at Lee College is that of convincing people that she is blind. She recently said, "I have finally stopped trying." The fact that she travels, goes to the postoffice, goes shopping, goes to classes, and anywhere else she wants to by herself has made it hard for some to realize that

she is blind. Her ability to ride the bicycle and skate, both feats learned after she became blind, hasn't helped some to believe that she is blind. It's o.k. with Jerry. She related an incident which happened while she was returning home on a bus that clearly demonstrates her adjustment. A lady talked to her for several miles and pointed out a school that her daughter attended and never learned that the person to whom she was addressing her remarks was blind. It amused Jerry no end.

Jerry goes to her classes and all over the campus without ever running into a tree, chair, or anything. She says that she is able to avoid obstacles because of the slight difference that their presence makes in the air currents that normal people never notice.

Much could and should be said about how badly Jerry has made "They Say" a false prophet, but space will not permit. I, for one, having consulted with her on numerous occasions and having had the honor to have her as a student, feel that she can and will continue to be a living rebuke to "They Say."

Jerry's effect on persons who know her only casually can, I think, be sum-



Jerry Harris

narized by the following incident.

She rode home with a Lee College employee during a vacation period and told the driver how to reach her home when he first drove in to town. This was surprising to the driver. When they arrived at her home, the driver went past the house before he stopped. When Jerry got out, she walked up the street, went across a ditch, and then took the walk to the house as if she could see perfectly. The person driving stood amazed and said, "It was night, too." But he was wrong. With Jerry there is no night so dark that it cannot be penetrated . . . nor can it any tonger be said that she can't see because of her blindness.

#### HOW WELL DO YOU KNOW THE BIBLE?

(Continued from page 7)

before but the complete New Testament as well.

This time Tischendorf controlled his eagerness and merely asked to take the manuscript to his room for further study. He spent the night feverishly copying, and the next morning arranged to carry the whole volume to Cairo to make a full transcription. There he hit on the happy idea of asking the monks to "lend" the precious document to the Russian Czar, who was popular in that section as protector of the Eastern Church. After long negotiations, the manuscript was sent to St. Petersburg, where Tischendorf published its text in four large volumes. In 1869 the monks made it an outright gift to the Czar, who sent them 9,000 rubles in return.

In 1933 the Soviet Government, which had taken over the Russian archives, offered the manuscript at public sale, and the British Museum bought it for \$500,000. Believed to have been written about 340 A.D., Codex

Sinaiticus, as it is called, is one of the four most important Biblical manuscripts in existence. The others are Codex Vaticanus, owned by the Vantican Library, and written probably between 300 and 350 A.D., Codex Alexandrinus, which is also in the British Museum, written about 400 A.D., and Codex Ephraemi, at the Bibliotheque Nationale in Paris, written sometime in the fifth century. The latter is a palimpsest—that is, its original writing was scraped off with a knife by some scribe about the year 1100, and the material was used again for writing an unimportant religious treatise. It was Tischendorf who deciphered the older writing from indentations made in the parchment, and published the orignal Biblical text.

The ingenuity of scholars in such matters is almost infinite—in some cases they have even recovered sections of the Bible from manuscript pages they never saw. Such pages were pressed for centuries against other pages which still exist, and left a dim tracing of handwriting in reverse. By holding these up to a mirror the words can still be made out.

For nearly 1500 years before the invention of printing, the Bible could be circulated and preserved only by the tedious process of copying its nearly 775,000 words by hand. No one can ever estimate the amount of toil and devotion that went into this enterprise or the thousands of nameless individuals who devoted their lives to it. The first Biblical scribes were the Hebrew Massoretes, a guild of scholars and copyists whose activities go back some years before the Christian era. So devout were these specialists that it is said they washed their pens ever time they inscribed the word for God, and when they wrote the even more sacred name of Jehovah, they stopped and washed their whole bodies. They were so meticulous that they knew the exact middle word for every book of the Bible, and even for every page—when they finished a copy they checked it by counting to and from the middle word, and if there was any discrepancy they discarded the copy and began again.

Among Christian scribes the Irish monks were especially active and influential; as early as the year 500 they began to produce beautiful manuscript copies of the Latin Bible, embellished with rich illustrations and colored letters in red, blue and gold, at a time when the rest of Europe was almost totally illiterate. So highly did the Irish regard this work that one of their early wars was fought over a Psalter (Book of Psalms) which had been copied by Saint Columba from a book belonging to Saint Finnen. When the book was finished, Saint Finnen claimed it, on the ground it had been copied from his property. The case was put before King Diarmid, who ruled in favor of Saint Finnen—perhaps the earliest legal decision on

record regarding copyright. But Columba refused to give up his handiwork, and raised an army among the tribes of Tyrconnel and Tyrone which defeated Diarmid in the famous Battle of the Book.

RISH scribes and illuminators carried their arts into England. France, Germany, Switzerland and Northern Italy, establishing monasteries and copying centers, or scriptoria, wherever they went. Their work was not nearly so simple as present-day handwriting; they used parchment or vellum, which is the scraped hides of animals, and their writing frames were set in front of them in an upright position, so that they could not lean or spill candle grease on the valuable pages. Under such circumstances it took real muscular effort to write steadily for six hours a day "Three fingers hold the pen, but the whole body toils," was a slogan which they sometimes wrote on the margins of their manuscripts.

They worked mostly in unheated rooms with stone floors which were cold enough in winter to freeze their ink; absolute silence was enforced during working hours, and the few who showed unwillingness to complete the tasks assigned to them were sometimes fettered to their uncomfortable wooden stools. One aged monk who wanted work, but found himself too weak, used to have his arms and body tied to the ceiling by cords, so that he could go on copying regardless of fatigue.

Occasionally these hard-working monks were moved to jot down a personal comment or two, and from these one gets an amusing glimpse of their trials and tribulations. One who had suffered much at the hands of his precentor, or foreman, scribbled at the end of a thick volume: "Finito libro frangamus ossa magistro." ("The book being finished, let us break the bones of the boss." An irish scribe whose moods varied from day to day wrote beside his text: "It is cold today. Naturally, winter"; "The lamp gives a bad light"; "It is time for us to begin to do some work"; "Well, this vellum is hairy"; and "I feel quite dull today. I do not know what is the matter with me."

Another Irishman, who worked in a monastery at St. Gall, Switzerland, left this wistful thought for posterity to ponder: "O that a glass of good old wine were by my side." Needless to say, such marginal comments, or "glosses," have been discovered only on secular manuscripts; no such improprieties were ever attached to a copy of the Bible.

(Concluded next month)

Reprinted by special permission of The Saturday Evening Post. Copyright, 1951, by the Curtis Publishing Company.



#### THE FRUIT OF THE SPIRIT Lesson One

(Based on Galatians 5:22, 23) BU DOROTHY POTEAT

To give a setting for this study of the fruit of the Spirit, the leader should draw, or have drawn, a large tree (on a cardboard on white paper, size 25"x30", or larger) on which is placed fruit labeled love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance. Under the tree should be printed the words, "The Fruit of the Spirit." This drawing of a tree should be placed in a conspicuous place at the front and under it should be put a large fruit bowl containing several kinds of fruits. Tv ograms will be necessary in order to cover this subject.

I. INTRODUCTION

College

Citizens.

The Baptism of the Holy Spirit is not given to the Christian merely that he may talk in tongues or shout. These two things are of minor importance. The Holy Spirit is given to the Christian to enable him to bear good fruit instead of the bad fruit mentioned in Galatians 5:19-21. Jesus said, "by their fruits ye shall know them" (Matthew 7:20). It makes no difference what experience with God one professes to have or how loud and often he shouts; if he is not bearing the nine fruits given in Galations 5:22, 23, he is not proving to the world that he has the Spirit of God with him.

II. LOVE

How did Jesus say the world would be able to recognize that we are Christians? He said, "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35). In the life of a Christian there is no place for hatred, ill will, backbiting, quarreling, division, and a spirit that wants to get even with some-one. The Spirit of God helps us to love people who are not lovable and return good for evil. A good description of how love acts is given in 1 Corinthians 13:4-7. (Here sing the chorus of "Love Lifted Me.")

III. JOY Another fruit of the Spirit is joy. The true Christian has joy because he is free from a sense of guilt. Isaiah said that "with joy shall ye draw water out of the wells of salvation." Having the glorious Master of the Uni-

verse living in one's heart is enough to make one happy. The person who gives himself in full consecration to Jesus experiences a joy that is too deep for expression. Peter says that it is "joy unspeakable and full of glory," (1 Peter 1:8). It is the person who is pretending to be a Christian but who is holding on to sin in some measure who is miserable. Full surrender to God is necessary if one is to have that "joy unspeakable." (Here sing the chorus "I Have the Joy.")

IV. PEACE

Even today, in the midst of unrest, uncertainty, and war, the Holy Spirit can help us bear the fruit of peace. God is called in the Scriptures the "Author of peace," the "God of peace," and the "Lord of peace." If we have the author or very source of peace in our hearts, why should we become worried or uneasy? What-ever happens, God is with us and will take care of us. Wicked men may take our property, our money, or even our lives, but God will take us to our fives, but God will take us to heaven—so why worry? Other people may fuss, argue, and have ugly feel-ings toward one another, but with the peace of God ruling in our hearts, we can "be at peace" among ourselves (I Thessalonians 5:13). (Here sing the chorus "I Have the Peace that Passeth Understanding.")

V. LONGSUFFERING

Paul says in 1 Corinthians 13:4 that "charity suffereth long and is kind." To endure patiently the mistreatment and misunderstanding of others is not always easy. One thing we can remember, however, whatever we have to suffer, we know that Jesus understands, for He endured patiently more suffering than most of us can ever imagine. After you have done your best, do your neighbors and friends still not believe in you? Remember the people with whom Jesus grew up tried to kill Him a few months after He started preaching (Luke 4:16-29). Are you discouraged because you have such a little money and so few clothes? Jesus, according to His own words, had "no place to lay His head." He was hungry; He was misunder-stood; He was falsely accused; He suffered much; but in everything He was longsuffering. He knows what it is to endure patiently the rebuffs of men and of devils and is therefore "able to succour them that are tempted" (Hebrews 2:18).

#### THE FRUIT OF THE SPIRIT Lesson Two

By DOROTHY POTEAT

I GENTLENESS

In our last lesson we considered four of the fruits of the Spirit. The next, fruit we want to think about is gentleness. The word gentleness suggests softness, and sweetness of disposition and manner, kindness, and a freedom from harshness. The cold freezing rains and snows of winter never call forth the birds and flowers from the trees and shrubs. It is the warm sunshine of spring that does this. In

the same manner it is not harshness coldness, lack of love, and unkindnes that causes spiritual life to bud fortl in the lives of those dead in trespasse and sin. It is rather the warmth o gentleness, kindness, and love tha wakens life and causes a heart that seemed cold and dead to blossom forth in newness of life. Let us be gentle

II. GOODNESS

It is no longer popular to have it said of you that you are "good." The devil has even inspired some young people to speak of anyone who is a Christian as a "goody-goody." He has made white lock black and black look white. We need to remember at this time that the devil is a liar and the father of lies. It should still be the highest ambition of every young person to be filled with the goodness of God. We need more boys and girls and young men and women who are just plain good—good in their social life, good at home, good at school, good morally, good wherever they are found. It is not sissy to be good. It is Christlike. "He that doeth good is of God" (III John 11).

#### III. FAITH

The Christian young person who expects to succeed in life must have faith— faith in God, faith in himself, and faith in others. The powers of evil are working hard in these last days to destroy our faith. Doubts of all kinds are constantly demanding entrance to our minds. Do you find yourself being tempted to doubt the truth of the Bible, the goodness of God or even the evictore of God. God, or even the existence of God? Are you wondering if it really pays to live a Christian life? Are you doubting that you'll ever be able to do anything for Jesus? Are you thinking that perhaps it does no good to try to help people because they don't appreciate your efforts anyway? If all these doubts and others are trying to destroy your faith, cry out to Jesus for victory, knowing that it is the devil who is oppressing you. He would destroy your faith by the monster doubt, and thus destroy your usefulness. Do not let him do it. The Lord has promised us the "breastplate of faith" (1 Thessalonians 5:8). Claim that promise and march to victory with faith in God, yourself, and others. (Here sing "My Faith Looks Up to Thee")

IV. MEEKNESS

If we have the quality of meekness in our lives, we have a humble and mild spirit. It is the opposite of pride and arrogance. The Christian should not be "stuck-up" and "high-headed," feeling himself better than other feeling himself better than other people. The Bible exhorts us to walk worthy of the vocation wherein we are called, "with all lowliness and are called, "with all lowliness and meekness," (Ephesians 4:1, 2). Jesus was "meek and lowly in heart" and so are His true followers. Christ was ready to render humble service to those of the lowest social class and those who had stooped to the deepest sins. He never felt Himself too good to mingle with any group who needed His help. Oh for more of the

numility of Christ and less of the pride of Satan! (Here sing the first stanza of "More Like the Master".)

V. TEMPERANCE

Temperance means total abstinance from those things that are not good for us and moderate use of the good things of life. The person who eats and drinks more than is good for him, who spends too much time talking and visiting, who buys too many clothes, who spends too much time listening to the radio, or looking at a television program, or who goes to the extreme doing anything is not being temperate. The Lord wants His people to live well-balanced lives in which all good things are given their proper place. This kind of moderation is what Paul meant when he said we were to bear the fruit of temperance.

#### USE WHAT YOU HAVE VIVIAN BECKER PRATT

I. Suggested hymns: "Willing to Take the Cross," "What Shall I Give Thee, Master?" "Why Should He Love Me So?" "Have I Done My Best for Jesus," "My Task," and "Brighten the Corner Where You Are."

II. Chairman: The critical hour is here. God is seeking a man, a woman, a boy, or a girl who will dare to stand in the gap. God is looking for a person who will dare to stand up for his convictions, who will dare to be different from the mob that is relaxing and becoming indifferent to our true responsibility as a Christian. We cannot look at the multitude of professing Christians, even in our own group. It is too easy to say I'm doing as well as they, or perhaps, even a little better. God's Word alone must be our guide. God is searching for that young lady or man who will cast himself fully upon God with simple trust and faith to be led and used of Him.

The easy way is to follow the crowd. God needs a leader, one with strength of character who will stand up for truth, right, and holiness regardless of the remarks of others. It is Christ we must please; it is for Him we're living and working. He loved us so much He died for us. Catch a glimpse of our precious, perfect, sinless Saviour as He became sin for us—suffering death in both body and soul on that cruel cross. God could not look upon sin; He turned His back upon Jesus Christ; there He died forsaken for us. Once a person sees Him as He took our place he could never be the same. Will you be that man or woman to stand in the gap for God? Ezek. 22:30.

Oh, I can hear many of the excuses already. You say I have no talent; I cannot speak or sing. If you are a Christian, God wants to use you. Regardless of how small you are, how uneducated or unlearned you may be, God is calling you to be that man or woman. Are you willing to use what you have? Oh, yes, let me remind you again you will have to be strong, wise, unselfish, different, self-disciplined, and prayerful. Again and again we've

been hearing the words, "Ye are not your own; you've been bought with a price." Too, if we want "to cooperate with God we must commune with Him." God wants us to step out with what we have and dare to give our all in completeness to Him. Let us lock at some Bible examples to see what God helped them to do with what they had:

1st Speaker—Noah used a hammer. Gen. 6:9-22.

2nd Speaker—Miriam used her timbrel. Ex. 15:20-21.

Bezaleel and Aholiab used their craftsmanship. Ex. 31:1-11.

3rd Speaker—Gideon used a trumpet, pitchers, and torches. Judges 6-8.
4th Speaker—The little maid used her testimony. II Kings 5.

5th Speaker. The Shunammite used optimism. II Kings 4:26.

6th Speaker. Peter and John used the power of the Holy Ghost. Acts 3. We all have access to Him.

Note: Each speaker should study his scripture before he speaks, and tell in his own words the story of the person and what he used for God.

#### PERSONAL SOUL-WINNING

By CLYNE W. BUXTON

INTRODUCTION

There is a Scripture that towers high in its ability to jar us from our lethargy, and to awaken us to our responsibility to win souls. Listen to it: "Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" (Isaiah 33:14.) It grimly reminds us of those about us who are destined for eternal damnation ere we win them. We must exhaust every hope to save them from that "fire." TO THE LEADER: To receive the most help from this lesson, it should be planned several days in advance so that each speaker will have ample time for prayer and study. May God lead you as you prayerfully use this

1. WHY WIN SOULS?

We should win souls because it is our duty. God, speaking through Ezekiel, stated, "Son of man, I have made thee a watchman unto the house of Israel: Therefore hear the word at my mouth, and give them warning from me" (Ezekiel 3:17). We should win souls because of the fact that if not led to Christ, they will be eternally lost. Note that John 3:5 states that one must be born again, and that Acts 4:12 plainly tells us "for there is none other name under heaven given among men, whereby we must be saved." We should win souls because of the spiritual strength and satisfaction it gives us. That prince of preachers, Charles H. Spurgeon stated, "If I were the most selfish person in the world, I would still want to be a soul-winner; for I know of nothing so gratifying as the feeling that comes when I have won a soul to Jesus."

2. HOW CAN I WIN SOULS? To be soul-winners we must be

people of prayer. Our lives must be seasoned with the Spirit of God, for what we say to sinners must be directed by the Holy Ghost if it is effective. Just merely speaking words will not work. Then we must study our Bible; read and reread those Scriptures that tell the way to eternal life, so that we might tell the sinner about them when God lets us witness for Him. (2 Timothy 2:15.) We must seek God for wisdom to rightly use opportunities afforded us so that we will not unjustly offend or anger. Certainly, we must have a burden for the unsaved. Notice Paul's burden: "That I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh" (Romans 2:2, 3). May God give us a continual burden for this important task.

3. WHOM MIGHT I WIN?

God only knows whom we might win for Him. Whether we win a pauper or a rich man, a child or an old person, we will have done a job that shall pay dividends throughout eternity (James 5:20). We may reach a soul tnat could never be reached from the pulpit. The neighbor who never goes to church might be won by the life we live before him. What about our own family? Have we done our very best to win our loved ones? Satan would have us think our work in vain, but we must remember that some seed always fall on good ground.

4. WHAT SHALL I TELL THE SINNER?

We must tell him that we are all sinners and away from Christ until we are born again (Romans 3:10, 23). Let us tell him that Jesus can and will save him (Luke 19:10). Here is a guide which, it a sinner follows, ne will be saved. First, he must repent; that is, be sorry for his sins, and turn his back upon them. (Luke 13:3.) Secondly, he must believe that, even though he is an unworthy sinner, Jesus is ready and willing to save him (Acts 16:31). Then he must receive Christ; he must claim Him as his own (John 1:12). Lastly, the sinner must confess Jesus before the world without shame (Romans 10:9, 10).

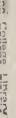
#### ANSWER: WHAT IS HIS NAME? J. T. ROBERTS

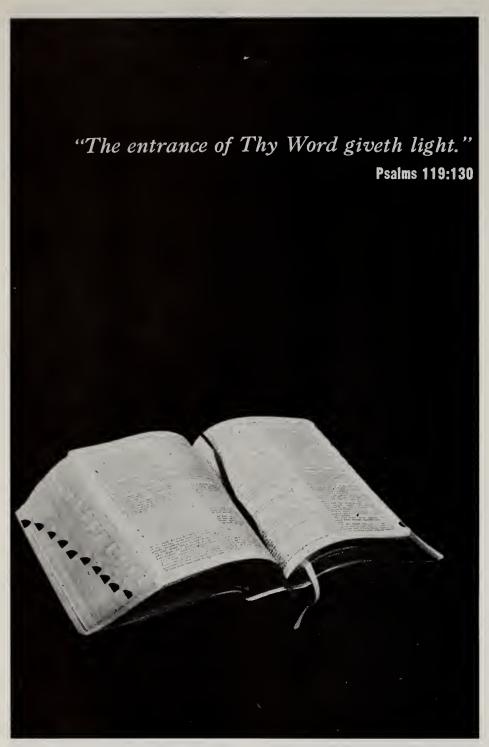
#### HAPPY HOME CIRCLE PAGE

(Continued from page 12)

the time while playing with his blocks or running in and out, he looks into that mother's face a thousand times a day.

Little children in a home are like a bed of pansies, which turn their faces toward the sun even before the dawning of the day, and follow it until it sets behind the western hills. So from the fountain of a woman's soul. What a pity when a woman, who is honored with motherhood, should have an empty heart, and a soul garden all grown up to weeds. How precious when a mother is what she should be!





Thy word is a lamp unto my feet, and a light unto my path.

Stablish thy word unto thy servant, who is devoted to thy fear.

For ever, O Lord, thy word is settled in heaven.

O how love I thy law! it is my meditation all the day.

How sweet are thy words unto my taste! yea, sweeter than honey to my mouth! Thy word is very pure: therefore thy servant loveth it.

I rejoice at thy word, as one that findeth great spoil.

Thy word have I hid in mine heart, that I might not sin against thee.

—Psalm 119.

#### METHODS OF BIBLE STUDY

(Continued from page 15)

In my studies I have used several methods: the topical, the biographica the doctrinal, and the study by Book Perhaps the study by books has appealed to me most. I have studied as group the historical books, the prophets, the poetical, the philosophica etc. I have also studied individually the books which compose these groups. By this method a better knowledge of the author, purpose, and contents is ac quired.

For an interesting, as well as a help ful, adventure, try a review of "th words of Jesus." I have thoroughly en joyed the biographical studies of Pau and Jesus. One may gain greatly by following each of these great Bibli characters step by step in his life, journey.

—Paul Stallings.

"Keep in mind the writer, to whom he is writing, their customs and manner of life in their day."

In my Bible study, scrupulously adhere to the following methods: first of all, a verse by verse study of the Bible. I do this not only analytically, but synthetically; that is, I like to analyze the verse, consider the various points of interest and meaning of the verse, and then build it back together, laying special emphasis on the rich points that the analysis has disclosed. Another thing in this verse by verse study that I have found to be very essential is to keep in mind the writer, to whom he is writing, their customs and manner of life in their day, and make a practical comparison of them and ourselves, their times and ours, and find the adaptability of the message to our lives and Church in our own day.

lives and Church in our own day.
Second, I have found that subject study is very illuminating, especially when I do it in the following order: first, select the subject; second, study it by chain reference. What I mean by this is, take a good concordance and follow the line of thought, if it begins in the Old Testament right along into and through the New Testament, jotting down the various phases of the subject suggested by the passages of Scripture so as to have in my own words, as well as that of the concordance, an outline on the subject. Then I go over the outline and re-arrange it for the thought of continuity, breaking it down into divisions and subdivisions. Third, subject study by re-search: This method not only carries one through the Bible, but extends to commentaries to see what various commentators have to say on the various phases of the subject. This is indeed mind-broadening and indispensable. Even though one will find a lot of comments by outstanding commentators that he cannot agree with, he will at least know what the various theological views are.

Last, although a character study of the Bible is many times considered one of the most simple methods of study, I have found and still find it to be one of the most valuable and helpful nethods of study. Most Bible characers are representative; therefore, a areful consideration of and acquaint-ince with any Bible character not only gives one an understanding knowledge of the natural tendencies and conduct humanity in their particular day, but also mirrors, to a great extent, people of our own day. —J. D. Bright.

"Compore with other tronslotions and consult the best of comnentories."

EVERY Christian should be familiar with the whole Bible, the Old as well as the New Testament. My advice to a new convert then would be, read the whole Bible through, read it from cover to cover, and all of this should be done in less than a year. But don't make the mistake that I made. I started in Genesis and read on through to Revelation. You will find reading in some of the Old Testament books a little tedious, and you will feel that it may be unimportant and become discouraged in your Bible reading; unless you are really determined, you may give up in your pur-pose. However, it would be much more profitable to you, and a greater pleasure, to start reading with the Gospel of John and read through the book of Revelation, then go back and read the other Gospels, Matthew, Mark, and Luke. Then read the Old Testament, starting with Esther through the Minor Prophets, and return and read the balance of it from Genesis through Nehemiah later.

In reading the Bible through the second time, continue reading the Bible consecutively, reading the New Testament and the Old in the order that the books appear. Then, while reading the Bible in this way for your daily reading, you should also study it: First, DISPENSATIONALLY, noting how God has dealt and will deal with the people in the various dispensations. Second, study it TOPICALLY, noting especially the different subjects and topics and doctrines that the Bible deals with and makes plain. In this way we can become rooted and grounded in the Word so that we do not become upset doctrinally when we meet some that do not teach the same things we have been led to believe in our study of the Word. Finally, study the Word BOOK BY BOOK, noting the author, time of writing, to whom written, why written, etc. Take the book verse by verse. Compare with other translations and consult the best of commentaries. Best of all, decide just what present-day, and what personal, application each passage may have upon our day and upon our in-dividual lives. Then endeavor to live out each lesson we have learned by making a practical application of that lesson in our daily contacts with others.

—William Pospisil.

"Studying the Bible by books is a great help to studying it by subjects."

I USUALLY study the Bible by subjects. This method is taking

a particular subject, like "Repentance," and searching throughout the Bible for references to it and illustrations concerning it. In this method, a concordance is very profitable in helping to locate Scriptures referring to the subject. Since there are so many words that are synonymous, I also run reference on all that would pertain to the subject. For example, if I were studying "jealousy," I would run reference on "envy," "grudge," and "spite."

I have also discovered that studying the Bible by books is a great help to studying it by subjects. In studying by books, I use a Bible dictionary to a great advantage. Bible names and places are not without significance, and often the definition of one word will shed light on the entire chapter and furnish a subject for study. In studying by books, one acquires a general knowledge of the Bible.

—Ray Hughes.

#### VISITING ANGELS

(Continued from page 11)

is firmly planted on earth, while its topmost rung reaches the throne of the Infinite. Angels are constantly ascending and descending this ladder of shining brightness. They bear the prayers of the needy and distressed to the Father above, bringing blessings of hope and courage to the children of men. They create a heavenly asmosphere about the soul, lifting us toward the unseen. We cannot behold their forms with our natural sight, but thank God, by spiritual vision we may discern the heavenly things. The spiritual ear can hear the harmony of heavenly voices

of heavenly voices.
Glorious angels appeared at the birth of Christ and sang the Bethlehem song, but soon they disappeared and were gone away into heaven. At the tomb of Christ on that morning of His resurrection, an angel flashed forth in dazzling brightness and the Roman guard fell as dead. What will it be when our Saviour returns and all the holy angels with Him? "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels," 2 Thess. 1:7.

#### JUNE PRIZE WINNER

LUTHER TURNER Cincinnoti, Ohio 840 Popers

RULES: A cash prize of \$5.00 is offered each month to the person who (1) sells the most LIGHTED PATHWAYS and (2) pays for the papers by the twentieth of the month. Payment for each month's issue is due on the twentieth of that same month.

Build a little fence of trust
Around today;
Fill the space with loving deeds,
And therein stay.
Look not through the sheltering bars
Upon tomorrow;
God will help thee bear what comes
of sorrow.

—Mary Frances Butts.



# REMONEY Quick Sales AGENTS, CLUBS, Etc. Get Facts Today!

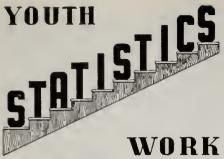
"Best Line Yet", "Good Service", "Easy", "Fun" are frequent comments, Write at once for money-making offer on popular line of scripture Text Christmas Cards, Everyday Cards, Plaques, Calendars, Stationery, Bibles, Books, Plastics, Novelties, Lovely Gifts, Good Profit! Satisfaction guaranteed. Wholesale price list Free! write Todax. C. W.BOYER CO., Dept. L.P, Dayton, 5, Ohio

#### ACCORDIONS

FAMOUS ITALIAN MAKES
Avoiloble to Bible Students, Christian Workers
and Missienaries at
SPECIAL DISCOUNTS

Write Today for FREE Literature
CHICAGO ACCORDION CENTER, Inc.
Dept. Lp, 754 Domen Ave., Chicago 22, III.





Lewis J. Willis, National Youth Director

#### SUNDAY SCHOOL STANDARD VISUALIZED

No doubt, you have seen it posted very conspiciously on the church bulletin! And, well you might, for it is certainly a most attractive poster. "National Standard and Goal for the Progressive Sunday School" it reads. Of course, that means your Sunday School. Eleven standards challenging you and your Sunday School workers toward a continuous program of progression. In four bright colors the story of these standards is depicted in eleven fascinating pictures. Each standard is made challenging clear as the characters in the pictures show you just how the work is done! Be sure to look at it again as you go by, then join with the other members of the Sunday School in making yours a Double A.

#### DID YOU READ IT?

I know you must have noticed the advertising about the Pathway Book Club appearing in the LIGHTED PATHWAY from month to month. Really, all the while we have been trying to have a personal word with you about this club. After all, the Pathway Book Club was organized for you! You are most vital to the progress of a church and your youth department is intensely interested in assisting you, in every way possible, to do a good job. We are acutely conscious of the power of a printed page to impart knowledge, inspiration, and aspiration. Accordingly, this truely fundamental book club was founded. Each month four Spirit-filled judges meet to discuss the books selected for review and decide unanimously on the book they feel will contribute most to the spiritual life of our subscribers. These books are being received by an increasing number of people. During the past few months the list of subscriptions has grown longer and longer as others became aware of the fact that the Church of God really sponsors its own book club. You should become a member of this club and be assured of one of the finest books available every month. There are big free dividends to be realized too. You get a free book when you become a member and another free book for every fourth selection thereafter. Your only obligation is to purchase at least four books a year. Why don't you sit down right now and send in your subscription? After all, you owe it to yourself.

#### EIGHT BIG FIVES

Largest Y.P.E. Attendance for Month of May Average Weekly Attendance GROUP AA

	GROUP AA	
North Carolina		11.158
Georgia		8 812
Florida		7,935
Tennessee		7,475
South Carolina		7,510
	GROUP A	
West Virginia		4.360
Kentucky		4.293
Texas		4.169
Ohio		2,103
Virginia		2,609
	GROUP B	
Mississippi California		3,924
California		2,254
	GROUP C	
Pennsylvania		2,053
Arkansas		1.852
Louisiana		1.236
Missouri		
		•
	GROUP D	
Kansas		767
New Mexico		575
	GROUP E	
Arizona	GROOF E	542
Torro		371
Iowa		371
Maine		357
Washington		209
North Dakota		109
	GROUP F	
Oregon	GILOUI I	118
Montono	*******************	116
Montana Nebraska	*****	110
Nebraska		1 <u>07</u>
Colorado		77
Idaho		65
	GROUP G	
Wisconsin	G11001 G	128
Central Canada		56
Connecticut		
New Jersey		27
Massachusetts _		9

#### EIGHT BIG FIVES

Largest Sunday School Attendance for Month of May Average Weekly Attendance GROUP AA

North Carolina		20.020
South Carolina	***************************************	15.465
Tennessee		13,700
Georgia		13.315
Alabama		13,209
	GROUP A	
West Viriginia		8 060
Kentucky		6 100
O1110		4,505
	GROUP B	
Mississippi		3,987
California		3,342
	GROUP C	
Pennsylvania		2.493
Arkansas		2.119
		_,
Vancos	GROUP D	1,073
Now Movies		678
		010
	GROUP E	
_		849
	~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~	595
Washington		478
		454
Maine	***************************************	373
	GROUP F	
Montana	***************************************	398
Oregon		260
Nebraska		183
Idaho		135
Colorado		129
	anatin a	
Wisconsin	GROUP G	204
Central Canada		77
		41
		12
Massachusetts		8

NATION'S BIG TEN IN Y.P.E.'S

Average for Month of May Average Weekly Attendance

S. Mount Zion, Ga.	419
N. Cleveland, Tenn.	363
N. Chattanooga, Tenn.	296
	283
Lumberton, N. C.	269

Wadesboro, N. C.
Jackson, Tenn.
Lakedale, N. C.
Alabama City, Ala.
N. Belmont, N. C.

NATION'S BIG TEN IN SUNDA SCHOOLS

Average for Month of May Average Weekly Attendance

Tremont Ave., Greenville, S. C. Kannapolis, N. C.
S. Gastonia, N. C.
Lenoir, N. C.
N. Chattanooga, Tenn.
Missionary Ridge, Tenn.
N. Cleveland, Tenn.
Dillon, S. C.
Jacksonville, Fla.
Wilmington, N. C.

THE LARGEST HOME DEPARTMENTS

Cincinnati, Ohio	1.5
Mogadore, Ohio	1.3
Durham, N. C.	1.3
Tuscon, Arizona	
Uhrichsville, Ohio	4
N. Rome, Georgia	4
Farmville, N. C.	4
Winter Haven, Fla.	4
Riverside, Georgia	4
Henderson, N. C.	- 3

STATES REPORTING HOME DEPARTMENTS

Tennessee
Ohio
South Carolina
West Virginia
North Carolina
Arkansas
Georgia
Alabama
Kansas
Pennsylvania
WISSISSIPPI
Texas
Okianoma
Louisiana
Iowa
Maine
Kentucky
Arizona
Virginia
Caiifornia
Indiana
Washington
Maryland Massachusetts
Massachusetts
Connecticut
Missouri
South Dakota
New York
Wisconsin

YOUTH REPORTS FOR MAY

SAVED	2.61
SANCTIFIED	1,428
BAPTIZED IN THE HOLY GHOST	1,254
ADDED TO THE CHURCH OF GOD	904

NUMBER NEW SUNDAY
SCHOOLS ORGANIZED SINCE
ASSEMBLY
167

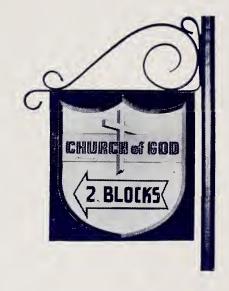
NUMBER NEW Y.P.E.'S ORGANIZED SINCE ASSEMBLY 143

Here at Last, But Worth the Waiting the Uniform Church Signs

Highway Marker Sign, 30 by 34 inches, fitted with brass grommets for fastening to either wood or metal stake. This sign is constructed of 20-gauge steel, with the four-color church insignia in baked vitreous enamel. It is also adaptable as a church lawn sign. The space at the lower half of the sign is left vacant for your local church advertisement. It is strikingly beautiful and of sturdy construction. Price, F.O.B. Cleveland, \$16.00.

Directional Sign, 14 by 15 inches, double-faced ("double-aced" means the church insignia is printed on both sides of his sign so that the directional information may be read from ither direction). This sign is constructed of 18-gauge steel, with he four-color church insignia in baked vitreous enamel. It comes with the word "blocks" printed, leaving the number of blocks o be inserted to fit the local need. This is a lovely sign, of which ou will be justly proud. Price, F.O.B Cleveland, \$11.50.

The bracket on which the Directional Sign will hang is of oneighth-inch steel construction, artistically fashioned, painted in lack enamel. This bracket comes equipped with "S" bolts for anging the sign. It is durable and attractive. Price, F. O. B. Cleveland, \$4.00.



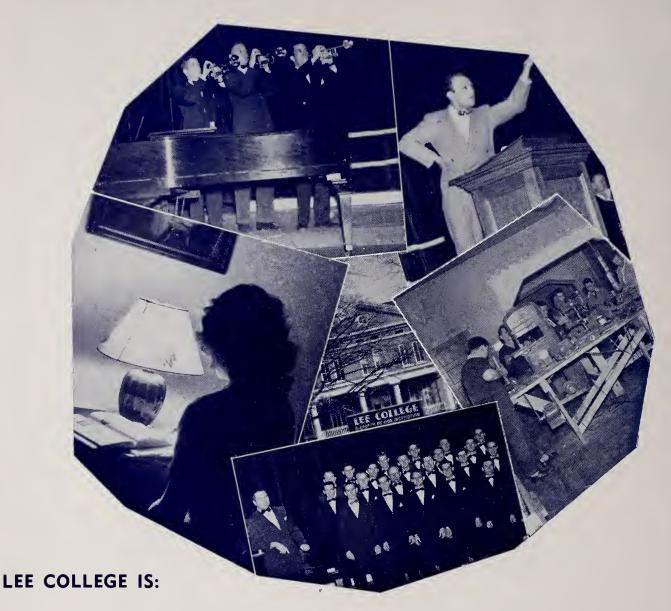
NOTE: THESE TWO SIGNS, WITH THE BRACKET, MAY BE PURCHASED FOR \$30.00 CASH, OR \$11.50 DOWN WITH TWO MONTHLY PAYMENTS OF \$10.00 EACH. ADDITIONAL SIGNS MAY BE PURCHASED ON COMPARABLE BASIS.

922 Montgomery Avenue

CHURCH of GOID

CHURCH OF GOD PUB. HOUSE CLEVELAND, TENN.

From Every Angle...



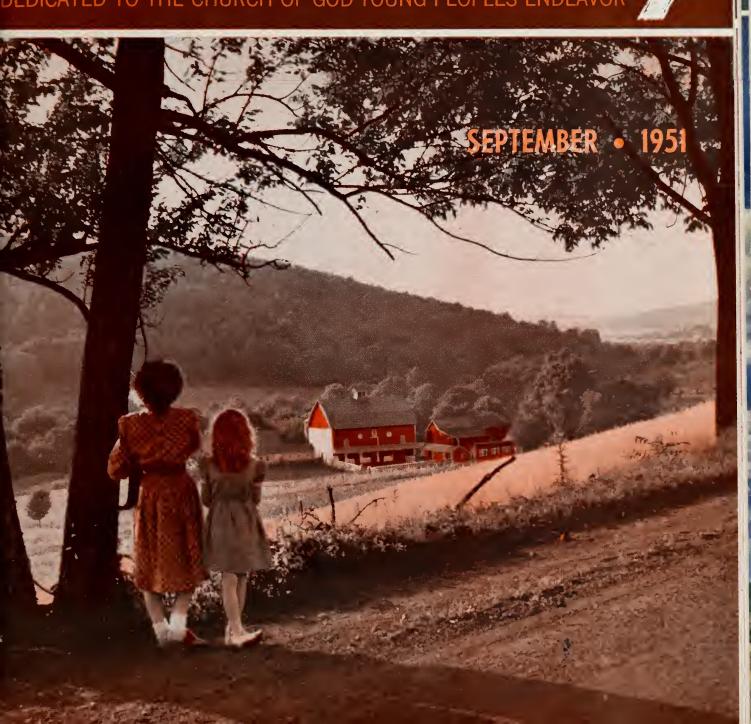
- Fundamental in Belief
- Pentecostal in Emphasis
- World-wide in Perspective

High School, Religious Education, Junior College. Work from all divisions transferable. Before you choose a school, INVESTIGATE LEE COLLEGE, God's School for God's Business.

Fall Term: September 10, 1951

Contact: Registrar Lee College Cleveland, Tennessee

The LIGHTED COLUMN DEDICATED TO THE CHURCH OF GOD YOUNG PEOPLES ENDEAVOR



Eventide

CAROLINE ATHERTON MASON

At cool of day, with God I walk My garden's grateful shade; I hear His voice among the trees, And I am not afraid.

He speaks to me in every wind, He smiles from every star; He is not deaf to me, nor blind, Nor absent, nor afar.

His hand that shuts the flowers to sleep.

Each in its dewy fold, Is strong my feeble life to keep, And competent to hold.

The powers below and powers above, Are subject to His care-I cannot wander from His love Who loves me everywhere.

Thus dowered, and guarded thus, with

I walk this peaceful shade; I hear His voice among the trees, And I am not afraid.

After Sunset

GRACE HAZARD CONKLING

I have an understanding with the hills At evening when the slanted rodionce fills Their hollows, and the great winds let them

And they are quiet and look down at me. Oh, then I see the potience in their eyes Out of the centuries that mode them wise. They lend me hoarded memory and I learn Their thoughts of gronite and their whims of fern.

And why o dreom of forests must endure Though every tree be sloin: and how the pure Invisible beauty hos o word sa brief, A flower con soy it or o shoken leof, But few moy ever snore it in o song, Though for the quest a life is not too long. When the blue hills grow tender, when they pull

The twilight close with gesture beoutiful, And shodows ore their gorments, and the air Deepens, and the wild veery is at prayer, Their arms ore strong oround me; and I

That somehow I shall follow when you go To the still lond beyond the evening stor, Where everlasting hills and volleys ore, And silence may not hurt us ony more, And terror sholl be post, and grief, and wor.

The LIGHTED DEDICATED TO THE CHURCH OF GOD YOUNG PEOPLES ENDEAVOR

J. D. BRIGHT Editor-in-Chief Church of God Publications

CHARLES W. CONN Editor The LIGHTED PATHWAY

ALDA B. HARRISON Honorory Editor
The LIGHTED PATHWAY

Vol. 22

SEPTEMBER, 1951

No. 9

CONTENTS

The Lamplighter Why Not Enjoy Today; Regional Youth Congresses			
Features			
Her Picture in the Paper How Well Do You Know the Bible Rebuilding the Temple Always to Pray Alone With God Sunday School Organization Pays Off	Dorothy C. Haskin Roger Butterfield Evelyn Blackstone 1 A Symposium 1 Sharon Sheldon 1 Lewis J, Willis 2	2	
Departments			

rathway ruip	710	
Successful	Living	
	0 1	

Joseph L. Milligan Happy Home Circle Training Children Mrs. J. C. Miller 12 Helps for the Tempted and Tried Children's Page ____ J. Calvin Reid 19 Moonstruck Lee College

Lee College Represented Around the World Avis Swiger 20 Bible Lessons for Youth Services Youth Work Statistics

Variety

	n in the Spotlig Is His Name?	Douglas;	Mary La	uster D	eLong	16
The \	Variety Page	 				17
	Page: "Evention			Philip	Gendre	au

Thy Word is a Light Unto My Path"

Notional Youth Board

Lewis J. Willis, Choirmon; Brody Dennis; Roy Hughes; L. E. Pointer; Rolph E. Willioms.

Contributors

Genevo Corroll; Edno Conn; Morgie M. Mixon; R. L. Plott; Avis Swiger; Monuel F. Compbell; M. M. Mortenson; LoVerne Selmon; John E. Douglos, Jr.; Alice Pullin; D. B. Hotfield; Doniel Homner.

Subscription Rotes

Single Subscription, per yeor Rolls of 14

Published monthly at the Church of God Publishing House, Cleveland, Tennessee. All moterials intended for publication in The LIGHTED PATHWAY should be addressed to Chorles W. Conn, Editor. All inquiries concerning subscriptions should be oddressed to Bookkeeping Deportment, Church of God Publishing House, Clevelond, Tennessee.

ENTERED AS SECOND-CLASS MAIL MATTER AT POST OFFICE, CLEVELAND, TENNESSEE



WHY NOT ENJOY TODAY

EARS AGO we really had a good time—back in the "good old days." Back then we really had the victory. Back then things were just right. Back then was worthwhile. To hear the "good old days" talked bout today one would suppose that years ago there had sen a grand medley of Utopian bliss and ideal experiences ad conditions which made for a heaven-on-earth.

Today we often hear testimonies and conversations in hich the "good old days" are lauded to the skies. This not an uncommon thing, for it seems to be universal deplore present times and yearn for times that are gone. orace Greely once said, "The illusion that times that were e better than those that are has probably pervaded all ges." Of course, the good times people usually refer to ere blissful days ten or twenty years in the past. Well, happen to remember those days in the past that we hear ich wide reference to today, and I can distinctly rememer some of the conversations and testimonies I heard ien. Do you know what they were talking about? Why ney were talking about the "good old days"-meaning ten r twenty years before that time. I suppose those who were ving back then were also talking about the "good old ays." It was probably so a century or a millennium ago. suppose also if we are living twenty years from now e will hear these very days in which we now live reerred to as the "good old days." All this indicates that omewhere something is wrong. Those who constantly earn for and dream of days that are gone are the victims f an illusion or a mirage. Actually, it is a vile trick of some ort to keep people from enjoying the present.

Time has a tendency to remove sorrow and pain from he memory and cause pleasure and happiness to gleam ith ever greater brightness. The days we remember with uch pleasure were actually days just like these, filled with heir share of sadness and pleasure. When we were living n them we enjoyed them no more than we enjoy the resent days. The inevitable conclusion then is that the good old days" are any days far enough removed from his present time to have their sting and gall forgotten. If his present time will be remembered as a pleasant time then we recall in the future, why can't we recognize its reatness and opportunities while we still have them to njoy. Why must we always be outdated? Why must we vait ten or twenty years to enjoy a thing? Why not enjoy while it is happening instead of waiting until it is past o realize that it is not so bad, after all. These days are s good as any that have ever been if I only believe hem and use them so. To see yesterday as a glorious day,

today as a bad day, and then tomorrow recognize that day was a glorious day after all, is an illusion. My perspective is faulty—I need to look to the day.

 $m W_{HY}$ can't we know the good days while they are here? Why must we wait several years and then realize that the past has been better than the present? Why did we not enjoy while we were living it? It is much like a man who only travels backward, thereby seeing and enjoying things only after they are past. He does not see what is around him, and what is before him, thereby missing their opportunities and privileges. He enjoys nothing while it is the present but must wait until it becomes the past. We should learn to enjoy each day as we live it and realize that it is filled with advantages and opportunities sufficient for it. We should live in the present for the future. Of course, it is all right to think of the past and appreciate it for what it was, as long as we do not try to live in it. As Emerson said, "We cannot overstate our debt to the Past, but the moment has the supreme claim. The Past is for us; but the sole terms on which it can become ours are its subordination to the Present." Instead of going back into the past to live, we should bring the past with us into the present. To dream of it only is futile, and brings about discontent with the present, thus making the present a victim of the past. To remember its lessons, maintain its victories, and build on its foundation is profitable and proper. This makes the past a tool for the present.

The present is as good as we are. No days are in themselves either good or bad—they are what we make them. If you are the person today that you were yesterday, if you pray today like you did yesterday, if you will relish today as you now relish yesterday, you can enjoy your "good old days" while you live them instead of waiting ten years to do so. Why, it's a beautiful time. Of course, there is lukewarmness, but there has been evil and lukewarmness every year since Adam. If we are worthy of the name Christian we should influence the time more than we are influenced by it. If the days of Martin Luther were better than these it was because he lived in them and not because they were naturally so. If the days of John Wesley were better than these, it was because he accepted the challenge to make them better. Instead of hiding our heads in the sand of yearning for a by-gone day, we should hold up our head and accept the challenge of today. This is a great time to be alive. These are tomorrow's "good old days." Then let us enjoy them today while they are ours in which to live and work.

REGIONAL YOUTH CONGRESSES

This is the season for our Regional Youth Congresses. In those regions where the Congresses have already convened, there has been much good accomplished and the expectation is reasonably high for much good to be accomplished in those to follow. These Congresses are not designed to be simply conventions, but are infinitely more. They offer study and training with convention spirit and fervor. They are purposeful and helpful, offering the finest of instructors on the most pertinent subjects in the study groups. They are inspiring and evangelistic, with great preaching and great singing in the evening services. It is the opinion of The LIGHTED PATHWAY that our Regional Youth Congresses are doing some of the most lasting good and offering some of the greatest services to be found anywhere in the Church today.

BBY picked the afternoon paper off the lawn and glanced at the front page. Her face drained white when a girl with an oval face and startled eyes stared back at her. And under the picture was her name, listed among others surprised in a police raid on Dan's Place. But it wasn't she! It must be her twin,

She walked slowly into the living-room and slumped into an easy chair. Life was so different since they had moved to her aunt's to go to high school. At home, on the farm, the large family had been poor, but love for the Lord and each other had given Abby

a warm feeling of togetherness.

Here, Uncle Frank's only concern was making money, Aunt Dulcy was absorbed in her social activities and she and Gail had drifted apart. It had been their music which made the difference. Aunt Dulcy had recognized Gail's exceptional ability while Abby had only average. Her aunt planned on Gail's becoming a famous concert planist and making them all rich. Abby's only comfort had been playing

the piano in a small church.
And now, what had Gail done? Upset, Abby read that the police had been watching what appeared to be a youth's hangout. They had been suspicious that more than cokes were served there. Late yesterday afternoon they had raided Dan's Place and arrested the owner, allowing the cus-

tomers to go.

That was why Gail had been so late for dinner and why she had been so nervous. But how terrible for the paper to have printed the wrong name! Abby felt heartsick when she thought of Mark Brandon, the young pastor, seeing it. His square face habitually wore a smile unless he heard of ually wore a smile, unless he heard of a Christian dabbling in sin; then a stern expression would darken it.

GAIL would have to clear her reputation! Abby couldn't let it pass as she had the scholarship. She and Gail both wanted to go to college, but it seemed impossible until the high calculations of the scholarship hased. school offered the scholarship, based on grades, character and a theme on "Citizenship." Their grades were about the same, their character apparently equal, the theme would be the deciding factor.

Abby worked hard and finished hers first. The last afternoon she typed it on their typewriter and after she went to bed, Gail used the machine to

finish hers.

When Gail was announced as winner, Abby was surprised but pleased that, at least, it was her sister who won. When the theme was read to the class, Abby's color mounted high and indignation burned within her. It was her theme! Gail must have switched the mere! Gall must have switched the papers after she had gone to sleep. Only love kept her from disgracing Gail publicly.

When the girls reached home, Abby demanded, "Gail, you'll have to tell the principal that was my theme."

"But Abby, after I've worked so hard with my music, I have to win the scholarship!"

scholarship!'

It hurt Abby to see Gail willing to

cheat in order to further her worldly ambitions. She couldn't let her do it. "I shall tell Aunt Dulcy."

Aunt Dulcy listened quietly to Abby's excited account of the mixed-up theme. Then she frowned, tilted her thin nose slightly and decided, "Gail shouldn't have done it, but now that

shouldn't have done it, but how that she has, it is best to forget it. After all, it's for the good of the entire family."
"But—," Abby started to protest. She wanted to go to college to train for Christian service but Aunt Dulcy would only compare how little she could earn to Gail's possibilities.

She wished she could talk to her mom. Her dad had felt they should

mom. Her dad had felt they should have the advantage of the city high school but since living with Aunt Dulcy she often felt mixed up. But she didn't like to cross her aunt, and so, with a troubled feeling, she sacrificed her hopes of college. She had thought she would never be asked to make a greater sacrifice and now, Gail had used her again!

THE door opened. Abby glanced up. Gail came toward her, an anxious expression on her face. "You do understand why I had to do it! On account of the scholarship! You remember that character counted. If the principal heard I was in that raid, he'd disqualify me for sure. And really, it's a harmless place."

"It couldn't be or the police wouldn't have been watching it."

"Maybe not for the others, but I was

with Russ and we only had a coke. And when that horrid man snapped my picture I had to tell him I was you."

Distressed, Abby rose to her feet and insisted, "You can't do this to me. Don't you see how it would look at the church?"

"But surely you can't put some peo-ple at the church ahead of the fam-ily!"

That wasn't exactly right, Abby knew, but confused, she tried to reason, "But Gail, surely Russ won't

lie for you."
"Yes he will. He doesn't even like

Abby bit her lip. That was too true!

She couldn't expect help from Rus Aunt Dulcy encouraged Gail to go with him because his parents homoney, but Abby had had words we Russ over the places he took Gail. would take a grim satisfaction in puing her down to his level in peopleyes. With a feeling of defeat, protested, "I can't let you ruin my reutation."

Gail's blue eyes were troubled as s pleaded, "Abby, it's for the sake of a music."

The door opened and Abby gland up at her aunt. She had a newspap under her arm and there was a qui tioning look on her thin, pointed fa Gall kissed her aunt and hurriedly e plained what had happened.

"Gail, you're so impulsive. But A by, you do understand it would be folly to spoil things now."

Abby nervously twisted her han feeling she wouldn't cross her aunt "And if I were you, I'd resign from the church this evening, before the sak you to. After your name was ask you to. After your name was the paper those church people wor accept you."

No, because they'll think I'm a hyp

"Gail will go with you, for mor support."

Tears choked Abby. She ran dov the hall to her room, flung herse across the bed and sobbed, "Lor please help me to do what is rig. and somehow show Gail how wron it is to put her talent ahead of obe ing Thee. I know it is a temptatic when she has such great talent, bu oh, things are in such a mess!"

She thought sadly of the bygon days when she and Gail had playe duets in the country church and Gahad thought going to church was the grandest thing one could do.

AFTER dinner, she put of her heavy coat and walked down the street with Gail. The brisk wire seemed to blow her along, as it should be along to be along the street with the s were a condemned man, pushed to he doom.

It was early when they reached the church, and there were only a fe people scattered throughout the aud

Her Picture in the Paper

By DOROTHY C. HASKINS

Abby found that "a good name is rather to be chosen than great riches." Her stand helped Gail to see it also.

—Illustration by CHLOE STEWAR



torium. Mark Brandon was standing near the pulpit. As Abby and Gail walked down the aisle, Brandon stared at them with a questioning look.
"Abby's going to resign," Gail spoke

Abby nodded and glanced around regretfully. She wouldn't be here again. Millie, Ruth and Tom, teen-agers, were standing at the back, chatting. Ruth glanced futively toward her. On the front row sat little Mary Ann. She looked at Abby with wide-open blue eyes. Near her was Mr. and Mrs. Klein. They had been so friendly when she first came to the church. And there was Mr. Patton, who always came up to her after the meeting and said she played "real fine."

If only she could explain about Gail's talent, but that would sound as if worldly approval meant more than they did, more—, she drew in her breath at the thought—more even

than the Lord!

She straightened her slim shoulders and said, "Mr. Brandon, Gail would like you to think I was at that awful place, but my service for the Lord is too important to sacrifice. The newspaper printed the wrong name. It was Gail who was in the raid."

"No—," Gail protested.

A smiled crossed his face and in a

A smiled crossed his face and in a confident tone, he said, "I was certain it couldn't have been you."

Mrs. Klein hurried up, squeezed her hand and said, "The newspaper man couldn't tell by looking, but I just knew there's been a mistake."

One after another crowded around

Abby, assuring her of their trust. Her heart was comforted, and then she saw Gail hurry down the aisle and out the door.

LET'S begin the meeting," Brandon reminded. Abby went to the piano, and as she played "Nothing Between My Soul and the Savior," she prayed, "Lord, thank Thee for the courage to do right even though it meant displeasing Aunt Dulcy and Gail. Thou hast said that some of us would even have to give up our family for Thee and I do believe if mom knew she'd say I'd done right. Now, Lord, give me strength to face whatever lies ahead.'

After the meeting, she walked home in the cold, piercing wind. She knew her friends would see to it that the principal heard the truth. Aunt Dulcy might be so angry she would insist that she leave high school and go home, but even that was all right. She had been wrong not to make a stand sooner and she felt partly to blame for Gail's wrong doings.

When she reached the house she felt relieved that it was dark, except for the bedrooms. She would not have to face Aunt Dulcy tonight. Only Gail. She opened the bedroom door, and

with a gasp, stood still.

Gail was on her knees beside the bed. She sprang up, threw her arms around Abby and sobbed, "Abby, for-give me. I was so vain about my playing that I put success above everything. Tonight when I saw you put the Lord first, I knew you were right. I've asked Jesus to come into my heart and we'll straighten everything out,

"It won't be hard," Abby said hap-"Aunt Dulcy will be disappointed, but if we have the courage to take our stand for spiritual things, Christ will help us, as He helped me tonight."

Some men do as much begrudge others a good name, as they want one themselves; and perhaps that is the reason of it.—Penn.

A virtuous name is the precious, only good, for which queens and peasants' wives must contest together.—Schiller.

A good name list is seldom regained. —When character is gone, all is gone, and one of the richest jewels of life is lost forever.—J. Hawes.

Regard your good name as the richest jewel you can possibly be possessed of—for credit is like fire; when once you have kindled it you may easily preserve it, but if you once extinguish it, you will find it an arduous task to rekindle it again.

The way to gain a good reputation, is, to endeavor to be what you desire to appear.—Socrates.

The two most precious things this side the grave are our reputation and our life. But it is to be lamented that the most contemptible whisper may deprive us of the one, and the weakest weapon of the other. A wise man, therefore, will be more anxious to deserve a fair name than to possess it, and this will teach him so to live, as not to be afraid to die.—Colton.

Good will, like a good name, is got by many actions, and lost by one.—
Jeffrey.

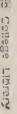
We should be careful to deserve a good reputation by going well; and when that care is once taken, not to be over-anxious about the success.— Rochester.

Associate with men of good quality, if you esteem your own reputation; it is better to be alone than in bad company.—Washington.

Good name, in man or woman, is the immediate jewel of their souls.-Who steals my purse steals trash; but he that filches from me my good name, robs me of that which not enriches him, and makes me poor indeed.—Shakespeare.

No better heritage can a father bequest to his children than a good name; nor is there in a family any richer heir-loom than the memory of a noble ancestor.-J. Hamilton.

A man's name is not like a mantle which merely hangs about him, and which one perchance may safely twitch and pull, but a perfectly fit-ting garment, which, like the skin, has grown over him, at which one cannot rake and scrape without injuring the man himself.—Goethe.





How Well Do You Know the BIBLE

By ROGER BUTTERFIELD

The history of the Bible is as delightful and engrossing as its contents are inspiring and consoling.

PART II (Continued from last month)

IT seems incredible now, but there was once a law in Christian England which provided that anyone found guilty of reading the Bible in English must "forfeit land, cattle, life, and goods from his heirs forever." This savage penalty was not inflicted on John Wycliffe, who was responsible for the first English translation of the Bible, probably because his version was limited to hand-written copies with small circulation. But forty-four years after Wycliffe's death it was decided he must be punished, so his bones were dug up, publicly burned and cast into the river that flowed past his quiet country church.

William Tyndale, who was the first to print an English version of the Scriptures, did not get off so easily as Wycliffe. Tyndale was strangled and burned at the stake in 1536, and the 18,000 copies of the English New Testament which he smuggled in England before his death were hunted down and destroyed so efficiently that only seventeen specimens are known to survive today.

Tyndale, it must be admitted, was a stubborn and argumentative man who attracted opposition almost automatically. A native of Wales and a teacher by profession, he is said to have engaged in so many after-dinner debates with prominent clergymen—always citing the Bible to prove his points—that "at length they waxed wery (weary) of him, and bare a secret grudge in their hartes against him." It was during one of these across-thetable discussions that Tyndale uttered his memorable, and dangerous, words: "If God spare my life, ere many years I will cause a boy that driveth the plough to know more of the Scriptures than thou doest!"

In 1523, Tyndale, who had studied at both Oxford and Cambridge, took a position in the household of the Bishop of London, hoping to obtain aid in his translation of the New Testament into current English. But he soon found the bishop and everyone else of importance against him, and was forced to go to Germany, where Martin Luther was then engaged in

his own great German translation of the Bible. At Cologne, Tyndale completed his translation and was seeing it through the press when a local priest heard about it and warned the authorities. Tyndale gathered up the finished sheets and fled to the city of Worms, from which the first copies of his English New Testament were sent to England hidden in bales of merchandise. The secret police of King Henry VIII had been alerted, and confiscated many. But Tyndale's Testaments got through to thousands of eager Englishmen.

Having launched his New Testament, Tyndale began translating the Old, and finished much of it before his death. He was then living in exile at Antwerp, where he was treach-erously betrayed by a fellow countryman to the agents of Emperor Charles V, adjudged a heretic and sentenced to die at the stake. His last words were, "Lord, open the King of Eng-land's eyes."

Ironically, within a few months after this tragic event, Tyndale's English Bible and others based on his

work were circulating freely throughout England. For lusty King Hal, in ais furious struggles with the Pope over his marriage and divorce problems, had wrenched the Church of England free from papal control, and Tyndale's Protestantism was no longer under the ban. The pendulum, in fact, swung sharply in the other direction, and war was declared on all Catholic Bibles, as well as those who read them. Henry seized ancient mon-asteries, beheaded their abbots and gave their lands and buildings to his favorites; in the process most of the ancient libraries were pillaged and destroyed, along with untold numbers of rare and beautiful Bibles.

A contemporary writer tells us how the new possessors of the monasteries wreaked special ven-geance on the monks' hand-written books, "cutting out with childish pleasure the illuminations with which they were adorned; tearing off the bindings for the huge gold clasps which protected the treasures within. and chopping up huge folios as fuel for their blazing hearths . . . Some they used to serve their jakes, some to scour their candlesticks, and some to rub their boots; some they sold to the grocers and soap sellers...in the stead of graye [wrapping] paper."
King Henry went the whole distance

and ordered every church and clergy man's house to obtain an English Bible and place it where the people could read it. This led to the biggest Bible-reading spree in history; huge crowds of Bible-starved English men and women gathered in the entries of the churches and on the steps outside to hear one of their number read the familiar stories in their own language. They had no movies, radio, television, comics or even any other kind of books to speak of; for them the Bible was everything. "The whole nation," says the historian J. R. Green, "became a church."

Soon the clergy began to complain

Soon the clergy began to complain that their Sunday sermons could no longer be heard; they were drowned out by the ceaseless reading of the Bible. What was worse, as the king himself declared in a message to Parliament, "that precious jewel, the Word of God, is disputed, rhymed, sung and jangled in every ale-house and tavern." So new laws were passed—henceforeth no Englishman "of the lower sort," such as apprentices, lower sort," such as apprentices, journeymen, artificers, husbandmen (farmers) or serving men could read the Bible, on pain of two months' imprisonment. Women also were forbidden to read it, except "noble ladies and gentlewomen," who could peruse the Scriptures in some place where they would not be seen, such as their "resident and peruse their "resident and a peruse hard." "private garden or orchard."

But no such laws could long prevent ordinary English families from own-

ing and reading the Bible.

IN 1560, shortly after Elizabeth came to the throne, the famous Geneva, or Breeches, Bible was published in Switzerland, and eventually became the most popular English version. It got its nickname from its wording of Genesis iii: 7 "... And they sewed fig leaves together, and made them breeches," instead of "concere" the usual translation. The "aprons," the usual translation. The Breeches Bible contained other robust Anglo-Saxonisms, such as the word "cratch" instead of "manger," and, unlike earlier Bibles, its text was divided into verses for easier reading. It was strongly Calvinist in tone, and the favorite Bible of the dissenting Puritans. When James I became king in 1603 he decided that there must be a new Church of England to offset it. The stingy king, who delighted in long-winded theological discussions, appointed a commission of fifty-four learned men to make a new English translation, and urged his subjects to contribute funds for the project. He himself gave nothing, took no part in the translating and never officially approved the result. Yet the most famous and influential of Englishlanguage Bibles is still known by his name.

MAGNIFICENT as it was, and is, from a literary point of view, the King James translation contains many errors that have been corrected by subsequent scholarship, and uses numerous old English words that are barely intelligible to modern readers. In 1884 a Revised King James Version was completed by an English and American committee that had worked for fourteen years; so important was it considered that the entire New Testament of 182,253 words was telegraphed from New York to Chicago and published by the Chicago Tribune and Chicago Times in a single day's newspaper. In 1901 a further revision was published by the American group, with new renderings to suit American readers.

The work of modernizing the Bible by new translations has multiplied in almost bewildering fashion in the last fifty years. One group of American scholars published, in 1946, a Revised Standard Version of the New Testament and expects to complete the



whole Bible next year. A similar group in England and Scotland started work in 1947 on "an entirely fresh translation from the originals into good con-temporary English." Both these projects have official church backing. Of modern private translations two of the most successful have been the James Moffatt Bible, one of the few ever made by a single individual, and the Smith-Good speed Bible, an "American translation" published by the press of the University of Chicago. For Catholics a new and interesting translation has been made by the Right Reverend Monsignor Ronald Knox, an English convert, who is also well known as the author of detective stories—The Viaduct Murder, and so on. Other new Catholic versions, authorized by their respective archbishops, are being completed in New York and Chicago.

For quick and easy reading one publisher even offers a Basic English Bible in which the whole story has been boiled down to a vocabulary of 1,000 words. But fundamentalists pre-fer such "red-letter" Bibles as those published by the John C. Winston Company, of Philadelphia, in which the Theme of Salvation is marked in red throughout the volume. Winston's also offers what has been called "the most completely Marked Bible ever published," with the Theme of Salvation in red, Temporal Blessings in brown, Prophetic Subjects in purple, and Theme of the Holy Spirit in green.

AMERICANS do not read their Bibles so much as they used to, and since 1776 at least, they have tried to keep religious matters out of politics and government. But the Bible has profoundly influenced American history and still does. Statesmen from Patrick Henry to Harry Truman, soldiers from Miles Standish to Douglas MacArthur, have read the Bible, quoted it and sincerely believed even Thomas Jefferson, who was called an infidel by his political enemies, carefully collected all the spokend words of Jesus into a beautifully bound little book which he prepared with his own hands, and wrote to a friend, "I believe this shows that I am a Christian, by which I mean a believer in the words of Jesus Christ."

Daniel Webster, greatest of congressional speech makers, got his start by reading the Bible aloud in New Hampshire taverns, and it is said he never went on the Senate floor to make an important speech without first conditioning himself on the eighth Psalm and the fortieth chapter of Isaiah. The Bull Moose Party of Theodore Roosevelt referred directly to the Bible in its war cry: "We stand at Armageddon, and we battle for the Lord!" William Jennings Bryan, whose Cross of Gold speech was almost a pharaphrase of the Bible in parts, is said to have asked for the hand of wife with a Biblical quotation. Calling on the young lady's father, Bryan put the question this way:
"Mr. Baird, I have been reading

(Continued on page 26)

NOTE: The following is a Bacca-laureate Address delivered to the grad-uating class of 1951 at the Bonne Terre High School, revised by the speaker for publication.

Y TEXT is found in the 18th chapter of John, the 37th verse. It is this: "To this end was I born."

The memorable words of my text were uttered by the Lord Jesus Christ in answer to the interrogatory "Art thou a king then?" a question propounded by Pilate. However, it will not be wresting the text too far from its proper setting to apply it to our lives even today. It is tragically true that too many people blunder and stumble through an earthly existence they misname life without ever finding the will of God for their lives.

Much today is said about life and successful living. Teachers, professors, educators, and all engaged in the field of education, study countless hours in order that they may have a working knowledge of human nature, aptitudes, adaptabilities, potentialities, et cetera of their students that they may offer vocational advisement as prudently as possible. Such should be. Parents, who are parents in the true sense of the word, watch their children develop physically and mentally. As they notice their intellects opening, it brings immeasurable delight and, of course, great expectations. They will work until their eyes are red in their sockets and their brains whirl, just to provide money for a wardrobe and education to equip that child for a bright future. That's admirable! Preachers closely study their congregations and soon learn the likes, dislikes, whims, quirks, fancies, and idiosyncrasies of their flock. That I believe is a natural trait of every God-called, conscientious minister. If he feels he is qualified to guide a young parishioner to a useful and happy life, advice is freely given. I wouldn't change that if I had the power! BUT, there is one thing I must insist upon, in every individual's life, and that is IMPLORATION OF DI-VINE DIRECTION when one is making such momentous decisions as the path of life, vocation, associates, companions, and all other things that go to such momentous decisions as the path such momentous decisions as the path of life, vocation, associates, companions, and all other things that go to make up life. So very many foolish ones spend their lives in EXPERIMENTING when they should be BUILDING. They fritter away time accomplishing nothing, simply because they failed to ask God for guidance in early life.

ABILITY does not always show itself in the young years of life. There are some who have spent a good portion of their days before their outportion of their days before their outstanding adeptness manifested itself. Charles H. Spurgeon, it is stated by a biographer, was considered a stupid, dull student. He seemed to encounter difficulty in grasping new ideas. But that slowness to apprehend was not the mark of imbecility, but rather of an analytical mind that must have facts for theory. Consequently, being slow to believe, he plunged to the depth of each subject he studied, which resulted in his being reputed at which resulted in his being reputed at

SUCCESSFUL

By JOSEPH MILLIGAN

Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

the age of 22 as one of the world's greatest preachers. Philip Doddridge, a brilliant preacher and profound writer, whose sermons have blessed thousands, was advised in his early ministry to direct his thoughts and ambitions in an entirely different diambitions in an entirely different direction. Strangely enough, his advice came from a wonderful man and a driend of his, Dr. Calamy. But Doddridge ignored the advice and rose to fame in the religious world. Then there is the great Isaac Barrow, noted as an eminent clergyman and scientist, who, it is stated, was the disheartenment of his father even to the extent that his father prayed that if the good Lord should see fit to take one good Lord should see fit to take one of his children, he hoped it might be Isaac. Stupid, was he? Yes, so everyone thought, but he, too, rose to renown. So, take heart, dull one, if your reluctance to accept new theories readily has been the subject of ridicule among your classmates, for it may be that you will rise to be the greatest blessing to your generation of all the

People often live as if they thought they were here by accident. They ap-parently think they are lost in the masses and that God does not see them or take note of their activities. Often they live selfishly, thinking only Often they live selfishly, thinking only of their own gratification, and nothing of the influence they are wielding over others. I call to mind the words of a great preacher who stated that "God is the greatest of economists in the universe and He makes nothing uselessly." How wonderfully true! If our bodies and souls weren't so wonderfully equipped to accomplish the unbelievable, we might possibly be excused for making a failure of life. But think of the greatness of the soul for a moment, if you can! Machinery is valued according to its power and silence. Think of the powers of the soul. It can't be drowned; it can't be burned; it can't be incarcerated; no human it can't be drowned; it can't be burned; it can't be incarcerated; no human hands to adjust it when it is out of gear with God and the church. It needs no bridges, but leaps chasms of immensity with gracefulness. And yet, it is silent. It judges, weighs, balances, feels, thinks without the slightest murmur and without the roaring, tearin and grinding of gears. It is fresh froi the creative hand of God when comes into the world and is untainte by the philosophies of men. It lives by a spell here and returns to God. The being true, how infinitely imperativit is we handle it, and guide it, and develop it with great care.

To live successfully, we MUST HAVE A RIGHT FOUNDATION for our lives. It fell my lot, or should say "displeasure," to interview a very pronounced infidel sometime ago it South Carolina. He was indubitable the most foul-mouthed person with whom I have ever conversed, especially with such an educational back ground as was his. He hated the very thought of the existence of a God, and seemed to receive a bit of gratification in cursing the servants of the Mos seemed to receive a bit of gratification in cursing the servants of the Mos High God. To be brief, he told me that "he didn't care whether I prayed for him or not and that if I did pray I would be pandering to my own conceit, saying, 'I have done my good deed for the day, I prayed for an infidel.' He continued, "I attended a certain seminary in my youth and was, of course, preparing for the ministry. Before I had studied long, I decided that I did not believe the Bible. I left the seminary in sheer disgust and decided that I would concoct my own theory and form my own religion. I did all right (he chuckled musingly) until I

The man wha succeeds above his fellaws is the ane wha, early in life, clearly discerns his abject, and tawards that abject habitually directs his pawers. Even genius itself is but fine abservation strengthened by fixity af purpase. Every man wha abserves vigilantly and resalves steadfastly graws uncansciously into genius.—Bulwer.

Everybady finds aut, saaner ar later, that all success warth having is faunded an Christian rules of conduct.—H. M. Field.

LIVING

«»

THE

PATHWAY PULPIT

«»



Joseph Milligan

with the jawbone of the stupidest created. Shamgar slew 600 enemies of the Lord with the jawbone of the laws took spittle and clay to open the conductor the revolutionary gospel. "God hath hosen the weak things of the world man unlearned fishermen from their revolutionary gospel. "God hath hosen the weak things of the world with the jawbone of the stupidest the conductors of a blind man. He called ignorant and unlearned fishermen from heir nets and boats by the lakeside to confound the mighty." So however wonderful may be your material for the construction of an earthly life, you MUST have a solid foundation. What NAL Rock of Ages?

You will go forth to face the battles of life with high aspirations in mind and heart, bent on conquering the world. Hopes are running high, opportunities are multitudinous, family and friends are applauding, bowing, smil-

The greatest results in life are usually ottained by simple means and the exercise of ordinary qualities. These may for the most part be summed in these two—common sense and perseverence.—Feltham.

The great high-rood of humon welfore lies along the old highway of steadfost well-doing; and they who ore the most persistent, and work in the truest spirit, will invariably be the most successful; success treads on the heels of every right effort.—S. Smiles

ing, and congratulating. My advice to you is to get away from the hustle-bustle of the crowd and get alone with God. Jesus Christ, the sanest Man that ever lived, the wisest Philosopher of all the ages, gave this never-to-beforgotten advice, "Seek ye FIRST the kingdom of God and His righteousness, and all these things shall be added unto you." What a philosophy! How plainly life's course is mapped out for us! Such explicit directions have been given to guide the soul from the city of destruction to the celestial city and from the sloughs of iniquity to the high road of holiness and eventually the high roads of the eternities, that "a wayfaring man, though a FOOL, couldn't err therein." God has so designed our instructions that even the infantile mind can easily comprehend.

ONE of the most prominent ramifications of this sermon is this: In order to live successfully we must begin living righteously NOW. The old adage that "procrastination is a thief of time" hasn't lived through the ages accidentally. It lives today because of its truth. Postpone, defer, wait for more convenient times repeatedly and before you are aware of what has happened, life has been wasted. Life is made up of little things. Don't just wait for opportunities to do BIG things. Commence with the trivial. Enough of them govern the momentous. A person can be careful to accomplish little tasks rightly and will unconsciously live a life that results in BIG things, reaping a bountiful harvest of good, for the constant sowing of little seeds as they walked through the fields of life. One has said, "An opportunity past the thousandth part of a second has already leaped to the other side of a great eternity." How terrible! Lost opportunities remind me of the great flocks of migratory birds that darken the sky in their flight. When winter is coming and their intuition warns them of falling leaves, fading flowers, and bitter, biting blasts of cold air, they fly to warmer climes. We may be ob-

livious to the time of year, but they know when to go and without instruction from mankind, off they fly to more genial lands. We may be unaware of the flying moments, hours, days, months, years, but they spread their wings and fly with incalculable velocity toward eternity. You may as well try to gather the clouds that passed overhead last summer as try to recall an opportunity that is past. This isn't poetry; this is prose.

We're made for unending felicity unless we rebel against God's plans and run counter to divine desires. It must be a strange feeling to be born a king, to have awakened in a palace with luxurious surroundings, on an embroidered bed with a canopy of every color of the rainbow, with tessalated floor and pictured ceiling, with maids and servants at your beck and call. But to be BORN a SON OF GOD, to be espoused to Jesus Christ, and an heir to wealth infinite, where are words to describe such?

I will not take time to parade before you the calvacade of men who have made failures of their lives and have disgraced their generation. Their names are legion. But let me just hold up one life before you for a moment's thought—a life that was extremely successful despite hindrances galore. His name is Abraham Lincoln. He was madly in love with a beautiful girl, and when their courtship was about to culminate in marriage, she died. He went in business and went bankrupt, and was forced to spend 17 years of his life paying debts of his worthless business partner. He tried to get an appointment to the U.S. Land Office and failed. He ran for the State Legislature of Illinois and was defeated. He was defeated in his effort to occupy a Congressional seat. In 1856 he ran for the office of Vice President and was defeated. He was married to a termagant wife who brought many exasperations to his life. She mocked him and ridiculed him and would even throw hot coffee in his face in the presence of his friends. She would fall in the floor and kick her heels like a wild animal and curse him. She laughed at his feet and ears and told raughed at his feet and ears and told him he was clumsy. His own Cabinet laughed at him, but he forged ahead. "How," you say, "could a man continue in the face of so many discouragements?" I reply, "He took God as his partner in life. God gave him the needed grace and fortitude for every battle."

In conclusion, let me urge you to take care of your soul. There was an admiral of the British Navy court-martialed for turning his ship around in time of danger and so damaging the vessel. The case was proved against him, but when his time came to be heard, he said, "Gentlemen, I did turn the ship around, and admit that it was damaged, but do you want to know why I turned it? There was a man overboard, and I wanted to save him, and I did save him, and I consider the life of one sailor WORTH ALL THE VESSELS OF THE BRITISH NAVY." "What shall it profit a man, if he shall gain the WHOLE WORLD, and lose his own SOUL?"



Rebuilding the Temple

EVELYN BLACKSTONE

"Is it time for you, O ye, to dwell in you ceiled houses and this house lie in waste?

—Illustrated by CHLOE STEWAR

ERY LITTLE is known of Haggai. He was probably born in Babylon during the captivity. Unlike Amos, Isaiah and Jeremiah whose ministry was characterized by many ideas, Haggai was a man of one idea. It seems that he had a great love for the Temple and un-derstood something of the loss the people were suffering without it. God set him on fire with a burning zeal and even though he failed to be an orator or a poet, he obtained results. It appears that he was the first prophet sent to the Jews after their return to Palestine, but in a very short time the prophet Zechariah joined him.

Haggai was sent particularly to encourage the Jews to proceed with the building of the Temple. If they had time to build themselves comfortable homes, they should rebuild the Temple, for it was God who permitted them to return to the land. The foundation of the Temple had been laid fourteen or fifteen years before, and some considerable progress was made in the building, but it had been lying waste in that unfinished been lying waste in that unfinished state all that time. The prophet asked, "Is it possible that you should asked, "Is it possible that you should be building yourselves elegant houses, and neglect a place for the worship of that God who has brought you from captivity?" He also informed those Jews that God would not bless them in anything they did, unless they rebuilt His Temple and restored His worship. In some unseen way the prophet was able to put godly courage into the hearts of his kinsmen and to inspire the vital enterprise.

Then Zerubbabel the govenor.

Then Zerubbabel the govenor, Joshua, the high priest, and all the people united to do the work. When the authority of God is acknowledged, His words will be carefully obeyed.

As soon as part of the building was complete some of the older recole

complete, some of the older people became greatly disappointed when they saw that the new Temple was not going to measure up in splendor to the old Temple built by Solomon. The prophet came on the scene to encourage the workers to go on with the work. These agitators were causing the enthusiasm of the builders to be dampened. Most certainly the Jews

at this time had neither men nor means to make any such splendid building as that erected by Solomon. Haggai told them that the chief glory of the Temple was not to be its splendid building, but the presence of God.

AFTER this disturbance was settled, Haggai heard the people's complaints that the promised blessings were slow in coming. At this time God instructed His prophet to put two questions to the priests. First, "If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread or pottage or wine or oil or bread, or pottage, or wine, or oil, or any meat, shall it be holy." The priests answered, "No." Second, "If one that is unclean by a dead body touch any of these, shall it be unclean?" To this the priests answered, "It shall be unclean." unclean.

Then the prophet made it clear to them that the land had been defiled them that the land had been defiled and profaned by their neglect. Pollution has a way of spreading far and deep. Evil manifests a power of infection more serious than holiness. Their sin could not be so easily and quickly atoned for. Those years of selfishness, neglect, and sin had rendered them unclean in God's sight. If they would persevere in the work and be faithful to their God, they could be certain of victory. Fruitful seasons, good crops, and rich blessings were to be theirs. A new day would soon dawn for them. soon dawn for them.

After this, the prophet gave a message of hope to Zerubbabel the governor. He was to bask in the assurance that he was to bask in the assurance that he was the chosen object of divine care. Since the governor had an important and difficult work to do, it was necessary that he should be assured God's special care and protection during the overthrow which was to destroy surrounding nations.

ZECHARIAH was probably a young preacher born in exile. He was the son of Berechiah, and the grandson of Iddo, who returned from Babylon with Zerubbabel. Perhaps he was brought to Jerusalem under the divine leadership for a special task. It was only two months after Haggai began to prophesy that Zechariah

joined him. These two prophets, will joined him. These two prophets, will united zeal, encouraged the people go on with the work of building the Temple. Zechariah did not rebul nor condemn the people, but wit striking colors and vivid imagination he painted glowing pictures of the presence of God to strengthen and help all the discouraged. The spir and teachings of the prophets befor him had greatly indued him with burning zeal to be Jehovah's spokes man.

The first six chapters contain series of visions designed to encourag the builders in their task. In the firs vision the prophet saw a man ridin upon a red horse, among the myrtle upon a red horse, among the myrtle in the glen, and behind him wer riders on chestnut, black, sorrel, and white horses. This tree was an emblem of peace, intimating that al war was shortly to end.

In vision two, the four horns and the four carpenters, the prophet say the four hostile powers that had scattered Israel beaten down and decrease.

tered Israel beaten down and de-

tered Israel beaten down and destroyed by four other powers. The four horns were the powers who scattered Israel, but the carpenters came to cast out the horns of the Gentiles. Vision three, the man with the measuring line in his hand: Jerusalem shall not be measured, as citic usually are, by the extent of its walls for, enjoying unbounded prosperity it shall spread abroad without walls It was not to be insecure, however, for Jehovah promised to be a wall of fire about it.

about it.

Vision four, Joshua, the high priest and Satan: The priesthood, although human and defiled, a brand being consumed in the fires of God's wrath is by grace plucked forth, cleansed and on condition of obedience, promised continuance. The restored priest hood was a pledge of the approach of the Messianic Kingdom; the Messianic scalled "my servant the Branch."

Vision 5, the golden candlestick and the two olive trees: It seems as it the light of the Church, burning feeb ly after the Exile, must needs go out but it is not so, for God has provided an abundant, unfailing self-furnishing supply of oil.

Vision six, the flying roll: Beford Israel could enjoy the rich blessing.

romised them they had to be leansed and purified. It was necesary for spiritual reformation to preede temporal prosperity. Vision sevn, the departing ephah, was the equel of the sixth vision. Wickedness, ersonified as a woman in an ephah, removed from the land.

Vision eight, the four chariots isuing from the presence of the Lord of ill the earth. The chariots are declared o represent the four winds, which ommonly denote the unseen power of fod. The vision is a promise that the ntire plan outlined in the preceding eries will be executed by the Lord of ill the earth.

Chapters seven and eight consists of a discourse on fasting designed to a swer a special request. A committee of Jews were sent from Babylon to inquire of the priest if they should continue certain fasts. At the time Jerualem was destroyed fasts were appointed and kept during the days of aptivity. Now the Jews wished to mow if they should continue keeping such. Zechariah took advantage of he opportunity to instruct them in he weightier matters of the law, udgment and mercy, that they might not incur such calamities as befell heir fathers. Then the prophet was anspired by God to promise favor to hose who returned from the captivity; so that, upon the removal of his udgments, the fasts they had observed during the captivity could be converted into occassions of rejoicing. He also promised in due time a general restoration of His people.

In the third section, chapters nine through fourteen, we find a colorful inveiling of the future of Israel. The prophet suggests means of obtaining prosperity; supplication to God, and not to idols, whose worship had already proved a fertile source of caamaties. God's shepherd is to be reected and Israel must suffer severe

tribulations but glorious days will come when Israel shall be restored to spiritual supremacy among the nations of the earth.

ZECHARIAH is the longest and the most obscure of all the twelve minor prophets. His style is interrupted, and without connection. His prophecies concerning the Messiah are more particularly expressed than those of the other prophets. Some modern critics, as Mede and Hammond, have been of the opinion that the ninth, tenth, and eleventh chapters of this prophet were written by Jeremiah; because in Matthew, chapter 27: 9, 10, under the name of Jeremiah, we find quoted Zechariah; (chapter 11:12), and as the aforesaid chapters make but one continued discourse, they concluded from thence that all three belonged to Jeremiah. But it is much more natural to suppose that, by some unlucky mistake, the name of Jeremiah has slipped into the text of Matthew instead of that of Zechariah."—Adam Clark.

Zechariah foretold the siege of Babylon by Darius. Both Isaiah and Jeremiah had prophesied concerning this calamity and had admonished the Jews who were inhabitants there to make their escape when they perceived the time was near. But just before the fall of Babylon Zechariah wrote thus to the Jews that were still in this city, "Ho, ho, come forth, and flee from the land of the north, saith the Lord; for I have spread you abroad as the four winds of heaven, saith the Lord. Deliver thyself, O Zion, that dwellest with the daughter of Babylon." It is probable that the Jews took advantage of these admonitions, and returned from Babylon into their country; or, at least, withdrew into a place of more security until the city was captured.

The two prophets Hoggoi ond Zechorioh encouroging the builders in repoiring the Temple.



THE SECRET OF SUCCESS

PRISCILLA LEONARD

He wos o rogged, sturdy boy
Without o jocket or o shoe,
But he wos octive ond olert,
His boyish eyes were keen ond blue.
"Sho! I don't wont on eosy tree!"
He cried os if it were o crime;
Then, gloncing round the wooded knoll,
"I wont o tree thot's hord to climb!"

There spoke the mettle of the mon
To whom the boy should fother be,
A mon who for his chosen climb
Would seek the highest, hordest tree,
Who still would find a sturdy joy
In struggling upword all the time,
Whose conquering motto still would be,
"I want a tree that's hord to climb!"

The boy who wonts on easy tree
Will never troin his muscles right;
The mon who seeks the weakling foes
Will never win a hord-fought fight.
Courage and conqust both ore summed
Within the composs of this rhyme,
This boyish, true philosophy,
"I want a tree that's hord to climb!"

Some seek to shirk the tests of life,
Seorching insteod for selfish eose,
And hunting through their lot in life
To find the very eosiest trees.
Not so life's victors—from the stort
The secret of their splendid prime
Rings out in these prophetic words,
"I wont o tree thot's hord to climb!"

WHAT ARE YOUR TOTALS?

WALTER E. ISENHOUR

When your thoughts express themselves
In the mony words you use,
And you find thot you ore known
By the things in life you choose;
When your steps ore odded up
At the climox of the doy,
And your deeds ore counted in
All olong your checkered woy,
WHAT ARE YOUR TOTALS?

When you work ot this or thot
As a means of livelihood;
When you stand by what you do
As your fellow men have stand;
When you act and play your part
In the lives of those you meet;
When you face your doily tasks,
Each of which you have to treat,
WHAT ARE YOUR TOTALS?

When you meet the good or bod
Thot will tell of whot you're mode;
When you foce the downword rood,
Or the one thot leods up grode;
When you go or when you stoy,
When you toke or when you give;
When you count on whot you ore
By the woy you doily live,
WHAT ARE YOUR TOTALS?

HAPPY HOME CIRCLE



Conducted By ALDA B. HARRISON

TRAINING CHILDREN

Mrs. J. C. Miller

The wise man says, "Train up a child in the way he should go: and when he is old, he will not depart from it," Proverbs 22:6.

John Wesley very wisely said, "Begin a hundred years before it is born." But as we are not able to heed that admonition in these last days, let us begin now. Parents are not sure of always having the care of their children, and cannot tell into whose hands they may fall, hence, too much care cannot be taken to train them from the earliest period of life. Almost the first and greatest duty of parents is to give attention to the training of their children. These are the days when they are naturally disobedient to parents, unthankful, unholy, 2 Tim. 3:2. Usually the parents are at fault in this matter, because from the first, they have not trained them "in the way that they should go." This failure, doubtless, can be traced back a long way. They themselves were not trained to obedience. Children, let loose to have their own way, with practically no restrictions, will almost invariably bring sorrow of heart to their parents. If they desire to train them in the way God requires, they cannot begin too soon. God gives us our children to train up for Him. Do we ask, "How should they go?" the answer is, "In perfect obedience to His laws." Before they know what we say to them, they begin to learn. Let us now begin to train the child for God. We should not leave it at home with a nurse while we go to church, but take it with us to the house of worship. We desire the child to grow up and reverence the house of God. It is very easy to instil habits into the little nature. Let us not do as many others; viz., pass the little darling from one to another in church. This will soon incline the child to be uneasy and restless. When a little older, it will not want to sit still or sit with you through the service. Take notice of this. If you let it on the floor once or twice, thinking, "The child gets tired," it will soon want to "run around." Remember, this annoys the congregation and they wish you would take care of the child.

Suppose the little fellow wants something he should not have. If at first you refuse it, and the child begins to tease and you answer back, he will soon learn to argue with you. Right here is a beautiful point for young parents to learn. If you answer back, the child will try to outwit you until you yield and give him what he wants. Right there he learns that if he teases long enough he can get what he wants, or perhaps he will set up a mock crying spell, and you, rather than hear him cry and tease, give in and he has conquered you. Now, please, let me tell you, unless you change this plan, that child will become the "boss of the house"; and when it is almost too late, you will remember what I say. But here is an opportunity to show your authority over them. Something must be done to teach them submis-

I am writing to conscientious Christian parents who are supposed to be training up their children to regard the family worship in their homes. Every member should be found quiet, in his own place, and not allowed playthings for entertainment as I have sometimes seen. Teach the baby early to reverence God and divine worship.

Dear Porents:

God bless you. You have the most impartant jab in the warld. Are you owore of it? The article on this page is very important. What obout the early training in your

We have heard much obaut the dress question, but have never mode it o hobby in the twenty-two years of working with young people. But when we see the female sex going almost nude today we feel that it is high time to speak with o laud voice. Modesty is fast disappearing from the earth, and shome on us as we sit still and let it go.

The trouble begins in the hame when the child is growing up, when Mother begins to toke almost all the clothes off of that little tat and sends him or her out to meet the world. How can they know it is wrong? I remember when I was rearing my children, we made little cool dresses for summer ond I believe our children those doys were just as comfortable as children ore taday.

I'm sorry to say that same of our own church people are guilty, the church that cloims the highest experience of any church an earth. Gad help us to think it over ond set an example before the world.

********* Then, when he can utter a word, l''him say "Amen" at the close of fami worship. As he grows older, teach hi to pray, suggesting different little d sires at different times to avoid teach ing a form, and usually asking God give him a clean heart. Then, as h can understand it, instil into his hea and mind the importance of believir God's Word and of having a belief the power of the blood of Christ cleanse from sin.

Parents cannot demand too strict quick obedience from the first. The it will not be difficult for the childre to listen to God's call, and obey H voice. Begin early. Tell the child one what you want him to do, then withou a word of argument, act as if you expected him to obey. But right here take careful notice to see that he doe obey, and if he fails, gently show hir the awfulness of disobedience, and th need of reproof. Parents should be pa tient and loving if they desire their offspring to be gentle and kind. I preacher once said, "Never give a chile the thing you have once refused it under the same circumstances," and a dear old mother once said, "You should insist on your child obeying you if he is as big as a barn."

Never punish a child when you are out of patience. My step-sister once saw that it was necessary to punish her child and took her away alone and prayed with her until she and the child wept. When sister asked the child why she wept, she replied, "Because you have to punish me and I know you don't want to.

Don't threaten your child. Many mothers will say, "If you do that again I will whip you." The little one may fear and obey for a while, then forget. The mother repeats the threat, but she forgets to carry it out. The trembling little one does not have quite the same fear, and after a season regets the act. Again the mether was peats the act. Again the mother makes the threat. By this time the child has lost confidence in the mother's word and even learns, himself, to say things that are not just true. The mother looks at this as a terrible offense and wonders where the child has learned to lie. Oh, mother, did he learn it from you? It is a great pity, but some parents have not the natural gift for training children. I have heard moth-ers ask a child saying, "John, Mary, don't you want to do so and so?" This leaves them to do as they please, and more often they answer, "No." So more often they answer, "No." So mother does it herself. She should have said, "Mary, clear up the table and see how nicely you can wash the dishes." Then after it is done, commend the child.

Be careful not to tell him, in the presence of another, of any fault you may happen to see. If a child requires a correction, take him aside and quiet-ly show him the right way, and often he will remember the correction and his temper is not raised to blood-heat as it might otherwise have been. It is well to give each child his own certain work to do and require him to do it without having to be reminded of it every day. This is a very important point in education.

HELPS FOR THE TEMPTED AND TRIED

Conducted by Alda B. Harrison

ANALYZE YOURSELF

If You Feel Inferior, Do Something About It!

By Dr. Charles L. Allen, Pastar, Grace Methodist Church, Atlanta, Ga.

I have known very few conceited eople. Many give that impression but lost of the time the impression of onceit is a mask one wears to hide a eeling of inferiority. The most com-ion fear of people is the fear of ust being one's real self. For people the feel inferior, I would like to make ome suggestions that will help.

First, find out exactly why you have hat feeling. It may be some physical andicap. St. Paul had what he called "thorn in the flesh." We do not know what it was but we think it was some hysical limitation and, as you study is writings, you see that this gave im great concern for fear he would be unable to fulfill his duties and re-

ponsibilities.

Or, it could be some experience you ad in childhood. I talked with a man ecently who had a morbid fear beause of his own inabilities. We disovered that when he was a boy in chool he barely made passing grades while his older brother made A's. His parents, in a misguided effort to stimlate him, constantly held before him he fact that his brother did so well while he did so poorly. It has just about wrecked his life.

Maybe somewhere along the way of ife you made a mistake and it so embarrassed you that you have never juite overcome it. A man told me of is deep longing to be able to make a speech, but as a child in school he was o say a piece and he forgot it. Every-oody laughed and he has never been

able to try it again.

SOMETIMES PEOPLE FEEL inferior pecause there is something on their conscience. Nothing makes a coward out of a person quicker than sin. "The wicked flee when no man pursueth; but the righteous are as bold as a lion" (Prov. 28:1).

If you feel inferior, there is a cause. Go back over your life and find that cause and face it honestly. That is the first step.

Second, analyze your abilities. You cannot do everything that someone else can do but there is something that you can do. Decide what it is and concentrate on what you can do rather than worry about the things you cannot do.

When I started out as a preacher, I had very small churches and I did most everything. I preached the ser-mons, did all the visiting, was the church secretary, and could answer all

the calls I had.

Now I find myself in a different position. In a large church no one per-

son can do it all. I worried about the visits I could not make, and all the opportunities of service I had to turn down. Then one day I sat down and decided what I could do and made me a program of work. I am much happier because of it.

THERE IS SOMETHING you can do.

What is it?

Third, do not quit because you have failed. There was a man who wanted to be a writer. Particularly did he want to write stories for the movies. He wrote one on the life of John Paul Jones and sent it to Miss Julia West, story editor of Paramount Pictures. She had to reject it.

Later he told her of his bitter disappointment. But he said that rejection taught him that a failure, no matter how dismal it may make the future seem, doesn't mean the end of a man's life. He said he learned that the best way to overcome failure is to put it in the past and go on with the determination to succeed.

The man was Franklin D. Roosevelt. Fourth, think success instead of failure. It is one of the fundamental laws of life that one tends to become what he pictures himself to be in his mind.

All too often we are like the ten spies who went into the Promised Land. They saw that the land was fine, but they also saw giants in the way. They concentrated on the obstacles instead

of the goal and they lost out.
Finally, realize there is a power available to help you. It is the power of God. Use the "ten-word cure" for inferiority. It is, "if God be for me, who can be against me?" Repeat that elevely and endidently event time you. slowly and confidently every time you feel the need of it.

HOW TO BE RID OF NERVOUS TENSION

By Narman Vincent Peale

At a dinner I attended not long ago, a group of business and professional men were discussing the nervous ten-

men were discussing the hervous tension of our time. I asked a young physician what I, as a pastor, could do to help people relieve this tension.

"In many cases you can do more than the doctor can," he answered. "To live peacefully with their nerves, all most people need to do is just to practice their religion. Pills alone won?'t do tice their religion. Pills alone won't do the job when people aren't living right or aren't thinking right." Another medical man recently wrote

"About 60 per cent of my patients are spiritually ill; you might even call them neurotic. We need to refer such people to their minister, priest or rab-bi. Modern souls are sick to such an extent that the organs of the body are in pain. I hope in time we can make people realize the relationship between sick souls and sick bodies.'

MEDICINE NOT ENOUGH

MANY OF THESE ILLNESSES which doctors say they cannot cure by medicine result from nervous tension. Sometimes we complain that "our nerves are in bad shape," or that they are "shot to pieces." The truth is that there is rarely anything wrong with the nerves themselves, for they are merely communication lines that run like telephone wires between the brain and all parts of the body.

Where then is the trouble? The trouble is in the mind—it becomes confused, harassed and tired all too quickly, and rebels against the strain we put on it.

How can you relieve your mind from

strain and pressure?
How can you relieve the tension? Here are some simple steps which

can be practiced daily:

1. Spend two or three minutes each day thinking of the most peaceful scenes you ever saw—a mountain at sunset; a valley filled with the hush of early morning; the deep woods at midday; or moonlight on the water. This will break the tension of your immediate activity and give you some-what the same result you gain by taking a vacation.

2. Sit quietly for a moment and conceive of your mind as the surface of a lake tossed by waves and wind. Then let the waves subside, and the wind die down, and the lake's surface become placid and unruffled. Repeat these words: "And he arose, and re-buked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm."

3. Get a mental collection of words expressing calmness. During spare moments throughout the day, while driving, walking or going about your work, repeat a few of them slowly, deliberately bringing out their melody

and meaning.

4. The fourth step was suggested to me by a physician. He often by passes involved treatment by telling his patients, "Take time out every day and say a quiet prayer—it can be the equivalent of many pills." This man takes his own medicine. A couple of times each day he relaxes and talks to God in his own wey.

in his own way.

"Look, Lord," he says, "I'm getting tense. Please touch me with your healing peace." Then he waits a moment or two until he feels quieted and can go about his work free of tension.

THE GIFT IS FREE

I AM NOT TRYING to sell you religion. Religion is not for sale! It is a

gift. It is given away.

Use this gift that is free for the asking, and you will be amazed at its power to relieve the tensions that can make you ill and weary. It can put you on the way to a healthier and better

ALWAYS TO PRAY

A SYMPOSIUM

Prayer is a solemn duty and a precious privilege. Six Christians from all walks of life, all effective in prayer, discuss their personal time of praying and why it blesses them.

RAYER IS THE MEANS by which Christians contact God. Too few Christians of today have either system or consistency in their prayer life. The LIGHTED PATHWAY urges each of its readers to give serious thought and adequate time to prayer, for it is needed today more than at any time in the history of the world. We have approached six persons known to be able and constant in prayer with the question, "When do you pray—and why?" Their answers are given below just as they were written. In the order that the articles appear they are: (1) The Rev. James

B. Reesor, well-known evangelist throughout the United States, Canada, and the West Indies; (2) Geneva Carroll, Associate Editor of The LIGHTED roll, Assòciate Editor of The LIGHTED PATHWAY and an eminent teacher of children; (3) the Rev. R. E. Blackwood, pastor and father of wide experience; (4) Mrs. G. R. Watson, consecrated pastor's wife and Christian leader; (5) Raynell Miller, Alumna of Lee College, and former Assistant Dean of Girls at Lee College; and (6) the Rev. John Meares, youthful pastor and organizer of singular effectiveness.



REMEMBER TO PRAISE GOD FOR ALL VICTORIES WON BY PRAYER

PRAYER has been called the breath of the soul. Through prayer we enter a state of communion to where we not only speak to God but we listen as He speaks to us. This reciprocal and intimate association with our Lord delights His heart and brings confidence and strength to His children.

It is my aim to

It is my aim to spend at least one hour on my knees in prayer each day It becomes a precious habit that one hour on my knees in prayer each day
It becomes a precious habit that one
does not desire to break. In addition
to that, there are times when the
Spirit burdens me to pray. It may be
in the still hours of the night or at
some period of the day, but whenever
it is, I try to respond. In so doing I
have gained great victories.

It is my aim to pray earnestly when
burdened until the burden lifts. The
Lord does not always reveal the purpose of the burden, but when He calls
us to pray it is always for a purpose.

It is my aim to pray after each victory and give all of the praise and
glory to the Lord, lest the enemy
should tempt me to receive glory unto
myself. Our victory can so easily turn
to defeat if we fail to retain a spirit of
humility after each triumph.

My constant prayer is that the Lord
will teach me to pray more fervently
and more successfully, recognizing His
wishes and praying in His perfect will.
Then, when I have prayed as far as I
know, may His Spirit pray through me.

—James B. Reesor.

PUTTING GOD FIRST IS AN ESSENTIAL

PUTTING GOD FIRST IS AN ESSENTIAL FOR A REAL LIFE OF PRAYER

By experience I have learned that the early morning with its opportunities and freshness is a good time to reach the throne of grace. If God is not first in my thoughts and efforts in the morning, I cannot expect His presence to be real throughout the day. Of course, like many others, I have to hurry to my job in the morning and do not have time to pray as I ought. For that reason I spend more time praying in the evening when all my work is done. However, I do not like to wait until bedtime to close myself in the closet for secret prayer. If I do, I am often too tired to pray, but I choose an hour as early as possible. There is no sweeter time of the day than when I am in communion with







MEARES







BLACKWOOD

MILLER

REESOR

the great God in heaven above. How thrilling and glorious it is! If the twenty-four elders around the throne need to praise God continually, I have a greater need to praise Him. I feel the blessings of God more real in my life when I spend most of my prayer hour in praise and adoration of the Son of God. The Lord is so precious to me. I can never praise Him enough for His rich blessings. As you know, prayer is an offering up of our desires unto God for things agreeable to His will, in the name of Christ, with confession of our faults and failures and thankful acknowledgement of His mercies. I pray because I have learned prayer changes things. I have experienced many crises during my life, but when I placed the matter in the hands of God, the dark clouds have vanished and my problems were solved in a way which gave me great joy. I pray be-cause I enjoy the communion with the Holy Trinity. Prayer is the key which unlocks heaven, and it is as important as my daily food.

-Geneva Carroll.

PRAYER KEEPS THE SOUL FROM FAINTING AND A LIFE FROM FAILING

I HAVE FELT for a number of years that prayer is one of the greatest essentials in the Christian life. As I reared my family, every morning before breakfast we all knelt around our table for prayer. After praying in our own way we would all say the prayer Jesus taught His disciples to pray; also at night before retiring we all would pray together.

Jesus said in Luke 18:1, "Men ought always to pray and not to faint." No doubt, there have been times in my Christian life, I would have fainted, had I not prayed. I have always liked to get out at night and walk around the block and talk to God as I look up into the heavens, especially when the shadows were hanging over me heavily, or in times of perplexity.

Why do I pray? I pray because it brings results; it keeps me from fainting. I well remember one night in the wee hours of the night one of our little girls, Kathryn, who at that time was just eight or nine years old, called us to come pray for her. She had the earache, and as we were very sleepy, we just went through a form of prayer. She said, "Pray loud, Daddy." So we began praying in a little more earnest-ness than before. She patted me on the head and said, "The Lord is helping me now, Daddy." She had gotten relief and went right off to sleep.
O God. help us to pray!

God helped us to rear our family without the assistance of medical aid. When one got sick we prayed until we got the victory. God never let us down! Praise His name. He is the same yes-terday, today, and forever.

—R. E. Blackwood.

LIFTING THE SOUL TO HEAVEN MORNING AND EVENING

"Prayer is a golden river at whose brink some die of thirst while others kneel and drink."

WHEN I awake each morning to meet a new day with its responsibilities and opportunities, I love to look up to my heavenly Father in praise and thanksgiving, and to seek His will and guidance that I might make the very best possible use of the day, encouraged in the hope of His coming.

At 9:30 each morning we have prayer service at the church. There, reminded of the saints who went to the Temple each day at the hour of prayer, and of Abraham who arose early in the morning to the PLACE where he STOOD BEFORE THE LORD, away from the noise, the hustle and bustle of the daily cares, I love to pray. "Shut in with God in a secret place there in His presence beholding His face; gaining new power to run in this race; I love to be shut in with God.' I count it a privilege to share with my fellow comrades the burden of prayer for the household of faith, for rulers and governors and for men everywhere.

All day long there is continually going up from my soul prayer and sweet communion with Jesus, who is my constant Companion. Prayer is the very breath of the soul: as the lungs breathe fresh, pure air to sustain natural life, even so the soul breathes prayer to sustain spiritual life. "Pray without ceasing and in everything give thanks."

When the day's work is finished and it is again time to rest, conscious that each deed done through the day is recorded, I love to kneel again and ask my Father to bless the efforts, for-give the failures, to remind the guarding angels to stay near and to keep me ready for His coming. Also as His eyes run to and fro across the earth beholding the good and the evil, to please "In wrath remember mercy" for

all living.

When do I pray? I try to practice Jesus' admonition—"Men ought always to pray, and not to faint." Why? because it has been said that prayer can do anything that God can do. There is a great need and I want to do my part! "Prayer is the greatest privilege given to mortals."

—Mrs. G. R. Watson.

FORMULA FOR PRAYER

Prayer moves the hand that moves all things. To be thus exercised is the safest, happiest and most profitable of all my employments.

I try to apply this:

Let me cultivate the gift of Prayer. Let me covet the true Spirit of Prayer (1 Cor. 7:5).

Let me commence and conduct all my affairs in connection with Prayer. Let me continue instant in Prayer (Luke 18:1).

Let me in the exercise of faith look for the returns of Prayer.

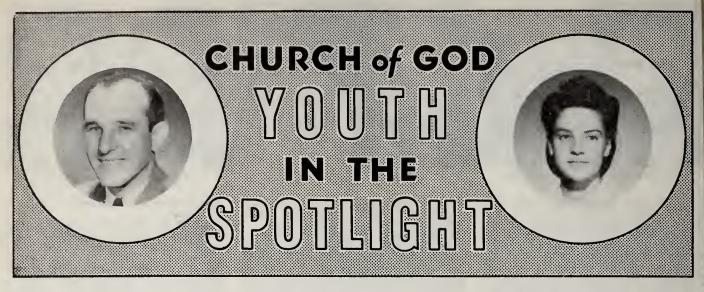
-Raynell Miller.

COMING INTO AN INTIMATE RELATION-SHIP WITH THE FATHER

WHEN I pray I think of a loving heavenly Father who created us for His glory. His purpose for our being was His heart-hunger for children. Thus, the Bible tells us that in the cool of the day He came and visited Adam and Eve. His attitude is ever the same toward us. After the fall, man was excluded from his close relationship with God. But the heart-hunger of the heavenly Father to restore companionship with His creation caused Him to make the greatest sac-rifice possible: "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.'

To realize this when I pray brings me into intimate relationship with the Ever-Near. For Christ has become the "new and living way" to the heart of God, and "now are we the sons of God." "For He (God) hath made Him (Christ) to be sin for us, who knew no sin; that we might be made the right-eousness of God in Him."

I pray then, a three-fold prayer:
(1) The Prayer of Praise. To know that He cares for me; to know that He watches over me; that "every good and (Continued on page 26)



Rev. Harold F. Douglas was saved at the age of fourteen and became a member of the Charleston Church of God. He served his church as group captain, Y.P.E. president, Bible class teacher, church clerk, choir director, and band master. At twenty-one he entered the ministry and has pastored churches at Beaufort, N. Charleston, Winnsboro, Spartanburg, and Dillon—his present pastorate. While he was at N. Charleston a beautiful church was built and dedicated free of debt, and during his pastorate at Winnsboro a brick church valued at \$45,000 was completed. At the close of his four years service there, the building was paid for and a nice bank account accumulated for Winnsboro Church. Two years he was State Youth Director of South Carolina and won for his state one of the National Youth Banners. During his last two pastorates he has served as district overseer. At the present time he is training a twenty-six-piece brass band at Dillon in addition to his pastoral work. Brother Douglas is to be commended for his interest in youth work. Since he has served in many responsible positions, recently he was elected to the State Overseer's Council of South Carolina.

The young lady in the limelight this month comes from far away Germany. She is Mary Lauster DeLong. Mary was born in Grasonville Maryland, but at the age of five she went with her parents, who were sent as missionaries, to Germany. At the age of twelve she received the baptism of the Holy Ghost, while the family were undergoing terrible persecutions from the Nazis. In 1948 she returned to the United States in order to attend Lee College. She graduated in June of this year from the Academy Division of Lee, leaving a good school record During her Senior year she was treasurer of Beta Club, secretary of Mission Club, secretary of Senior Class and member of Supreme Council. Her own words are, "I count it a great privilege for having the opportunity to attend this great school." On June 8, she was married to Lambert V. DeLong of Spencer, Tennessee. This young couple have recently gone to Germany as missionaries. Surely God has a great work for them ahead. Please pray for their success as missionaries to a country which has felt the scourge of war many times.

What Is His Name?

ANSWER ON PAGE 26

He was born at Marietta, Georgia.

At the age of nine he was saved, sanctified, and filled with the Holy Ghost.

He was also only nine years of age when he joined the Church of God.

At thirteen he preached his first sermon, began evangelistic work at sixteen, and on his eighteenth birthday became pastor of Blossom, Texas, Church of God.

In 1935 he graduated from Bible Training School (Lee College); ten years later he was graduated from Vanderbilt University, took Master of Arts degree from George Peabody College in 1946, and completed classwork for his Ph.D. degree at the University of Chicago in August, 1950.

This distinguished teacher and

preacher grew up on a farm. His boyhood days were spent in general farm work, during which time he had some early experience in sales work.

He has been a member of the Church of God Bible Training School Board of Directors for five years, and Chairman of the Board of Directors for three years.

During the years of his teaching career he has taught homiletics, English, and psychology.

The year of 1935 he married Ruby Jewel Franklin of Birmingham, Alabama, and to this union were born three children, one boy and two girls.

His present position is Vice-president and Dean of Lee College.

Who is he?

IN A HURRY? STOP AND PRAY!

FRANKLIN S. BETZ

If you're in an awful hurry,
As you're an your busy way,
You moy stop o lot of worry,
If you hesitate ond proy.

If you simply push ond jostle,
With scant thought of what you soy,
It will calm your aimless wrestle
If you laak to God ond pray.

If you're worried in the struggle
Yau are making doy by day,—
Whot's the use to boil ond bubble?
Colm yaurself! Look up and proy!

Rushing, pushing, storming, chosing For the paltry fleeting pay;— Ordinorily, you're wasting Precious time, unless you proy.

Life is but o journey homeward,
And not worth the time we stay,
Lest we hesitote—look upword,
And take time to think and pray.

Give o lift to weary, traveling
Souls that stagger on the way.
Stap your hurry by unrav'ling
Knats af sauls, the while you pray.

-The Gideon.

The VARIETY Page



The above picture shows Baron von Blomberg in a recent visit with the late King Abdullah of Trans-Jordan, and others. Since material for this page was written the king has been assassinated.

LETTER FROM BARON VON BLOMBERG

Dear Brother Walker:

Just a note to tell you what won-derful experiences I have had re-

cently.

I am enclosing a picture of King Abdullah of Trans-Jordan, myself, and others just before the dinner given in my honor at Jericho. I spoke of Christian matters when I went there as the U.S. Member of the Holy Land Christian Committee.

In Jamaica, du Plessis and I had a wonderful time and we talked with most of the leaders—the Governor, the

Prime Minister, the Bishop, etc.
Here in Haiti, I have had wonderful experiences with your son. He is doing a magnificent work and a much needed one. The ground is fertile and your boy is certainly sowing the seeds.

Last night we were at an open air meeting near Port-au-Prince and I am sure many were saved. There is a great need for a church here. Wherever I go, I plan to speak of this work in Haiti, and I thank God that I saw it personally.

The President of Haiti received me and I was able to tell him of your son's work. The President said that when I returned to Haiti, he would take a car and go see some of the projects personally. We plan to return to the States today.—Cordially, Baron Frary von Blomberg.

The following is an excerpt from the Daily Gleaner newspaper:

"Europe Needs More Than Cash, Visiting Baron Declares"

"A spiritual Marshall Plan is what Europe needs to aid its recovery. Besides money, the countries there require sympathetic understanding from the more powerful nations in order to solve the many problems which have arisen as a result of the last war," said Baron William Frary von Blomberg, International Relations Counsel, who arrived in Jamaica by PAA from

Miami yesterday afternoon.

Baron von Blomberg is here on a lecture tour which will take him to Montego Bay and Newport. He will speak at a meeting to be held at the Ward Theatre on Wednesday night. His subject will be "The Spiritual Needs of the World." He leaves for Haiti on Thursday.

Haiti on Thursday.

The Baron has just been appointed chairman of the Advisory Board of the Association for the Advancement of Colored Peoples, which is the largest organization of its kind in the United

He has recently returned from a tour of Europe where he was engaged in attempts to solve some of the problems existing there. He was spokesman for the nine million Germans of Eastern Europe who fled from their homes because of the iron hand of communism. They are now bottled up in

Western Germany, unable to get out to other countries or to help them-

Baron von Blomberg was the American representative on the Greek National Council for Public Enlightenment, trying to get back home 28,000 Greek children kidnapped during the guerilla warfare and now in Russian satellite countries being trained as Communists. He was a member of the Holy Land Christian Committee dealing with Christian refugees. He discussed international problems with King Abdullah, of Trans-Jordan, when he was the guest of the Arab ruler several months ago.

The Baron is a descendant of the old Frary family whose home in Deerfield, Massachusetts is now a historical spot. It was the only house to survive the Deerfield's Indian massacre. The Baron was born there but was adopted by the Baroness Adelheid Marie von Blomberg, when she was traveling in America. He then spent many years in Germany. He is a director of the International Council for Christian Leadership and a trustee of the Bob Jones University in Greenville, South Carolina. He now resides in Boston.

FROM REV. DAVID DU PLESSIS

In Haiti the Church of God is rated very highly by all. Herbert Walker, Jr., is considered a prince by most every-one. I stayed with them while I was there, and, in my opinion, Herbert is one of your very best missionaries. He has a real vision for the work in Haiti,-Rev. David du Plessis.

BROTHER OGILVIE'S REPORT OF HAITI

"Brother Raymond T. Richey, Brother John Turnbull, and I with Brother Herbert J. Walker, Jr., overseer of the Churches of God in Haiti, visited the tabernacle seating 1600. As we approached it, we could hear a beautiful sound as of many waters, for a large number of people were on their knees praying. These people had been praying since 6 o'clock in the evening. The service began and the singing was heavenly. Since the people sang in French we could not join them. The faces of these people shone with the glory of God. A number of them had been converted from Voodooism, which is demon and devil worship. They have come out of a great darkness into His marvelous light, and they truly appreciate their salvation.

"As we prayed for the sick there were mighty signs and wonders, but we expected this when we heard such mighty praying. We closed the service at nine o'clock, as Brother Walker had arranged for us to go inland 46 miles, to attend their National Convention for a second service that night. Many native preachers were there and many were well educated, able to speak good English as well as French.

"The program in Haiti is a longrange program, and unsurpassed in the history of missions. It would make

(Continued on page 26)

Alone With God

Sharon Sheldon

FTER THE DISCIPLES had returned from their first preaching tour and were relating the wonderful things which had happened, Jesus said to them, "Come ye yourselves apart into a desert place, and rest awhile." Many people were coming and going and the Lord with His disciples had no time to be alone, not even to eat their food.

not even to eat their food.

In these days of hurry and bustle we find ourselves face to face with the same problem—no time to be alone with God. We are living in what is called "the age of progress." Most everyone is in a hurry. No wonder we hear of so many calamities and wrecks on the highway! The saddest part is that the spirit of the world has not confined itself to the world, the "spirit of the age." Often men and women are pushed into the service of God, or thrust themselves into it, who have had no "apprenticeship," it, who have had no "apprenticeship," no desert training; they have taken a "short-cut" into the front of the battle; but that "short-cut" has cut off entirely "the school of God!"

The patriarch Abraham sweetly communed with his God, far away yonder in the plains of Mamre. He took time to be alone with God and what an example of faith he has left

took time to be alone with God and what an example of faith he has left us! As the result of his spending much time with God, the Lord refused to keep from His servant the destruction of Sodom. "And the Lord said, Shall I hide from Abraham that thing which I do; Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?" Gen. 18:17, 18.

Gen. 18:17, 18.

Nestill .

Joseph spent at least two full years in God's school, although in Egypt's dungeon, before he stepped up to teach her senators wisdom, as David tells us in Psalm 105:22. Very likely this youth from Canaan became greatly discouraged during those long years of prison life, but at the same time he had many happy hours in sweet communion with God.

In the desert of Midian Moses spent forty years, during which time he looked after his father-in-law's sheep and had time to be alone with God. It Joseph spent at least two full years

and had time to be alone with God. It was in God's school in the backside of was in God's school in the backside of the desert that he saw the bush on fire and turned aside to see what should happen to it. Then and not until then, he appears publicly as the deliverer of the people of God.

The shepherd boy David, although only a lad enjoyed sweet communion with God in the desert. It was there he slew the line and the hear when

he slew the lion and the bear, when no other person was near him. Fresh from God's school, he stepped before the thousands of Israel. While all Israel followed Saul, the people's king

"trembling," there was one who trembled not, for he had been with God in the wilderness. There is little wonder then, that the Lord wrought a great victory in Israel the day Goliath was killed.

The prophet Elijah was longer alone with his God than standing in the with his God than standing in the place of public testimony. This prophet found the solitude of Cherith and the seclusion of Zarephath needed training ground before he delivered the messages of God. Finally the day came when the Lord said, "Go, shew thyself unto Ahab; and I will send rain upon the earth." Elijah no longer feared the king who was seeking his feared the king who was seeking his life, but walked up boldly before him. There is no other way to gain courage and boldness to face the enemy than secret communion with God.
The apostle Paul spent two years

The apostic Paul spent two years in Arabia before beginning his work. As you know, he is recorded as the greatest apostle to the Gentiles. Wondeful works followed, many of which are recorded in the pages of the Bible. When Paul changed his sinful ways and began serving God, he worked just as hard for his Lord as he had done before

done before.

IF we are to be of any use to God while on earth, we must take time to be alone with Him. Whoever or whatever is put off, God must be first in our life. It is in the closet that the lions and the bears must be slain. It is in the secret presence of God, with no one near but Him, that the spiritual Agags must be brought out and hewn in pieces before the out and hewn in pieces before the Lord in Gilgal. Then, and not until then we will have power to do the



work for which God has called us. is only by being in God's school that He can use us—perhaps not in the dazzling way that many admire, but in His own way—in a way that sha most honor Him.

The old song "Sweet Hour (Prayer" has a message for each (us. Surely the author must have bee a man who spent much time in secre communion with God. Listen to th words of the first verse:

"Sweet hour of pray'r! sweet hour of pray'r!
That calls me from a world of care And bids me, at my Father's throne Make all my wants and wishes known In seasons of distress and grief, My soul has often found relief, And oft escaped the tempter's snar By thy return, sweet hour of pray'r.

May each one of us have an open ear to the Master's voice when H says to us, "Come ye yourselves apar into a desert place," remembering that though He was the Son of the Father, we find Him, time after time departing "into a solitary place," and there praying. Often this required Hi getting up a great, while before day there praying. Often this required Hi getting up a great while before day and going alone. What an example fous to follow in our day! If the faithful witness Himself, as well as Hi faithful and trusted servants of every age, required a desert experience—wilderness teaching alone with God how much more ought we to seek to be alone with God?

RECENTLY I read an account of a great steamer crowded with

count of a great steamer crowded with passengers which was far out at sea in a fog. Suddenly out of the darkness another steamer rushed full speed and struck it a fatal blow, there backed off and rushed away, leaving the first ship disabled, her lights out and the vessel filling with water.

In the darkness the wireless operator found his way to his machine tested it, and found that it would still operate. Perhaps no help was within a thousand miles yet he sent out his "SOS" call, "Help! help! We are sinking! Help or we perish!" Over and over his call was flung out into empty space. Then as he listened with strained ears into that awful darkness, suddenly he heard an answering call: "We are coming! Cheer up! We'll soon be there to save you! Keep calling us that we may know where you are. We are coming!" And there the operator sat in the darkness hour after hour and sent out his call into the operator sat in the darkness hour after hour and sent out his call into the vast fog-filled spaces of the sea until at last there came through the curtain of black night-fog a great splendid ship, all ablaze with electric lights, her decks crowded with brave men ready and eager to help! Saved! and just in time!

Just as that "SOS" call brought help for the passengers on that sink-ing ship, so our prayers to God will be answered by the Father in heaven Anyone who takes time for secret prayer and communion with God will be richly rewarded here on earth and the future home in eternity. Let us all bestir ourselves to this important

duty.

Moonstruck

J. Calvin Reid

ILL WHIPPOORWILL and Hoo-Hoo Owl are getting very, very tired of being in the hospital, but Dr. Snowbird says they will have to stay at least two weeks more. The accident was quite serious. Both of Bill's legs were broken, while Hoo-Hoo suffered a fractured skull and a broken wing.

I suppose the trouble really began on that Sunday evening about six weeks ago when Bill and Hoo-Hoo were watching the moon rise. It was full that night and ever so big and

radiant as it slipped up over the hill.
"Wouldn't it be nice if we had the
moon with us all the time," said Bill.
"I do hate those dark, gloomy nights
when the moon doesn't come. It's so hard to see the gnats and mosquitoes that sometimes we don't have enough for supper."

"If we could catch the moon," sug gested Hoo-Hoo, "we could hang it in that big tree there beside our nest. Then we wouldn't have any more dark,

gloomy nights."

"Why don't we?" said Bill. "It isn't

far; it's just beyond yonder hill."
With that Mrs. Owl and Mrs. Whippoorwill, who were sitting nearby, laughed aloud.

"My! My!" said Mrs. Whippoorwill, "What will you children think of

next?"

"But mother, can't we fly over there and catch the moon? We will hurry back. Hoo-Hoo can take hold of one side, and I can take hold of the other, and we'll bring it home with us. Then you and Mrs. Owl can hang it in the tree, and every night our yard will be pretty and bright, as it is now."
"Bill," said Mrs. Whippoorwill, "the

moon isn't just beyond that hill. It is thousands and thousands of miles

"Also, it weighs several billion tons," added Mrs. Owl, "a rather heavy load for two little birds."
"Yes, and another thing," said Mrs.

Whippoorwill, "there is no air up there where the moon is, so even if you could fly that far, you would not be able to breathe."

"So, children," said Mrs. Owl very, very gravely, "you must never, never try to fly to the moon. It's too dangerous to even think about."

Next evening as it began to grow dark, Bill said to Hoo-Hoo, "Our moth-ers don't know everything. Sometimes they act like old fogies. I don't believe

"I don't either," said Hoo-Hoo.
"Anybody can see that it comes up just on the other side of that hill. I get so tired of mother saying, 'Don't do this,' and 'Don't do that'."
"So do I," said Bill. "Let's slip over

to the top of the hill right now, and when the moon comes up we'll grab it and carry it home. We can put it in the top of the tree ourselves. Then we will tell our mothers it fell down from the sky and lodged up there.'

So, away they flew to the top of the hill which wasn't very far away, and there they sat, side by side on a limb, waiting for the moon to rise. They did not have to wait long, for in less than five minutes, sure enough, the moon appeared—only it came up over the hill just beyond them instead of at the place they were sitting.
"There it is," said Bill. "Let's go get

it." And away they flew, straight to-

ward the moon.

"Look," said Hoo-Hoo as they came closer. "It's coming to meet us."

"Yes, it is," replied Bill, "only there

are two moons instead of one. Isn't that wonderful? You can catch one, and I'll catch the other."

"I'll take the one on the right," said Hoo-Hoo. "You take the one on the left. My, aren't we having fun! Mothers don't know everything, do they?"
And that's the last word either of

them spoke until they came to in the hospital. For you see, the two moons turned out to be the headlights on an automobile which came up over the hill just as Bill and Hoo-Hoo were expecting the moon.

The driver doesn't know yet what it was that hit his windshield, "Thump, thump," but believe me, Bill and Hoo-Hoo know. They know another thing

HOW OLD OUGHT I TO BE?

"Dear Mother," said a little maid, "Please whisper it to me— Before I am a Christian How old ought I to be?"

'How old you ought to be, my child, Before you can love me?" "I always loved you, Mother mine, Since I was tiny wee.

"I love you now and always will,"
The little daughter said. And on her mother's shoulder laid, Her golden, curly head.

"How old, my girlie, must you be Before you trust my care?"
"Oh, Mother dear, I do, I do—
I trust you everywhere."

"How old ought you to be, my child,
To do the things I say?"
The little girl looked up and said,
"I con do that todd u." "I can do that today."

"Then you can be a Christian, too, Don't wait 'till you are grown.
Tell Jesus now you come to Him
To be His very own."

Then as the little maid knelt down
And said, "Lord, if I may, I'd like to be a Christian now," He answered, "Yes, today."

—Anonymous (Zondervan).

too-that it would not be a bad idea to pay more attention to what they are pay more attention to what they are taught at Sunday School. For guess what the memory verse was which their teacher taught them the very Sunday before their accident! Yes, you are right, the fifth Commandment, "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee" giveth thee.

I do hope that all the other birds in Wington will be more careful to remember on Monday and Tuesday and Wednesday and Thursday and Friday and Saturday the lessons which they learn at church on Sunday!

From Bird Life in Wington.

LOST

J. C. Brumfield

NE BEAUTIFUL summer day two young men were sailing their boat around the beautiful bays of Scotland. They landed on a sandy beach, and decided to spend the day tramping along the shore and among the hills of the high-

They walked along the shore for hours, and were thrilled with the splashing of the boiling waters of the surf. For hours they wandered on the beach and then they left the shore, and walked among the beautiful forests of the highlands. Suddenly, they realized it was getting dark. They realized it was getting dark. They could not find the way back to their boat, and they knew they were lost. They wandered on and on until darkness engulfed them. They were just ready to lie down and spend the cold night in the hills. It was near midnight. Suddenly they saw a light, and their hearts rejoiced. They made their way to the light, and found a little house. They hurried to the closed door and knocked loud and long. Instead of the door being opened, a vicious dog barked and an angry voice shouted for them to go away, or the dog would be let out upon them. So they left the unfriendly house, and found shelter in a little cottage not far away, on the edge of a little village.

The next morning, the story of the two young men was told from house to house, and their names were whiswere winspered, and people looked wonderingly. What was the story that the people were whispering? What do you think? It was this—one of those young men who had lost his way was Prince George, who was later George the Fifth, King of England. The other was his brother the Duke of Clarence. his brother, the Duke of Clarence. They had knocked at that man's door in the cold, dark night, and had been ordered away and threatened. What do you think of that? What would that man think when he heard that he had

refused to admit the future king? We, too, have a friend who is also a king, and He is knocking at our door. He has knocked not once, but often. He hasn't lost His way, but has come of His own accord to our very door and says, "Behold, I stand at the door and knock. If any man (boy or girl) hear my voice and open the door, I will come in to him." What will you

(Continued on page 26)

ANNOUNCING

mmmmmm

THE NORTH CENTRAL REGIONAL

Youth Congress

Convening

OCTOBER 12 - 14

Minot, No. Dakota

DIFFERENT! "A Congress geared to meet the need of the Christian worker."

STRESSING-

Spiritual Emphasis Forward Vision Qualifications Aggressive Doing Positive Witnessing

EMPHASIZING-

Personal Work Sunday School Visitation D. V. B. S. Sunday School Extension Youth Revivals

MORNINGS—Instruction
AFTERNOONS—Inspiration
EVENINGS—Dedication

Workshops—"Know-How Sessions in Sunday School and Y.P.E. Work by Successful Youth Workers."

Evangelism — Methods Workable in Local Y.P.E.'s and Sunday Schools.

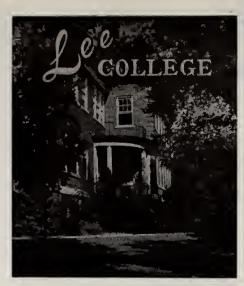
Panel Discussion — "Youth's Place in the Present Revival."

STATES REPRESENTED

North Dakota, South Dakota, Minnesota, Iowa, Wisconsin, Western Canada

FOR RESERVATIONS WRITE:

REV. D. C. BOATWRIGHT 316 5 Avenue N. W. Minot, North Dakota



LEE COLLEGE REPRESENTED AROUND THE WORLD

Avis Swiger

SCHOOL, as well as other organizations, is usually judged by its products. We feel that we are justly proud of many of our graduates.

Our school was first organized as a place to help our ministers prepare for the work God had called them to do. It has grown a great deal from that small beginning but the plan and idea is still the same—Bible study.

We have no idea of claiming the honor or credit for their work—but we do say that many have made good after attending our school even if "in spite of" their training here. All credit and honor for their success is given to God. However, we do believe God used their training for good.

From the general officials down to the least significant member of the smallest local church you will find products of Lee College.

Many of the highest positions in the church are filled by men who have attended our school. The General Overseer, the Assistant General Overseer, the Mission Secretary, and so on, are examples. Many members of the Council of Twelve and many state overseers proudly point to Lee College as their school. We would not infer that they are there because they attended school, but we do believe they do their job better because of their preparations.

Many teachers now being hired at Lee are products of our college. This is true of our President, John C. Jernigan; our Dean, E. M. Tapley, and our registrar, Lacy Powell, as well as som six or more other teachers.

Evangelism is the hear and soul of our church. Some of the greatest evangelists in the church to day had an opportunity to attend ou school and did so. Hats off to Ray Hughes, Robert Johnson, John Meares Luther Turner, Brady Dennis, and dozens of others who are among the best today! Boys, remember we are thoroughly proud of you and what you are doing. You represent us on the field.

Just give some of our later graduates five or ten years to prove themselves and you will hear from them too.

Did you realize that Charles Conn, the editor of The LIGHTED PATH-WAY, got his first glimmerings of Bible teaching at Lee? (I do hope he will forgive me for this reference because I want you to see what can be accomplished by one who has a desire awakened within him to learn.)

Lee College is represented in Hawaii today by our missionaries, Brother and Sister Grier Hawkins and Ronnie and Lucy Helton. We greatly appreciate the faithfulness with which they have worked there.

In India, all our missionaries are representatives of the school. Brother and Sister French and Sister Dora Myers, who was a student before she became a teacher. We owe a great debt of thanks to them for doing our job there and doing it so very well.

Sister Pearl Stark represents us in Angola, Africa. May God's richest blessings continue to rest upon her. We do appreciate her great courage and determination.

Now we can include Europe in this list since Walter Lauster and wife Bobby have sailed for Germany. Our best wishes go with you both.

St. Thomas, a small island of the Virgin Islands, holds a part of our great school family—Sixto and Lola Robinson Molino. Good speed to you in your work there!

James and Virginia Beaty are making us proud of their accomplishments in the Dominican Republic. He never attended Lee but he can't have anything against us, for she is really a part of us.

Haiti is blessed with four excellent workers who have had part of their training at Lee, Herbert and Lucille Walker and Odine Morse, our missionaries there, and Bernard LaCombe, the native pastor at Port-au-Prince. e proudly claim all of you as belongg to our growing family from Lee.

Two missionary couples represent in Guatemala, Wayne and Chartte McAfee, and James and Rachelle aty. We will never be surprised at en the impossible that will be acmplished by these capable, energetic oung couples.

O'Neil and Inez McCullough are now turning on furlough, and another se College couple, Brother and Sisr William McCall, are taking their ace in Central America.

From these examples, don't you link Lee College is justified in her ride of such representatives?

FREE TO YOU! A BEAUTIFUL DELUXE BIBLE

Just send a penny post card and say, "Tell me how to obtain my free copy of the Holy Bible."

Box 488

Mt. Ephraim, N. J.

Halley's Bible Pocket Bible and book

19th Edition. 150 Photos and Maps Size 4½x6½x1½
An ABBREVIATED BIBLE COMMENTARY: with notes
on every book in the Bible. Alrehaeological DiscoveriesHow We Got the Bible, and an Epitome of Church History.
There is nothing published, of its size, that has anything
like as much practical Bible information.

Book OF a Lifetime...FOR a Lifetime Loved alike by Young and Old

Especially valuable for S S Teachers and Bible Students
Widely used in Colleges and Seminaries
Highly commended by leading Magazines and Ministers
(Full particulars sent on request)

764 pages. Cloth Binding. Only \$2.00. Order from your Bookstore, or

H. H. HALLEY, Box 774, Chicago 90, Illinois

A MONEY Quick Sales AGENTS, CLUBS, Etc. Get Facts Today!

"Best Line Yet", "Good Service", Easy", Fun are frequent comments. Write at once for money-making offer on popular line of SCRIPTURE TEXT CHRISTMAS CARDS, Everyday Cards, Plaques, Calendars, Stationery, Bibles, Books, Plastics, Novelties, Lovely Gifts, Good Profit Satisfaction guaranteed. Wholesale price list FREE! WRITE TOAL C. W. BOYER CO., Dept. Lp. Dayton, 5, Ohio

TEN DAY SPECIAL

There are very few days go by but what we get letters from some of youth directors or our someone connected with the youth work asking for information in regard to maps. Our youth evidently are waking up to the fact that we need to have a real study in our young people's services and in our Sunday Schools of the Bible lands. There are no better ways to make a thorough study of the Bible than to have maps be-

fore them as they study about the different lands. We are listing a few of the maps that we have here for sale. In a very short time there will be additional maps and helps in regard to maps sold through the Publishing House.

We want you, as the teacher and the Y.P.E. leader, to especially examine the prices listed herewith and make a decision about which you would like to order and order them early. The youth certainly are interested in seeing what they are studying about. We find that it is much better to have a map before the students than it is to try to tell them somethnig about it when they have no idea about where the place is. One youth director says that it is almost impossible to have a real Sunday School class without Bible helps such as maps before the student and I agree with him. That is the reason this ad is being placed in your paper, The LIGHTED PATHWAY so that you the youth will read it and have your superintendent, pastor, or someone in your church to order a map for your different classes. Listed here are the prices of all the maps that we have at this time:

- 1. COKESBURY CLASS MAPS \$1.50—one to a package
- 2. COKESBURY CLAN MAPS B \$14.50 PER SET-one set to a package
- 3. JERUSALEM in 3rd Dimension \$2.00
- 4. PALESTINE in 3rd Dimension \$4.00

Place your order early in order to get one of them.

CHURCH OF GOD PUBLISHING HOUSE, Montgomery Avenue, Cleveland, Tennessee

BIG PROFIT GREETING CARDS

Earn highest profits . . . sell World's biggest greeting card values with our angerb line of Christmas and other box assortments. More than two dozen assortments to choose from . . . with and without Bible exts. Learn about our unique FREE BONUS PLAN which adds dollars to your profits . . . and our exclusive CREDIY PLAN. A 1 cent postcard brings fail information about this great profit opportunity. Waste not time—write today!

SCRIPTURE GREETING CARD COMPANY Box 9342, Dept. 37. Philadelphia 39, Pa.

ACCORDIONS

FAMOUS ITALIAN MAKES

Available to Bible Students, Christian Warkers
and Missianories at

SPECIAL DISCOUNTS Write Today for FREE Literature

CHICAGO ACCORDION CENTER, Inc. Dept. LP, 754 N. Damen Ave., Chicago 22, Ill.







Postor D, S. S. Supt. D, Dir. Chr. Ed. D

Sec. [], other....

Dept. LPR-91

Sunday School Organization Pays Off

By Lewis J. Willis

WATCHED it happen!! That is right, I actually beheld the transformation. This was a more thrilling transition than that of the cocoon that wrestles his way from the bondage of his silken house and emerges no longer a slow moving worm but a butterfly with beautiful wings to hoist him high. The North Lake-land, Florida, Sunday School was lifted from the slow moving drudgery of routine to the quickened, enthusiastic march of the aggressive. The potential was harnessed through proper organization and a powerful teaching agency emerged.

It was about eighteen months ago

that the Reverend W. C. Byrd, pastor, met with his Sunday School workers to discuss ways and means of building a greater Sunday School. For some time prior to this session Brother Byrd had made extensive research into the organization and procedure used by the great Sunday Schools of the coun-try. It was evident to him that the Lakeland Sunday School must undergo a drastic operation! Accordingly, he was prepared to offer a positive program of reorganization when he met with his officers and teachers.

characteristic thoroughness Reverend Byrd proposed a plan to departmentalize his Sunday School. His

plan was to organize the school in four departments consisting of i Beginner, Junior, Senior and Ad departments. He suggested that an I tension Department be integrat with this new organizational set-He proposed that the current ten lar classes be divided as quickly as suf cient rooms could be built. The esse tial additional workers must be cured and trained. A monthly worke meeting each first Wednesday ev ning was suggested. The other thr or four Wednesdays of the month we to be utilized for meetings of pray from which the workers would go visit the absentees and prospecti students. Every scholar was catalog as to name, address, phone, education and if he were a Christian or not. six-point weekly record was adopte An envelope system with the pupil ding their own grading was to facilita this project. This record was propotioned as follows: Attendance 30% On time 10%; Brought Bible 10%



Adult Department assembled after classes. Young People's Department Superintendent and Department Secretary busy with records of their group.

3. General Officials of entire Sunday School at work in main office.
4. Children's Department workers.



Home Department Superintendent assembled with two members unable to attend regular Sunday School.

View of part of the young people's class. Pastor W. C. Byrd teaching.

Monthly workers meeting for May.
 Main church building erected during Rev. Byrd's 1940 pastorate, containing nine rooms, small office, auditorium 20 by 36, and room for willing workers. New Children's Building in rear cannot be seen.

rought offering 10%; Prepared leson 30%; Remained for Church 10%.

BROTHER BYRD, remiscing about those first days of eorganization, said, "Now, just for a noment, think of asking people who ad never kept attendance or absence records, nor any sort of student lles to undertake such a project. We eally had a time that first meeting. Some were very skeptical about it. They were honest to admit we needed omething, but this was so big and different! After much discussion, however, it was agreed to start working oward these goals. I promised if this new plan did not help within a year we would drop it."

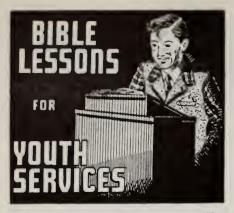
The good pastor continues to reount, "That first Sunday will never be forgotten. Such a complete reorcanization necessarily caused some wkwardness. The new officers didn't mow just what to do. The class secretaries did not understand how to get the offerings nor how to properly keep the records. We met right away for a workers' meeting, however, and in spite of the problems, I detected new interest among the teachers and workers. At last we had a positive program. The workers had specific tasks to perform. It was more than just a title to be a departmental superintendent, teacher or secretary. I went home from those first meetings thrilled at that I saw in the faces of my workers."

That first year was one of laughter and weeping, joy and sorrow, yet a year of gradual progress. There were many problems. The visitation work was first to feel the effect of subsiding interest after the crest of enthusiasm had passed and the "traces" tightened. So great were the dividends of those first weeks of visitation, however, that no one could argue as to its ultimate good. Visitation had to continue and it did. Some were not

pleased with a record system because it revealed they were present two Sundays but ABSENT two! It was quickly evident, however, that there was a tendency toward attending those other two Sundays, so the system continued. The teachers with the large classes did not favor dividing them, but had to admit that after they were divided the interest and attendance were better; so as the classes grew they were divided.

PATIENT perseverance paid off. The initial awkwardness quickly gave way to an ease born of efficient organization. The classes have doubled; the workers have quadrupled and the attendance has steadily increased. In spite of the fact that THREE new Sunday Schools have been organized out of this Sunday School, it has maintained its

(Continued on page 26)



AN INTERRUPTED BANQUET By F. W. Lemons

Daniel 5.

Music, singing, dancing! Feasting, drinking, reveling! Hilarity and drunkenness! Such is the story of many a banquet. The human family loves the house of mirth. For every extraordinary occasion there have been banquets—for births, deaths, marriages, war, peace, victory, changes of the moon, for spring and harvest. History abounds with stories of feasts to heathen gods, the nature of which corresponded with the character of the gods. The worship of Venus, goddess of love and beauty, was licentious and vile. Feasts in honor of Bacchus, god of wine, were orgies of excess and drunkenness. The Roman Catholic Church adopted the "Feast of Fools" in the 16th century. But no feast has been more widely Music, singing, dancing! Feasting, But no feast has been more widely publicized than the Feast of Belshazzar recorded in this chapter. Take notice of some of the high points of

this banquet.

I. IT WAS AN ILL-TIMED BANQUET. It was held at the most critical time in the history of Babylon. It should have been a time of prayer and confession of sins before the God of heaven. Babylon was at war with Medo-Persia. Belshazzar's father, at the head of the army, had met paralyzing defeats and was then a prisoner. Ignorant of these facts, Belshazzar and a thousand lords feasted with their wives and concubines, proudly and smugly believing that no power of earth or heaven could capture Babylon, enclosed by 130 square miles of solid masonry, 200 cubits high and 50 cubits thick, with its entrances guarded by ponderous gates of solid brass. While they feasted, the army of Cyrus was outside the city completing an act of unprecedented strategy— that of turning the course of the River Eupharates, which ran through the city, in another direction, in order that the army might enter the city on the river bed. Poor time for banqueting!

WAS AN IMPIOUS BAN-QUET. God does not frown upon all feasts. He ordained special feasts for Israel. But as this feast progressed it became very wicked and blasphemous. In contempt of Jehovah, the king and his guests sang praises to the gods of Babylon, gods of gold, silver, iron, brass and wood. In further defiance of Him, they brought the golden vessels which Nebuchadnezzar had taken from the Temple of God in Jerusalem and in their drunken debauchery drank wine from them. It was the last

degree of insolence and sacrilege.
III. AN UNINVITED, UNWELCOME GUEST ATTENDED THAT BANQUET. While the hilarity was at its very zenith, everyone became aware of the presence of an uninvited Personality. No one saw Him, but all were strangely aware of His presence. It was the God Belshazzar had forgotten, ignored and insulted. Who would have thought He would have taken notice of the affairs of men, or would have appeared in a place where His presence was so little desired? But He does take notice of the affairs of men and has declared, "Vengeance is mine; I will repay." His presence chilled the spirits of the guests and the gaity of the occasion gave way to foreboding

IV. THE MAIN EVENT OF THE EVENING WAS NOT ON THE BANQUET PROGRAM. The hand of a man was seen writing strange, un-known characters upon the wall. The

known characters upon the wall. The king trembled with fear. The guests became panicky. No one could read the handwriting, but all felt there was a message of ill omen for them in that "unknown tongue."

V. THE BANQUET HAD A MOST UNUSUAL ENDING. When all others failed, Daniel, the forgotten prophet of the forgotten God was called to interpret the message. Composed and courageous. standing erectly in the courageous, standing erectly in the presence of the panic-stricken banqueters, the noble prophet appeared to be in harmony with the Writer who had traced that strange inscription on the wall. He spoke as His faithful representative. It was evident that it was part of the plan of Whoever it was part of the plan of Whoever wrote those awful words to have Daniel present to read them. He declined all gifts and offered no apologies or sympathy to the royal sinner. Fixing his eyes upon the pale, trembling king who so recently had expressed his utter contempt for God, Daniel reminded him: "Thou . . . hast not humbled thy heart . . . but hast lifted up thyself against the Lord of heaven." up thyself against the Lord of heaven . . . Thou art weighed . . . and found wanting." That was the last sermon Belshazzar ever heard. Even then, doubtless, the enemy army was within the city, and would soon be at the banquet to end it with carnage and destruction. "In that night was Belshazzar the king of the Chaldeans slain."

GOD'S CORRECTING ROD

By Geneva Carroll

INTRODUCTION

"Be ye therefore followers of God, as dear children," Eph. 5:1.

In this verse Paul advises, "Let your whole conduct be like that of your Lord." We should imitate Him in all our actions words spirit and in all our actions, words, spirit, and inclinations. Remembering that we stand in the relation of beloved children to God, we should imitate Him as children do their parents. It is natural for children to try to be like their parents. Likewise children of God should imitate Him. Paul to us in Romans 8:11, "But if the Sp of him that raised up Jesus from 1 dead dwell in you, he that raised Christ from the dead shall also quite the control hading by his Christ from the dead shall also quite the control hading by his care." en your mortal bodies by his Spi that dwelleth in you." Everything opends on having the real spirit Christ in our lives.

God's chastisement is for all I children. The best and the worst, t obedient and disobedient, all mucome under the chastening rod their heavenly Father. This is Goway of holding respect of His childr and keeping them in line. "But if he without chestisement, whereaf be without chastisement, whereof are partakers, then are ye bastard and not sons," Heb. 12:8.

We should all seek to have the spi

of Christ by our obedience, our saci fice, and our works for God.

I. OUR OBEDIENCE

God has all kinds of children. Sor. are dear, while others are disobedie and often grieve the heart of the Father. Often it is necessary for Hi

Father. Often it is necessary for Hi to correct them, and sometimes will grievous chastening.

Jonah is an example of God's chastisement. When the Lord said to hir "Go to Nineveh," the disobedier prophet boarded a ship for Tarshis However, God sent a storm on the sea which was the means of correcting Jonah. The words of the sor are certainly true, "God does not compel us to go against our will, but I makes us willing to go."

II OUR SACRIFICE

II. OUR SACRIFICE

Some Christians are ready to mak some sacrifice for the cause of Christ, while others are only interest ed in themselves. Only a very few at willing to fast and pray for difficu problems. (Matt. 17:21.) Many peopl serve God selfishly and are continually demanding of Him blessings an help. Their prayers are often, "Go give me." Others serve Him because they love Him and desire to do work which will promote the cause of which will promote the cause of Christ. Selfish prayers are not an swered, but God blesses those who ar

willing to sacrifice for His cause.

Abraham proved that he was willing to make any sacrifice to God whe he became obedient to the offerin of his own son on the altar of sacrification.

fice, Gen. 22:1-14.

Moses showed a sacrificial spir when he fasted forty days and fort nights in order to obtain the com mandments of God.

III. OUR WORKS

Some people are more willing work ers than others. Children who wor willingly and without grumbling an are ever ready to do what their hand find to do, can be appreciated abov those who have to be driven to every thing they do. The Lord's work is a voluntary service. He does not force His children to work. Those who volunteer and freely offer their service to Him are more blessed because the are more worthy. are more worthy.

One great speaker in addressing company of artists, said, "As we are so we work." With what solemnit might not each servant of the Lor remind himself of this truth. "As man thinketh, . . . so is he," Prov. 23:

GOD'S WILL By Odine Morse

It is needless to attempt to minimize the cares and trials of life—yes, even Christian life. God has not promised a bed of flowery ease, but He has promised joy, peace, grace, and strength to face life.

It is impossible to exaggerate the richness of blessings which come from following God's will. God's will sheds a glory on an otherwise commonplace life.

"Perhaps we are living checked gingham lives when we could be living gorgeous tapestries."

I cannot say Beneath the pressure of life's cares today,
I joy in these;
But I can say

That I had rather walk this rugged way, If Him it please.

"For even Christ pleased not him-

self." Rom. 15:3.
"Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame." Heb. 12:2.

I cannot feel That all is well when darkening clouds conceal

The shining sun; But then I know God lives and loves, and say, since it is so, Thy will be done.

"For I know that my redeemer liv-h." Job 19:25.

eth." Job 19:25.
"I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." 2 Tim. 1:12.

I cannot speak

In happy tones; the tear-drops on my cheek

Show I am sad; But I can speak
Of grace to suffer with submission meek

Until made glad.

"And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." 2 Cor. 12:9.

I do not see Why God should e'en permit some things to be, When He is love;

But I can see,

Though often dimly, through the mystery

His hand above!

"For God is love." 1 John 4:8, "For therefore we both labor and suffer reproach because we trust in the living God who is the Saviour of all men, especially of those that believe. Tim. 4:10.

I do not know

Where falls the seed that I have tried to sow

With greatest care; But I shall know The meaning of each waiting hour below

Sometime, somewhere!

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Psa. 126:6.
"Rest in the Lord and wait patiently for him." Psa. 37:7.

I do not look Upon the present, nor in Nature's book,

To read my fate; But I do look

For promised blessings in God's holy Book;

And I can wait.

"For ye have need of patience, that, after ye have done the will of God, ye might receive the promise." Heb. 10:36.

VII.

I may not try To keep the hot tears back-but hush that sigh,
"It might have been";

And try to still Each rising murmur, and to God's sweet will

Respond "Amen!"

"Nevertheless not as I will, but as

thou wilt." Matt. 26:36.
"I seek not mine own will, but the will of the Father which hath sent me." John 5:30.

CONCLUSION: Read the entire seven verses of the above poem "Amen!" by Ophelia G. Browning.

A FIRM FOUNDATION By Dorothy Carroll

The highest building in the world is the Empire State Building in New York City. It is 120 stories high, contains 6,000 windows, 1,900 miles of rubberized wire, 70 miles of pipe and 10,000,000 bricks. At the present time, 25,000 people live in this one building, but in an emergency it could shelter 80,000. Its enormous height and weight of 303,000 tons make it imperative that this building should have a good foundation. Skyscrapers can tower into the sky only if they are securely anchored in rock. The Empire State Building penetrates the earth to an approximate depth of 120 feet. There its columns are firmly embedded in the granite strata which is the basic rock of our planet and, therefore, the firmest of foundations.

Our lives are structures which we are engaged in building day by day. It stands to reason that our lives being much more important than any material building could possibly be, should have the firmest of spiritual foundations. The only foundation, tried and proven, is the rock Christ Jesus. 1 Cor. 3:11.

THE HOUSE WITH A GOOD

FOUNDATION Luke 6:48

Christ tells us that a certain man

set about to build a house. Perhaps he did not have sufficient money to make a very elaborate home, but he knew that above everything it must have a good foundation. A time would come when his structure would be subjected to a severe test-perhaps an earthquake, a storm, a hurricane. Then, although a great many of the beautiful superficial ornaments might be swept away or broken, the house itself would stand. Such storms come to every individual. They rattle the very windows of our structure. They threaten to swamp our very souls. Sometimes they sweep away most of our accomplishments and shatter our cherished dreams. Every man's building will undergo the severe testings of life. These prove its worth.

So this man dug deep, dug past formations which might have ap-peared sufficiently firm for a foundation. He dug deeper and deeper until he came upon a large rock, large enough to hold forever the foundation he was about to lay. The house was completed. One day the sky darkened, the lightning flashed, the thunder rolled. For a period of time all the fury of a great storm beat upon that small house. When the sun reappeared, the house still stood. It had weathered the storm because it stood upon the rock.

THE HOUSE WITHOUT A FOUNDATION

Another man, a fool in any man's language, decided to build a house. He wanted an elaborate one and perhaps could not afford all the luxuries he desired and, also, a foundation. It was a beautiful day when he began his building and, therefore, the hard work of digging into the earth for a suitable rock seemed like a vast waste of time and energy. Without a of time and energy. Without a thought for the future, he built his structure upon shifting earth. Undoubtedy, it was indeed beautiful, and all who passed admired it.

Then one day the unexpected happened. The sky grew threateningly dark. Lightning and thunder and wind and water raged and tore in increasing fury over and around that house. The earth beneath it began slipping away, shifting and vanishing as streams of turbulent water undermined the structure. Finally, the walls could no longer withstand the fierce onslaught of the howling wind. They trembled, then collapsed. The storm spent its fury over the remains of the great ruin of what had been a beautiful hours. tiful house.

Make no mistake about it. All the beautiful things we add to our lives, the education, the fame, the popularity, the accomplishments, our personalities, our abilities, all that goes into a beautiful life building cannot under any circumstances act as a foundation for nor can they guarantee the success of the structure. The only acceptable foundation is rock and the only spiritual rock known to man is the Rock of Ages, Christ Jesus. That which is builded upon this rock will stand. There we shall be as secure as the conies in their rocks.

HOW WELL DO YOU KNOW . . .

(Continued from page 7)

Proverbs a good deal lately, and find that Solomon says, 'Whoso findeth a wife findeth a good thing, and obtaineth favor of the Lord."

"I believe Solomon did say that," replied his future father-in-law, "but Paul suggests that 'He that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better."

The Boy Orator of the Platte thought for a moment, and then remarked, "Solomon would be the best authority on that, because Paul never married, while Solomon had a number of wives." That won the argument. On April 30, 1789, when everything

was in readiness to inaugurate Gen. George Washington as President of the United States, someone discovered there was no Bible available, nor could any be found in the new Federal Hall in New York City. So Chancellor Robert Livingston, who was to administer the oath, sent a messenger to borrow one from St. John's Masonic Lodge. This was placed on a red cushion, and Washington stood with his hand on it while the oath was read; afterward he bent down and kissed it at the page containing the fiftieth chapter of Genesis. This custom was at least as old as Queen Elizabeth, who kissed an English Bible when she assumed the throne in 1558. All later Presidents have followed Washington's example, with a single exception. In 1901, when Vice-President Theodore Roosevelt was hurriedly sworn in to succeed the assassinated McKinley, no one in the Buffalo residence where the ceremony took place remembered to produce a Bible, so T. R. simply stood with one hand in the air to take the oath.

ALL of our Presidents have officially endorsed Bible reading, and most of them have followed their own advice. Perhaps the President who read the Bible most in office was Lincoln; the White House guards used to find him, before he had had breakfast in the morning, turning the pages of his Bible in the small room he used for a library. Some of Lincoln's earlier friends have described him as a religious skeptic, but it is also said that he had read the whole Bible and memorized long passages from it by the time he was ten years old. Certainly its words and pharses came frequently and effectively from his lips in speeches, political debates, and even casual conversation. Once, at a Cabinet meeting where his advisers were discussing the new green-back dollar bills that were issued during the Civil War, the question came up of what official slogan to print on them. "In God we trust," was suggested, but Lincoln had a more whimsical idea. "If you are going to put a legend on the greenbacks," he said, "I would suggest that of Peter: 'Silver and gold have I none; but such as I have give I thee," quoting Acts iii. 6 verbatim.

Lincoln's two greatest utterances, the Gettysburg Address and the Second Inaugural, are filled with the rich word poetry of the King James Version, and we have the almost unanimous word of his biographers that he found the Bible his principal solace at a time when the nation he headed was undergoing its most terrible internal trials. In the summer of 1864, when he was living in a cottage at the Soldiers' Home on the outskirts of Washington, a friend named Joshua Speed entered his room unexpectedly and found the President near the window, reading his Bible by the light of failing day.

"I am glad to see you so profitably engaged," remarked Speed, with a touch of lightness.

"Yes," said Lincoln. "I am profitably engaged."
"Well," said Speed, "if you have re-

covered from your skepticism I am sorry to say I have not." The tall President rose from his chair, placed his hand on his friend's shoulder, and looked him earnestly in the eye. "You are wrong, Speed," he said. "Take all of this book upon reason that you can, and the balance on faith, and you will live and die a happier and better man."

ALWAYS TO PRAY

(Continued from page 15)

perfect gift cometh down from the Father"; that He is my Father! causes a prayer of praise to well up within my heart.

(2) The Prayer of Fellowship. To realize my sonship and that I have "the righteousness of God in Him," creates a hunger for Father-son fellowship. I talk with Him and in quietness before His mighty Presence, He

talks with me.

(3) The Prayer of Intercession. In the name of His dear Son I may make my petitions known unto Him with confidence. "Whatsoever ye shall ask in my name, that will I do that the Father may be glorified in the Son." "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

—John Meares.

VARIETY PAGE

(Continued from page 17)

a good model for any district, in or out of the United States of America. They have 140 churches, 33 schools, and are planning a junior college. They have a large orphanage, a Bible School, and a Church membership of 6,000 with 15,000 more converts who are not members. Qualification for membership is high. After conversion the people must burn all idols and pass an examination on the scriptures.

"The Sunday before we arrived, the pastor had just married 51 couples, some of whom had lived together for thirty years, had raised families but had never been married. These couples

made great preparation for this event although not all had complete brida outfits. For instance, one man had a white shirt, the kind with which to use a detachable collar but he had no collar, yet he got married anyway, and so far as I know lived happily ever after. One lady was barefoot. It is imperative for these couples to be married in order to qualify for water baptism and be able to join the church as full-fledged members."

CHILDREN'S PAGE

(Continued from page 19)

do? Will you let Him in or will you tell Him to go somewhere else? Why should we keep Him standing outside

the door?

Jesus will never force His way into any heart, but He gently, lovingly and patiently waits and knocks. Boys and girls, if Jesus is knocking at the door, then He is on the outside of the door! He has not yet entered your heart. Will you keep Him standing and knocking there and not let Him in? If you will let Him in you will have eternal life which is given to every-one who receives Him. Please give your life to Him today and let Him live and rule in your heart.

-From Mr. Longneck.

SUNDAY SCHOOL ORGANIZA-TION PAYS OFF

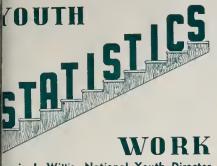
(Continued from page 23)

usual average, together with an increase. The average attendance now is three-hundred and fifty per Sunday. The first Sunday the envelope system was used the offering doubled. It has continued to increase proportionally with the general progress. The Extension Department has been of vital service to those unable to attend the home Sunday School. They may be "shut-in" but these workers refuse to allow them to be "shut out."

At the annual Sunday School meeting the officers and workers took a retrospection of the progress under this plan and voted unanimously to continue it. It was decided that a Children's Sunday School annex was necessary so a building containing nine classrooms, an office and a small auditorium was erected. It is already paid for. The directives of the National Sunday School Standardization Plan were incorporated into the working plan of this departmentalized

system with consequent benefits. As I have watched this ordinary Sunday School accomplish more than ordinary progress by refusing to be satisfied with the usual, but rather analyzing the need appropriating the potential and refusing to be discouraged; I thought surely you would like to share the inspiration of this achievement. After all your Sunday School could attain the same goal. That is, if you are not satisfied with the usual!

> Answer to "WHAT'S HIS NAME" E. M. Tapley



ewis J. Willis, National Youth Director

BACK TO SCHOOL

A tinge of autumn is in the air! The ncing leaves with their cheeks ightened by the cool air whispers enchanting song as the mocking rd lends harmony. An industrious uirrel scampers agilely along in test of nuts to fill his pantry in order hollow oak. The little girl with er carefully combed curls framing a rt little face moves primly along, ne quaint little purse in her one and is matched with the bright new tebook in the other one. Following ter uncomfortably in the stiff shirt and creased knee-pants is the mas-line counterpart. The "cow lick," in ubborn defiance to persistent combg, waves ridiculously in the breeze, e kicks at a rock and gazes wistly toward the sparkling lake. Rectantly, he shifts the pencil to the her ear and enters the school build-

It is back to school all over the naon. I certainly trust that every boy nd girl will avail themselves of the lucational opportunities this great untry affords you. There are few asons sufficient to keep you from thool this year. Life today demands at you get an education. True, occa-onally there is the trivial desire to be eed from the discipline of "learning" at the cost of that luxury is far too igh. Potentially you are a success, et, if you waste your opportunities develop your implements of success ou have defeated you! Never before as there been such great need for ained Christian men and women. ou are needed if you will qualify.

Your church has sacrificed tre-endously in order to provide you ith an institution that offers you igh scholastic training in a Christian tmosphere. Lee College is qualified give you academic, religious educaon, and junior college training. Many on, and junior college training. Many you could attend. Why don't you? istory shows that this school has iven us many of the great leaders in the church. It has developed numers of Sunday School and Y.P.E. orkers, evangelists and pastors. lany of the splendid Christian busi-ess men and women attended here. ou can attend if you would really ke to.

Attend Lee College if you possibly an. If you can't, then go to school here you are. "Study to shew thyself pproved . . . workman . . ." 2 Tim.

VALITH DEPARTS FOR HINE

100111 KEI OKIS IOK 30	
VED	2.468
NCTIFIED	1.138
APTIZED IN THE HOLY GHOST	865
DDED TO THE CHURCH OF GOD	633

EIGHT BIG FIVES

Largest Y.P.E. Attendance for Month of June Average Weekly Attendance

	GROUP .	A A	
North Carolina			11 308
Georgia			8,211
Tennessee			
South Carolina			
Alabama	GROUP	Δ	0,000
West Winginia	GROOF	A	6 55"
West Virginia Kentucky			4 025
Kentucky			2,022
Texas			2,093
Virginia	an arm	7	2,675
	GROUP	В	0.000
Mississippi			3,83
California			1,822
	GROUP	C	
Pennsylvania			1,799
Arkansas			
Michigan		A	1,271
Louisiana			1,244
Missouri			1,110
	GROUP	D	
Kansas			757
New Mexico			. 538
	CPOTTP	Ter	
Iowa			332
Arizona			278
Washington			277
North Dakota			
South Dakota			
South Dakota	GROTTE	F	120
Montana	GILOUI	r	. 165
Oregon			102
Telebo			
Nobrest-			
Nebraska	GROTIE	~	. 10
Nebraska	GROUP	G	11'
			. 11
New Jersey Central Canada			. 56
Central Canada			. 50
Minnesota			
Connecticut			. 2

EIGHT BIG FIVES

Largest Sunday School Attendance for Month of June

Average Weekly Attendance

	GROUP	AA	
North Carolina			18.714
Tennessee			15 835
North Carolina Tennessee South Carolina			13 760
Alabama			12 230
Georgia			11 004
Georgia	CROTTE	A	11,004
777	GROUP	A	0.105
West Virginia			
Kentucky			5,706
Virginia			4,569
Texas		В	4,120
	GROUP	В	
Mississippi			4.100
Calfifornia			3.322
	GROUP	C	0,000
Pennsylvania	011001	Ü	2.385
Arkansas			2.192
Louisiana			
Kansas	GROUP	D	
Kansas		****	999
New Mexico			733
	GROUP	E	
Arizona			684
South Dakota			500
North Dakota			477
Washington			
washington	GROUP	TO	4/4
Montono	GROUP	P	346
Montana			
Oregon			248
Idaho			167
Nebraska			
New York			120
	GROUP	G	
Wisconsin			206
New Jersey			97
Central Canada			

Connecticut			
Commecticat			21

STATES REPORTING HOME **DEPARTMENTS**

South Carolina	44
Tennessee	40
West Virginia	35
Arkansas	16
Georgia	16
Pennsylvania	16
North Carolina	15
Alabama	13
Kansas	12
Mississippi	11
Texas	6
Iowa	5
	2
Kentucky	4
Louisiana	4
Virginia	4
Maine	3

Michigan		
Arizona		
California		
Indiana		
Connecticut		
Massachusetts		
Wisconsin		
Oklahoma South Dakota Wisconsin	7.7	

NATION'S BIG TEN IN Y.P.E.'s

	-
Average for Month of June	
Average Weekly Attendance	
Laurinburg, North Carolina	480
Tremont Avenue, Greenville, S. C.	417
S. Mt. Zion, Georgia	322
Whitwell, Tennessee	310
N. Cleveland, Tennessee	
	227
	221
	220
Wilmington, North Carolina	
Lenoir, North Carolina	202

NATION'S BIG TEN IN SUNDAY SCHOOLS

Average for Month of June Average Weekly Attendance

Tremont Avenue, Greenville, S. C	
Kannapolis, North Carolina	525
Lenoir, North Carolina	502
Whitwell, Tennessee	457
S. Gastonia, North Carolina	452
Dillon, South Carolina	446
N. Chattanooga, Tennessee	445
N. Cleveland, Tenressee	362
Riverside, Georgia	361
Alabama City, Alabama	326
• • • • • • • • • • • • • • • • • • • •	

TEN LARGEST HOME DEDADTMENTS

DEFARTMENTS	
Durham, North Carolina1	,404
Riverside, Georgia	800
N. Greenville, South Carolina	666
Rome, Georgia	411
Rock Hill, South Carolina	
Carrollton, Georgia	332
Fountain Inn, South Carolina	
Henderson, North Carolina	
Graysville, Tennessee	
Warrenville, South Carolina	200

LIGHTED PATHWAY DISTRI-**BUTION FOR JUNE, 1951**

	-	
Alabama	2,	622
Alaska		2
Arizona		199
Arkansas		740
California		725
Central Canada		158
Western Canada		114
Colorado		40
Colorado Connecticut		144
Delaware		89
Florida	3,	257
Foreign		301
Georgia	4	.820
Idaho Illinois		63
Illinois	1	202
Indiana	1	864
Iowa		209
Kansas		324
Kansas Kentucky Louisiana	1	.728
Louisiana		697
Maine		258
Massachusetts		9
Massachusetts		646
Michigan	1	.043
Minnesota	_	33
Minnesota Mississippi	1	.396
Missouri		513
Montana		179
Nebraska		75
Nevada		1
New Hampshire New Jersey New Mexico New York		1
New Jersey		135
New Mexico		207
New York		48
North Carolina	- 5	.197
North Dakota		123
North Dakota Ohio	3	.080
Oklahoma		610
Oklahoma Oregon		302
Pennsulvania	1	111
Rhode Island South Carolina		,
South Carolina	6	.968
South Dakota		136
South Dakota		.444
Texas	1	693
Texas Utah Virginia		2
Virginia	1	.443
Washington Washington, D. C. West Virginia		175
Washington, D. C.		56
West Virginia	2	.773
Wisconsin		69
Wyoming		9

51,036

TOTAL

Christmas Cards

The youth of today are carrying a heavy load in the church and everyone connected with the church knows that the youth of the church are certainly playing a great part. We, here at the Publishing House, feel that if we place this ad in your paper you will read it and give it every consideration. For a number of years we have carried the Scripture Press and the Messenger Christmas cards. This year we are again carrying them and we are hoping that since this ad is early, each Y.P.E. in the U.S. will feel that it is its duty to order at least ten, fifteen or twenty boxes of cards early and sell them. Make what profit you can for your local Y.P.E. The prices of these Christmas cards are practically the same as last year, with a very small difference. This year each box has advanced 5c. You have been paying 60c for them; now you will be required to pay 65c plus the postage. That will allow you approximately 33 per cent profit on all cards that you purchase for re-sale. Of course, we do not get nearly that amount of profit, but if we can sell a number of them to you, and you in turn sell them and place the money in your Y.P.E. fund, we feel that we are doing the church a real service. I do not know where you can purchase Christmas cards any nicer than these. I suggest that you think of this very seriously; figure it out and see if you do not think that you are making a real step forward in making this profit for your Y.P.E.

You will notice that the prices on these cards have advanced but little. They are beautiful in every respect. Place your order today and get your cards immediately! Everyone knows that there is a severe paper shortage. Christmas cards as well as other cards are going to be extremely hard to get. We placed our order one year in advance so that we would be able to supply you this time.

May we have the pleasure of serving you and serving you early.

Cecil Bridges, Business Manager

Church of God Publishing House

922 MONTGOMERY AVENUE, CLEVELAND, TENNESSEE

The LIGHTED DEDICATED TO THE CHURCH OF GOD YOUNG PEOPLES ENDEAVOR



RESTITUTION

after thirty-five years

THE Nickel Plate Road recently received a \$70 check from a contrite Christian, troubled for more than a third of a century by his theft of some now-forgotten items from a box car.

"When I was a boy, about 35 years ago, I stole things from your box cars," wrote the penitent to the Wheeling and Lake Erie Railway Company, now operated under lease as a part of the Nickel Plate.

"Since Jesus saved me, I have been wanting to make restitution, but never knew how much to send. Several years ago, at a revival meeting, I asked the Lord what the sum was. The still, small voice of God answered, '\$70.' "

"This is not so-called conscience money, but restitution that every born-again Christian must make."

Touched by the restitution, President George Durham of the W. and L. E. dictated the following letter to the penitent:

"This truly is a gratifying incident, and brings to my mind the seventh to tenth verses of the 139th Psalm. It is my sincere wish and prayer that you may always follow in the Master's path."

The verses Mr. Durham referred to read:

"Whither shall I go from Thy Spirit? Or whither shall I flee from Thy Presence? If I ascend into Heaven, Thou art there; if I make my bed in Hell, hehold, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy Hand lead me and Thy right Hand shall hold me."

The check was turned over to Treasurer A. M. Waldron, who said that the Road has no "restitution fund," but that the money would be applied toward the general expenses of the company.

DEDICATED TO THE CHURCH OF GOD YOUNG PEOPLES ENDEAVOR

J. D. BRIGHT Editor-in-Chief Church of God Publications

Know Your Missionaries

Cover Picture: "Childhood Devotions"

CHARLES W. CONN Editor The LIGHTED PATHWAY

ALDA B. HARRISON Honorory Editor The LIGHTED PATHWA

Vol. 22

OCTOBER, 1951

No. 1

CONTENTS

The Lamplighter	
The Spiritual Life	
Features The Altar of Sacrifice Dorothy C. Haskin Saint in a Leather Suit R. L. Platt Jeremiah, the Man and a Book M. M. Mortenson When God Was Dearest to Me A Symposium Two Invitations Geneva Carroll Montana's Great Youth Camp Aurora Anderson "Writing Gospels" Is Serious Business Chester Shuler	10 14 18 22
Departments Pathway Pulpit Save Our Youth	. 8
Happy Home Circle A Parent's Prayer	
Children's Page Birds Which Help Animals and Men Walter L. Wilson Bible Lessons for Youth Services Youth Work Statistics Lewis J. Willis	19 24
Variety Youth in the Spotlight: Estelle Watson Smith; Chloe Stewart What Is His Name?	

"Thy Word is a Light Unto My Path"

Notional Youth Board

Lewis J. Willis, Choirmon; Brody Dennis; Roy Hughes; L. E. Painter; Rolph E. Williams.

Contributors

Genevo Corroll; Edno Conn; Morgie M. Mixon; R. L. Plott; Avis Swiger; Monuel F. Compbell; M. M. Mortenson; LoVerne Selmon; John E. Douglos, Jr.; Alice Pullin; D. B. Hotfield; Doniel Homner.

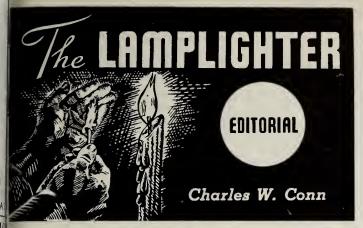
Subscription Rates

Single Subscription, per yeor . . .

Published monthly at the Church of God Publishing House, Cleveland, Tennessee.

All moterials intended for publication in The LIGHTED PATHWAY should be addressed to Charles W. Conn, Editor. All inquiries concerning subscriptions should be addressed to Bookkeeping Department, Church of God Publishing House, Cleveland, Tennessee.

ENTERED AS SECOND-CLASS MAIL MATTER AT POST OFFICE, CLEVELAND, TENNESSEE



THE SPIRITUAL LIFE

HRISTIANS have the Spirit of Christ. Those who do not have the Spirit of Christ are by no means followers of Him. Paul made this emphatic in Romans 8:9 when he said, "Now if any man have not the Spirit of Christ he is none of his." It is made clear here that the spiritual life is that which counts. It is not what a person appears to be, or what people think him to be or what his station in life implies him to be—but it is whether or not the person's life is Spirit-filled and Spirit-guided. The true servant of Christ is one whose life and spirit is patterned after the life of the Lord Jesus Christ.

How did Christ live? He was good—but His goodness was in deeds and not merely in words. He was merciful—not only to friends but also to those who opposed Him. He was concerned for the welfare of others—not those who would some day be valuable to Him, but also to those who could never do Him service. He was humble—not by false countenance but in His heart. He had love—not only for his friends but also for His enemies. He was selfless in His passion to be of service to others. He was stern in his condemnation of evil. He was stedfast in His approval of honor, principle, and integrity. Christ in His life was the personification of all that is good and just and righteous and lovely. Should we not be His? Then let us remember that "If any man have not the Spirit of Christ, he is none of his."

Paul the apostle said in II Corinthians 7:1, "Having therefore these promises dearly beloved let us cleanse ourselves from all filthiness of the flesh and spirit perfecting holiness in the fear of God." It is easy to see how one is able to cleanse oneself of filthiness of the body. This is done by personal sanitation and hygiene, by ceasing unclean and harmful habits, and by remembering that the body is the temple of the Holy Ghost (I Corinthians 6:19). But how are we to cleanse our spirits? which we must do if we are to be holy people. First of all, we must remember that we are Christ's and strive to emulate His spirit. We must cleanse ourselves from attitudes, dispositions, and temperaments that are unlike Christ and that are unbecoming to Christian behaviour.

We should cleanse ourselves from a *jealous* spirit which is unlike the spirit of Christ. When Christ lived on the earth He found joy in the success of others and was happy at the good fortune of others. A jealous spirit is unlike

the teaching of Christ and unlike the life of Christ. How does the success of others affect you? Does it give you satisfaction, or resentment? If the Spirit of Christ has dominion in your heart, then jealousy must be removed.

The same is true of a haughty and conceited spirit. Christ has no part with haughtiness and conceit and we should cleanse ourselves from such a spirit if it is ours. Pomp and bluster are not born of a Christian spirit. The Christian spirit does not exploit and extol oneself. The Christian spirit does not desire to exhibit and praise oneself. Those who have an impassioned love for self and desire to display self and to trumpet the praises of self cannot be said to have the Spirit of God.

A stubborn spirit is not a Christian spirit. There are those who are determined to have their own way in everything and who stand ready to subjugate any will or opinion contrary to their own. Stubbornness is no virtue, but many try to mask stubbornness under the guise of staunchness and resoluteness. A stubborn spirit refuses to yield when it knows it is in error. A stubborn spirit will tolerate no opposition. Many men have been known to be so stubborn that they would commit suicide rather than acknowledge error, bow to opposition, or fail to gain their point. Can such a spirit be consistent with Christian grace and love? Can such a spirit reconcile itself with the Scripture which says, "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all tihngs, endureth all things," (I cor. 13:4-7)?

THE spirit of Christ is a spirit of love, sympathy, and understanding. If we have the spirit of Christ we will be concerned for the welfare of others as much as for ourselves. We will not respect only those whose station in life is higher than ours and may in time be able to extend favors toward us, but we will have respect for those whose station is lower than ours, to whom we will be kind for kindness sake. The world is filled with people who are void of human sympathy and understanding, who are incapable of caring when others are made to suffer inconvenience and harm. The Spirit of Christ, however, does not permit a spirit like this. It is said of Jesus, "For we have not an high priest which cannot be touched with the feeling of our infirmities" (Hebrews 4:15). When the Spirit of Christ abides in us it will create a similar nature in us.

Because we have the glorious promises contained in God's Word, we should heed the admonition of Paul to cleanse ourselves from all filthiness of the flesh and spirit. Everything about us that is not like Him should be purged away posthaste. More than anything in the world we need to have the Spirit of Christ in us. This means more than a testimony, or a sermon, or a song, but a life of holiness. Is your spirit like that of Christ? Is your life patterned after His? Are the elements of His holiness found in you? Are the fruits of the Spirit evident in you? Where is love? And joy? And peace? And longsuffering? And gentleness? And goodness? And faith? And meekness? And temperance? The only Christian life is the spiritual life, imparted by the Holy Spirit, whereby our spirits are made like His. If we would be spiritual then we must be like Him.



Once more Bret faced,

as Abraham

had faced,

The Altar of Sacrifice

By DOROTHY C. HASKIN

—Illustrated by CHLOE STEWART

RET DUNCAN stared at the thin sheet of white paper. How could anything so impersonal bring such heart-crushing news! It was hard to grasp that the Bible printers had said no to his work of a lifetime, but the typewritten line spoke without mercy. "We regret that at this time we do not have the money to print your Lah translation of the New Testament."

The corners of Bret Duncan's lips drooped sadly and his blue eyes burnt with compassion as he thought of his flock. He had spent nearly thirty years taking the Gospel to the Lah in southwest China.

When he was a young man, work among the trival people of China was practically unknown. Alone, he had stood on the steep mountainside and while the fierce wind blew his hair askew, he had preached to hungry faces.

After two years, Lois came out from the States bringing the warmth of her love and comfort to the hut he called home. His children, Thomas and Eunice, were born there and when they reached school age, they were laid on the altar of sacrifice and sent away. From David, born some years later, also came the separation of school. Only on furlough was he and Lois with their children.

His life was spent preaching and teaching the Lahs. As he preached, he translated. It had been his highest hope to translate the entire Bible into Lah but he had not studied Hebrew, and besides, the New Testament came first. The Gospels and some of the Epistles had been completed, mimeographed and copies sold to the believers.

When he stood beside Lois' grave in the drizzling rain the series of events began that drove him back to the States. With the warmth of Lois' presence gone, the wind moaned around the hut. Then came the change in the government with restrictions upon the missionary. And the fire that flared in the dark night, destroying his home and possessions.

He had gathered the leaders of the church together and looking into their sad faces, promised, "I am leaving but I will send back the New Testament."

He had gone to live with David in small college town and worked a completing his translation. It has taken longer than he had expect because he was invited to speak so many different churches. But fro those speaking engagements had con love-offerings until, for the first tin in his life, he actually had son money saved.

Money! His face brightened as I realized the Lord had provided. I would use that money to have the New Testament printed. He rose his feet, a feeling of exhilaratic sweeping through him. He could a most see the Testaments stacked of the sides of donkeys, winding over the narrow mountain trails.

 $D_{AD,"}$ spoke a voice behind Bret.

Bret swung around, wondering what brought David home this time of da; He enjoyed his son's companionshi for in him, alone of his children, he found his own reflection. The complacency of Thomas as he shepherde a hundred when he could have preached to thousands on the mission field, disturbed Bret. And it Eunice, holding her first-born in he arms, he found Lois. But David was consumed by the same flame he was—"Thy will be done, O Lord."

"Yes, David."

"Dad I need help, badly, and I've come to you."

Bret's heart warmed. He had often been afraid that his children would not understand why he was willing to sacrifice being with them and that he might lose their love. It comforted him to have David come to him with a need. "If I can, I surely will."

"I want you to know I wouldn't come to you if I could do it by myself. I'm used to making my own way."

There it was—that slight slap in the face that came, every now and then in his children's remarks. He still hadn't completely won David's confidence. Perhaps this would be his chance to do so!

"I've worked hard to put myself through college but this year I can't make it unless I have some help financially and so, I'm asking you to help me."

Bret's face turned an ashen grey as he muttered, "I can't."

"But I know you have the money," David insisted.

"That is true, but look . . ." Bret

cked up the disappointing letter and ssed it to David. Surely he would iderstand! He explained anxiously, 'he Bible Printers haven't the money print the Lah New Testament so I ust use my money to print it."

David glanced at the letter as he gued, "But I must graduate. Then can offer the Lord a life trained for rvice."

"You can quit for a year and earn hat you need."

"I've seen other fellows quit, intendg to return, and never come back. 's too risky."

"But this is my life's work." The ruggle within Bret seemed to rend is heart. This was his big opportunity help his son but he could see the leading brown faces of the Lah and e answered, "With no missionary to elp them, the Lah need the New 'estament more than ever."

"You refuse?"

The coldness of David's eyes frightned Bret. He understood, too well, the atensity of his nature. But the Lahs —"Yes."

DAVID stared at him as f he were looking at a stranger; then turned and walked into his room. The tould hear the opening and closing of drawers. He knew—David was backing.

He half-staggered to the desk and bicked up his pile of dearly beloved manuscript. As he leafed through the bages, his heart prayed, "Lord, make my son understand that I can't put my children ahead of Thy work. Always Thou hast come first. Always."

His gaze dropped and the words eaped—"Provoke not thy children to wrath."

"But Lord," he flashed back, "Thy word is more important than the needs of my son. Always I have sacriced my children as Abraham did saac."

The words seemed to thunder hrough his heart, "Provoke not thy children to wrath."

Was that pain and disappointment the had seen in the coldness of David's eyes? Had his refusal been more than he boy would bear? With a dry sob, Bret murmured, "Lord, thy people deed Thy Word but I will give up my ife's work at Thy command. To obey is better than sacrifice."

BRET strode to the door f David's room and watched as with umbling hands, David tried to fold

a shirt. Bret could see discouragement in every slumped line of his son's body.

"David, I've thought it over. You shall have the money." His hands shook so that the papers showered to the floor like large blots of snow but into his heart came a joy that had been long denied him, the joy of helping his son.

"Thank you, Dad, a lot." David gripped his dad's shoulder; then he bent over to pick up the papers and when he straightened up Bret saw tears of gratitude in his son's eyes.

David studied the papers for a second; then, with a smile said, "Maybe

I can make it up to you for helping me. You've always wanted the Old Testament translated into Lah. I've studied Hebrew and maybe the Lord will enable us to work together on the translation."

Bret knew it might seem foolish to consider translating the Old Testament when it seemed as if the New Testament couldn't be printed but he was used to the ways of faith and rejoiced, "David, that has been the greatest prayer of my life. We will do it and the Lord will send in more money or change the mind of the Bible Printers. There is always a blessing if we obey God."



He could almost see the Testaments stacked on the sides of donkeys, winding over the narrow mauntain trails.

N THE YEAR 1643, a shoemaker's apprentice left his home of Fenny Drayton, in Leicestershire, and like many of the prophets of old wanmany of the prophets of old wandered off into the wilderness in search of truth. The name of this strange young man was George Fox. He was disapppointed with life. He found himself in a world in which he did not seem to belong. He could not understand the suffering and brutality brought on humanity by wars and injustice.

At the age of twenty, George Fox left his trade and set out to find a remedy for the ills of the world. At first he visited men who pretended to know the ways of God and the needs of men, but he was disappointed because these men made fun of his sincause these men made full of his sin-cerity; they called him a mystic and a dreamer. Not one of these professors of religion tried to understand his perplexities or the sorrow of their fellowmen. Fox found them all empty and full of insincerity.

"The earthly spirit of the priest wounded my life; and when I heard the bells toll to call people togther to the steeple house, it struck at my life; for it was just like a market bell to gather people together that the priest might set forth his ware for sale," said Fox. He turned from the pro-fessors of religion and learned men of fessors of religion and learned men of the world and decided at the com-mand of God to break off "all famil-iarity or fellowship with young and old." Fox left society for a period of four years to spend his time in sol-itary meditation. While in seclusion, he found the answer to the questions that had perplexed his mind. The trouble he concluded was due to three things

First, the Christian world knew very little about true religion.
Second, there was too much insincerity on the part of those who were leaders of religion.
Third humanity was suffering be-

Third, humanity was suffering because of inhuman wars.
Even though the world was sick and bleeding, it was not beyond recovery. Fox said, "I saw there was an ocean of darkness and death; but an arbitate even of light and layer which infinite ocean of light and love, which flowed over the ocean of darkness." flowed over the ocean of darkness."
George Fox was determined, if possible, to guide the world "from the waters of death into the waters of life." He made for himself a suit of leather and a large broad brimmed hat as protection against the rain, wind, and the snow, and started off on a life-long struggle to teach the ways of peace to a war weary world.

The prophet in the leather suit, sleeping often in wet or damp haystacks, and out on the damp ground and on the floor of a prison cell, was the founder and leader of a great army—The Fighting Army of Peace.

WITHIN a few years after he received his call and took up his mission to convert Christians to Christianity, George Fox had gathered together a small group of gallent and devout young men and women known as "the gallent sixty." Two years later, this band had grown to fifty thousand. They called themselves

Apostle in a Leather Suis

By R. L. PLATT

George Fox was considered eccentric by some, feared by many, and honored by a few. He was feared but unfearing, loving but unloved—and is known to us as a saint of God who had an extra portion of God's grace.

Children of the Light or the Society of Friends. Later they were called Quakers because an enemy of Fox said, "Fox makes his enemies quake and tremble with the word of the Lord"

and tremble with the word of the Lord."

The Quakers, as they're now known, were ridiculed by the masses of the people because they preached peace and would not take an active part in war. Fox and his band of followers did not withdraw and run from the world, but on the contrary they determined to make the world a better place in which to live. The followers of Fox were ridiculed, imprisoned and all manner of evil was voiced against them, but nothing, not even death would stop them from carrying out their mission. They showed their contempt for royal splendor by refusing to take their hats off before the king. They told the nations of the world to free their slaves. They openly rebuked men in authority for wrongs and injustice. The Quakers were always ready to lay down their lives if by doing so they could right a wrong. a wrong.

Fox and his followers never once let up in their mission to bring peace to the world. Once Fox was struck in the face for telling people to be human. He never struck back. He had numan. He never struck back. He had a much better weapon for battle—that weapon was the principle found in the Bible, love for your enemies. Once again Fox was knocked down, kicked and trampled under foot and left almost dead. When he recovered enough to stand on his feet, he stood the and stretched out his arms and enough to stand on his feet, he stood up and stretched out his arms and said, "Strike again—here are my arms, my head, and my cheeks." Fox would never take legal action against anyone. His own life mattered nothing in his fight for peace and freedom. "If the Lord did forgive my assailants," he said, "why should I trouble about them."

FROM the first time that he was arrested until the end of his he was arrested until the end of his life, he divided his time between preaching and prison. In his journal, he gave a very vivid description of one of his cells in which he was lodged for preaching the way of peace to one of his fellowmen. Fox said, "A filthy, nasty place it was there . . . the prisoners were so lousey that one woman was almost eaten to that one woman was almost eaten to death by lice. The smoke of the other prisoners in this prison came up so thick it stood as dew upon the walls, and being locked under three locks,

the under jailer, when the smoke w great, would hardly be persuaded come up to unlock one of the door for fear of the smoke, and I almo smothered." Fox adds a little hum to his story when one day the Govenor of the prison came to visit his the cell was so filled with smoke the he could hardly find his way out, an he being a papist, Fox told him the this was purgatory which they he put him into. Often, Fox said, "rained in upon my bed, and mar times when I went to stop out train in the cold season, my shirt we wet with the rain that came in upo me. In this manner I did lie all the long, cold winter in which time I we so starved and so frozen with cold and wet with rain that my body we greatly swelled and my limbs muc benumbed." This was a sample of the prisons. Fox was arrested not less than sixty times and remained in the cold season. prisons. Fox was arrested not les than sixty times and remained i prison a great part of his life.

prison a great part of his life.

Many people tried to come to hi
rescue and get him out of prisor
but the authorities regarded him as
dangerous character. When the
thought he was cured of preachin
they would release him, but alway
found to their disappointment tha
he still preached in his own way
about the natural goodness of men.

In spite of his powerful will, the authorities at last succeeded in breaking down his health, but they dinot succeed in breaking his spirit. The seed of his ideal for human freedom was sown in the darkness of the English jails. On the wall of the dealth in Launceston dungeon where English is a succeeding the second succeeding the second succeeding the second secon cell in Launceston dungeon where For spent some time, one can still toda read these brave words of this Quake leader, "I was never in prison that i was not the means of bringing mul titudes out of their prison.'

How can one explain the courage of this man in spite of all courage of this man in spite of alkinds of difficulties. George Fox him self said, "It was said unto me in vision that the Lord had a great dea more work for me to do for Him be fore He took me to Himself." Whil working for the Lord, he was accuse of conspiring against his country When Oliver Cromwell was the dictator of England Fox was charge. When Oliver Cromwell was the dictator of England, Fox was charge with trying to start a revolution to overthrow the government. Of Fox' letter to answer the charges he said "I denied the wearing or drawing of any carnal weapon against him of any other man, that I was sent of God to stand a witness against all olence, to turn people om darkness to light, nd to bring them from he causes of war and ghting to the peaceful spel."

Dliver Cromwell was inrested in this peculiar an and extended to im an invitation to vishim. Fox accepted the vitation and was ushed into Cromwell's palbe at six o'clock in the forning. Fox found the ictator still in bed and e greeted him in his sual way." Peace be to be in house." Cromwell alf smiled as he remed the greeting. They alked about many hings and each was irprised at the other's iterest and sympathy. They were both revolutionists and both after ce at six o'clock in the onists and both after ne same thing—a freer nd better relationship etween man and man, ut there was a great ifference in their ap-roach to the problem.

As Fox was leaving the esidence of Cromwell, romwell with tears in his yes said, "Come again to my house; or if thou and I were but an hour of or if thou and I were but an hour of ne day together, we should be nearer ne to the other" and then he added, I wish no more ill to thee than I do my own soul." Fox replied with hese words, "If thou didst, thou youldst wrong thine own soul," and hen a final word, "keep thy heart rom hardness which may overtake the companies of this impassioned Quaker for here was never any peace in his dvice of this impassioned Quaker for here was never any peace in his ouse. After the kingdom was retored, Cromwell's bones were dragged rom Westminister Abbey, strung upon he gallows, and then dismembered and cast into a potter's field. Such was he end of the life of Oliver Cromwell. Its revolution ended in his death, but he peaceful revolution started by 'ox continued to gain strength hroughout the world.

WHEN Charles II came to ower, the Quakers who under Crom-vell were charged with plotting against the republic, were now acagainst the republic, were now actused of plotting against the crown. Wany people, including students, the clergy, and magistrates, made fun of the Quakers during the persecution. At one time or another, there were 15,000 Quakers locked up in jail. Many of them died in their prison cells. Yet, all of this did not dampen the spirit of this gallant band of people. Under severe persecution they continued to semile and speak kind words to their tenemies. enemies.

Fox was offered the rank of captain in the royal army because of his courage and personality. He refused the commission but he was successful in converting many of the soldiers into Quakers. Among the most famous of the Englishmen whom he converted



from the sword to the Spirit was William Penn.

IN October 18, 1669, Fox married Margaret Fell, the widow of Judge Thomas Fell. Fox had known the judge for many years. Margaret, who was the mother of eight children, was a member of the Society of Friends. She had opened her spacious house for the meetings of the Quakers. She interceded for the Quakers when they were cast into prison and on a few occasions she had gone to jail herself in their behalf. She was an attractive, cultured and prosperous woman, but she sacrificed all of this in favor of George Fox and his followers.

The marriage of Fox and Margaret Fell was perhaps one of the most peculiar in history. It was largely a marriage of correspondence. When they were not in jail they were out preaching the gospel of peace. During their twenty-two years of married life they spent somewhat less than five years together. Yet, there was a deep affection between them that only death could break.

Many times it seemed that Fox was at the end of his strength and his wife urged him to take time out and rest, but there was no rest for him. He continued to travel

from place to place on his life-long pilgrimage of peace. In 1670, Fox heard of the hardships of the Quakers in America. Immediately, he made plans to leave for America. He set sail for the new continent in a leaky old vessel that almost sank before com-pleting its crossing but the ship man-aged to reach Barbados in the British West Indies.

Fox suffered from a severe attack of fever all through the voyage, but he paid no attention to physical suffering. When he arrived at Barbados, he set the Quaker house in the West Indies in order; he issued a declaration of independence for the Negro slaves, and then continued on to America.

His presence was needed in the American Colonies for the Pilgrim Fathers had made it unsafe for the Quakers. In Boston, four Quakers had been hanged for no crime other than setting foot in Massachusetts against the wishes of the governor.

While in America, Fox was able to do very little in the way of softening the hearts of the Puritans, but he did succeed in strengthening the hearts of the Quakers. He impressed upon them the importance of maintaining a fearless attitude toward the strong and a meek attitude toward tre weak. The Quakers in all their history have The Quakers in all their history have never been known to yield to others, but on the other hand, they have never compelled others to yield to them. It is interesting to note that during the seventy-five years of Quaker domination of Pennsylvania, there was not a single Indian ever cheated by a Quaker, and not a single

Quaker ever massacred by an Indian.
When Fox returned from America, he took a brief rest and started once again upon his lifelong quest for justice. He traveled to Holland and Germany striving without letups for a twofold attainment of religious tolerance and of universal peace. ance and of universal peace.

Half of his battle was won in 1687 Half of his battle was won in 1687 for in that year King James II issued a proclamation of indulgence allowing free thought and free speech in the manner of religion. As for the other half of his battle, the battle for a warless and hateless human society of friends, he was convinced would ultimately be won, but not in his lifetime, for his strength was ebbing out.

ONE day in 1691, he preached a sermon of peace at the Grace Church street meeting in London. As he came home after the meeting, he felt a chill that seemed to strike his heart. He lay down on his bed peaceful and contented and said, "In a few days it will be all right again."

(Continued on page 13)

IMPORTANT EVENTS IN THE LIFE OF GEORGE FOX

1624-Barn at Drayton Leicestershire.

1644—Ceased to attend church. 1647—Began his missian of peace. 1649—Imprisaned an charges of blas-

phemy.

1650—Nicknamed Quakers. 1655—Had interview with Cramwell. 1661—Beginning af great persecution

against Quakers. 1669—Married Margaret Fell. 1671—Sailed an a Quaker mission ta America.

1673—Returned to England. 1677—Missianary jaurney to Holland and Germany.

1691-Died January 13.

HERE are three great, vital institutions that form the bulwark of our American way of life. They are: the Home, the Church, and the School. While these great institutions have made wonderful progress materially it is a matter of great concern to me to observe that not only have they failed to keep near but they have they failed to keep pace, but they are actually less effective in spiritual development than at any time since the turn of the century. American home life is swiftly disintegrating before the mighty onrush of the twentieth actually on the support of the su tieth century. Someone has humorously said, "Home today is a place where each member of the family stays while he is waiting his turn to use the family car." When the home collapses it carries with it in its mighty crash the moral and spiritual fibre of its children. The Church universal has settled down to a form not akin to the revival days which made her great; and her young people, failing to find the kind of spiritual atmosphere prevailing that appeals to the adventurous, red-blooded, emotion-packed spirit of youth, have sought release elsewhere.

The School (including the institutions of higher learning) while making great strides in the field of education is flooded with modernistic and infiis flooded with modernistic and infi-delic teachers and professors who, un-der the guise of logic, reason, and higher thinking are spiritually per-verting the minds of thousands of young people with their godless philo-sophies and ideologies. With our youth facing such conditions at these, to-gether with the uncertainty of world peace and security, is it not impera-tive that we as ministers, parents, and older Christians, should bestir our-selves and face these facts with a firm resolve to SAVE OUR YOUTH?

"What manner of child shall this be?" "How shall I go up to my father, and the lad be not with me?" These scriptural questions, by way of ap-plication, are extremely thought-pro-vocative. The answer to the first quesvocative. The answer to the first question rests with the leaders of home, church, and school. Let each take it to heart. The answer to the second question narrows the responsibility somewhat. Primarily, Christian father and mother, what will you say when you face your heavenly Father and that dear boy or girl be not with you? Can you bear the thought even now of one member of that home circle being in outer darkness while you yourself in outer darkness while you yourself go sheafless into the Kingdom? Pas-tors, Sunday School teachers and youth leaders—select any one boy and one girl from your Sunday School as representative of all the rest. Gaze on the fair features of that little fellow. Notice the gleam in his eye. Imagine Notice the gleam in his eye. Imagine the potentialities shut up in that little frame! It is widely said, "Boys will be boys." But someone has come forth with a more significant rendering, "Boys will be MEN!" Can you see him leading the choir, filling the offices of Sunday School superintendent, Y. P. E. president, board member, or some other useful place in the church not many years hence? With such a vision how shall I go up to my Father Save Our

By W. J. BROWN

An impassioned plea for our homes, schools and churches to halt the moral and spiritual degradation of our youth—through teaching and example.

and that boy not be with me? Now feast your eyes on a little flaxen-haired feast your eyes on a little flaxen-haired girl, as fair and pure as the morning dew on the rose. A few years hence can you see her seated at the piano— or is she part of a great choir that used to be only little boys and girls? While your mind's eye is transfixed on such vision let me ask you, has the most illustrious prophet ever foreseen greater glory than this?—Our boys and girls safely through the always dangerous adolescent period and SAVED for Christ and the Church!

MOTHER says that as a child I was extremely inquisitive. I wanted to know "why?" about almost everything. But I've found that it isn't such a bad habit after all. If a pastor can find out why a member acts in a way in which he should not he has advanced far in solving a difficult pastoral problem. Why? Simply because he understands the problem faccause he understands the problem facing him and can seek to eliminate the cause of the trouble. It goes without saying that when the cause is eliminated the effect is automatically dispelled. Now, do we have an adequate understanding of the problems facing us and our youth in our efforts to save them? Unless we do have such an understanding many potential Christian workers will slip through our fingers—lost!

Some years ago while I was engaged in state youth work the National Youth Director sent a questionnaire throughout the church in an effort to throughout the church in an effort to determine the percentage of our youth we were saving for the church. After the results were tabulated this astonishing fact was announced: "We are losing four out of five of our boys and girls from our own homes!" I understand that this situation is better now, but we are still losing too many. That news, "losing 4 out of 5," was stamped indelibly on my mind and has served indelibly on my mind and has served indelibly on my mind and has served to stir my soul continually to work for the salvation of our boys and girls right in our own homes. When I read the results of that survey I immediately wanted to know, "WHY?"—"Why is it that we are losing our very own?" I don't lay claim to knowing all the answers, but through much prayer, thorough study, and close observation, I believe I am prepared to offer some of the main reasons why we lose to many children from our church home

THE lack of home training looms first on the list. Too man boys and girls, like the coin in Lul 15, are CARELESSLY lost at home Family prayer has disappeared from many homes. The reading of God Word and any semblance of fami worship is practically extinct in mar others. Many unsaved young peop have never heard their Christia mother or father call their names i prayer. Is the material welfare of th child thus neglected? No parent woul think of allowing a child to stay of school and fall behind in his education. cation. Poor grades on a report car cause more excitement than poor in terest in Sunday School and ignoranc of the Bible. There is time in th mornings for teeth brushing and hai grooming, but wait! There goes that little fellow in the very formative year of his life without, a prayer to guid of his life without a prayer to guid his liftle feet through the day. Wha would we do if it were not for the Sun day School? But, friend, great as tha institution is, it is still unable in th forty-five minutes on Sunday mornin to give your child SEVEN days worth of spiritual training. The main train ing must be at home!

I was spending a few days in the home of a dear friend of mine no long ago. In that home is a little school girl in about the third grade. Every morning, even though we had been up until the early hours of morning our selves, I would hear that young fathe as he would kneel down and put his arms around his little daughter and pray a simple prayer something like pray a simple prayer something like this: "God bless little Janice today Make her a good girl. Help her to be kind to her teacher and treat the other little boys and girls right," and so on. Children get their secular education morning after morning morth. so on. Children get their secular education morning after morning, month after month, year after year—there is no other way. Once a week is not enough. They are being prepared DAILY for the future but, oh, what about the future eternity beyond this temporal future? I believe if we start early enough in their lives, while we may not save them all, we can appreciably stop the gap!

Once more, far too many of our

Once more, far too many of our

Youth!

Luke 1:66, "... What manner of hild shall this be!"

Genesis 44:34a, "...how shall I go to my father, and the lad be not with me?"

roung people who are found guilty of riolating and failing to respect our accepted church discipline are the ons and daughters of ministers and brominent church leaders. Can it be that we are so busy indoctrinating others that we neglect the need for intoctrinating ourselves? "Brethren, hese things ought not to be!"

AND now—The lack of a proper spiritual atmosphere at church, wherever it might exist, plays an important role in the saving or losing of our youth. A dead church invariably produces worldly-minded young peoble. Many churches, in an effort to 'hold' their young people, put the emphasis on entertainment. Such procedure is destined to fail, for the ehurch can never hope to compete with the world in entertainment. True, here must be provisions made for wholesome recreation and the right and of entertainment, and the pastor who fails to recognize this fact will find himself at the other extreme. But here is no substitute for Holy Ghost lower! There is nothing that thrills a young heart more than to be a part of a burning revival. You have very ittle trouble with young people where there is something happening! They must be—they will be—active, and the condition of the church in the next generation, if Jesus delays His coming that long, depends largely on the guided or misguided actions of our young people of TODAY.

THEN, many young people drop by the way and are lost to the church through our Failure to anticipate and administer to the problems facing them. We are in a changing world. What posed a problem yesterday may have ceased to exist, while another pitfall awaits the unwary youth today. We must go back to the home for a moment. In the formative years of a child's life, and especially in those few short years when boynood and girlhood are merging into manhood and womanhood, he should be taken into the parents' confidence. The facts of life should be tactfully explained and the beauty of virtue extolled. The dangers of immorality, both physical and spiritual, should be aught to every boy and girl.

I am reminded of what a conductor on the Piedmont and Northern Rail-

way in South Carolina told me one time. He had given his son a fatherly



W. J. BROWN, Pastar Nashville, Tennessee

talk. He said, "Son, my first advice to you is to refrain from these things I have warned you of. But, if you do slip and fail to take my advice, don't keep anything from me. If you get in trouble come to me first!" This father was not a Christian. With the proper Christian environment the last part of his advice would surely not be needed very often, but every parent should have the confidence of his children to such an extent that when they do get in trouble they will go straight to him for help. Is that not the way God deals with us? I John 2:1—"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous."

The pastor should have the confidence of every young person in his church. With such confidence he is in a position to admonish and correct them properly whenever necessary, without the fear of losing them. Under no circumstances should a pastor compromise with them in the matter of qustionable practices, amusements, etc. Young people respect conviction. They already know in their hearts how their pastor should feel and if he goes against his convictions and permits error and sin they actually lose respect for that pastor and he loses them as far as their usefulness to the church is concerned.

Last year a fine young lady from a town in another state where I pastored visited us and already had received tickets by mail to a nationally known radio broadcast which is really a stage show featuring various entertainers. I didn't tell her not to go but simply remarked, "we don't have any trouble with our local people going to that place." God graciously had given us an influence with her and she immediately remarked, "They told us at home that you wouldn't approve of it. You are right. We will go shopping tonight." You can imagine my joy when on a visit back to that church recently

I saw that young girl happily taking a prominent part in the Y.P.E. and other church services. Don't you see? They were all expecting their former pastor to take a stand against that sort of thing. Suppose he hadn't. Listen to their own testimony later, "We would have been disappointed in you!"

Finally, young people are lost to the church when we fail to place proper importance on youth. Sometimes pastors take up most of their time with the older, more prominent members and spend very little time associating with their young people. One church went so far as to place the minimum age limit for local board member's eligibility at thirty years. To minimize, or fail to recognize, the capabilities of youth is a tragic mistake. They are recognized in every other field. Who is called on to defend freedom in the armed forces of our country? The young men! Their stamina, courage, and spirit is vital and the government knows it. Satan also knows and appreciates the power of youth. He has spared no effort to entice and win young people. Every subtle attraction his diabolical mind is capable of conceiving has been thrown across the pathway of each

youthful generation.

Adolph Hitler in his mad lust for world conquest recognized the power of youth. In 1933, he came into power and soon thereafter organized the Nazi Youth Movement in which the Nazi doctrine was glorified. One of the most significant activities of this movement was the issuing of little uniforms and wooden guns to little boys eight years old and upward who were drilled as soldiers. America smiled at the antics of these "boy soldiers" with wooden guns. Text books in schools were revised and any reference to a supreme being other than the Feuhrer was eliminated. The Nazi doctrine with Hitler as Germany's saviour was methodically drilled into days of war. In 1943 those little "boy soldiers" about whom we smiled in 1933 were now 18, 19, and 20 years old. And there on the battlefields of North Africa, Normandy, and on into Germany our boys met a fanatical foe who fought fiercly, refusing to admit defeat even when captured. A young veteran who saw combat in Germany told me recently that those young told me recently that those young German soldiers, members of the Nazi Youth Movement, even in defeat still believed in Hitler. The problem of denazification in Germany is with the younger generation. And so back to the school in everyday practice the Allied Governments are patiently teaching the present generation in our zones the principles of Democracy.

How did Hitler do it? He started when his soldiers were little boys. They grew up with his doctrine a part

of their character.

How can we save our youth for Christ and the Church? Let us start now while they are little boys and girls and they will grow up with Holiness a part of them.

OME SAY that thou art John the Baptist; some Elijah; and others Jeremiah, or one of the prophets." This was the reply of Jesus' disciples to their Lord's inquiry: "Whom do men say that I the Son of man am?" Of the prophets, only Jeremiah could so well compare with Christ in virtues including: tenderness, loneliness, sorrow, suffering, introspection and spiritually-minded prophetic utterance concerning the New Covenant in the Kingdom of God.

Jeremiah offers a difficult and challenging assignment, though richly rewarding, to the person who would know his life, times and teachings.

know his life, times and teachings. The life of Jeremiah covers one of the most dramatic and catastrophic periods of human history. The Word of the Lord came to him early in life at his home in Anathoth, informing him that he had been ordained a prophet unto tthe nations. His reply was, "Ah, Lord God! behold, I cannot speak: I am a child." But the Lord answered, "Say not, I am a child: for thou shalt go to all that I send thee and whatsoever I command thee thou shalt speak. See, I have this day set thee over the nations and over the kingdoms, to root out, and pull down, and to destroy, and to throw down, to build, and to plant." He was given to see the rod of an almond tree, which meant, I am awake over my word to perform it, and a boiling cauldron—the kingdoms of the north descending for conquest.

He was called to speak the word especially to Judah and Jerusalem during the reigns of Josiah and Zedekiah which covered about forty-one years. World-shaking events occurred in this period. Good King Josiah was slain by Pharaoh Necho of Egypt in 608 B.C. Babylon destroyed Ninevah and Assyria in 606. Babylon under Nebuchadnezzar subjugated Egypt in 605 and in 587 destroyed the temple in Jerusalem and soon thereafter carried the people away into seventy years captivity. Jerusalem also suf-fered burning. Thus Babylon became a new and powerful empire. Nebuchadnezzar allowed Jeremiah his choice, to remain behind with the remnant in Jerusalem. When Gedaliah the governor was murdered the fugitives forced the prophet to accompany them to Egypt where he spoke his last predictions at Tahpanhes where according to tradition he was stoned to

THERE is nothing in all Scripture," says Isaac Williams, "so eloquent of love and sorrow and consolation as the 31st and 33rd chapters of Jeremiah. No words can be found in any language of such touching beauty as all that strain." Indeed, here and elsewhere are to be found the most beautiful, striking and deeply spiritual passages of the Bible. Let us note some of them. "Can a maid forget her ornaments, or a bride her attire? Yet my people have forgotten me days without number." (2:32) "The harvest is past, the summer is ended, and we are



JEREMIAH

The Man and the Book

By M. M. MORTENSON

not saved." (8:20) "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me." (9:23-24) "Give glory to the Lord your God, before he cause darkness, and before your feet stumble upon the dark mountains." (13:16) "Can the Ethiopian change his skin, or the leopard his spots?" (13:23) "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart." (15:16) "The heart is deceitful above all things, and desperately wicked: who can know it?" (17:9) "O earth, earth, earth, hear the word of the Lord." (22:29) "Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee." (31:3) "Behold the days come, saith the Lord, that I will raise up unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." (23:5-6)

It is helpful to remember that Zephaniah, Habakkuk, Ezekiel and Daniel were the contempora-

ries of this prophet of sorrow, affliction and doom. In poetry and prose his predecessor's great truths wertransmuted into spiritual life, for the finest in the religion of Israel warecast in the furnace of his spirit.

Jeremiah's message was constantly against Judah and Jerusalem because for seventy years they had forgotter and forsaken the Lord. He fearlessly and faithfully rebuked that perverse and scornful nation for her sins. And what were her sins? Idolatry, untruth adultery, murder, sabbath breaking theft, covetousness, and the sacrifice of her sons and daughters upon altars of fire to Baal. He held up only one way of escape from utter destruction by thirst, famine and sword—to return from their evil ways and to make their ways and doings good. But they said "There is no hope: but we will walk after our own devices, and we will everyone do the imagination of his evil heart."

The false prophets spoke lies and smooth things; they dealt falsely, saying; peace, peace, when there was no peace. And the people loved to have it so. Little wonder Jeremiah was not popular with the people nor a favorite of the kings and princes. None were stripped as Jeremiah, of wife, family, friends, affections and hopes of positive results in the ministry. The false prophets declared erroneously that the

temple could not be destroyed because it belonged to Jehovah. To Christian? church-templed America, with her sins of idolatry, untruth, adultery, murder, sabbath (Sunday) breaking, drunkeness, theft, covetousness and lovelessness for the Word of God, is it not possible that by atomic attack her cities could be burned, her women ravished and her children killed, with famine and epidemic following in their awful wake? If a minister today would predict such a fate for America he would be hated as was Jeremiah.

None surpass Jeremiah as an illustrative preacher. See him burying his linen girdle at the river Euphrates, later digging it up to find it marred, a sign of the good-for-nothingness of Judah and Jerusalem. He visits the potter's house where he invites his hearers to watch the potter as he takes the marred vessel and fashions it anew, for clay is soft and pliable; the symbol of what God would have done for Israel if her people would have repented. He is at the potter's house again. This time he selects a bottle which has been baked and therefore cannot be made anew, and carries it down into the valley of Hinnom, and there breaks it to pieces before the people, a sign of the sureness of Israel's judgment and utter destruction. Only the Arabian Rechabites command his respect. He brings them into the palace and demonstrates their fidelity to the custom of their ancestors, not to drink wine. He uses this illustration to contrast the heathen fidelity over against the infidelity of Israel to the Law and covenant of God. Again he comes wearing a yoke such as is worn by oxen, a symbol of the subjugation of Israel by Nebuchadnezzar, king of Babylon. Hananiah prophesied contrari-wise, that the yoke of Babylon had been broken and that in two years God would bring back the stolen vessels and all the exiles from Babylon. Hananiah brcke the yoke upon Jeremiah's neck but was told that the next yoke would be of iron, and that for his false predictions Hananiah would die that year. In Egypt and though broken, Jeremiah is still himself. In the sight of Judah he hides great stance in the alevin the hides great stones in the clay in the brick-kiln at Tahpanhes, as a sign of the conquest of Egypt by Babylon.

IT is easily understandable that Jeremiah was arrested, imprisoned again and again, smitten, mocked, put in stocks, and maligned. No other prophet had been more thorough in persisting in his generation's repentance, faith, and conversion to God. He lived to see the recodified law fail, his nation dispersed, and the national altar shattered. To the last his work seemed in vain. He lamented the day of his birth, and wished he might flee to a lodging place of wayfaring men in the wilderness. Like Job he failed to understand the ways of God with men, and he questioned God concerning the prosperity of the wicked. Once he decided

to speak no more in the name of the Lord, but found that His Word was in his heart as a burning fire, shut up in this bones, which he could not forbear speaking.

How tender was this weeping prophet! Hear him voice his plea for his people. "For the hurt of the daughter of my people am I hurt; I am black; astonishment hath taken hold on me. Is there no balm in Gilead? is there no physician there? why then is not the health of the daughter of my people recovered? Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" Nevertheless he is told again and again not to pray for Israel, wherein he pitifully inquires: "Hast thou, Lord, utterly rejected Judah? Is thy soul tired of Zion? Why hast thou smitten us so that there is no healing for us?" Jehovah answers, "If Moses and Samuel stood pleading before me, my soul would not be to-ward this people. I appoint four de-stroyers—the sword to slay, the dogs to tear and fight over the corpse, the birds of the air, and the beasts of the field; for who will have pity on thee, O Jerusalem? Thou hast rejected me. I am weary of relenting. I will scatter them as with a broad winnowingshovel, as men scatter the chaff on the threshing-floor.'

We must thank God for Baruch the faithful scribe. A modernist King Jehoiakim after hearing three or four leaves of the roll read, which Baruch had so faithfull written, penknifed it and cast it into the fire on the hearth where it was consumed. Jeremiah dictated it again to Baruck, and added many other words. Though modernists penknife the Bible of its Virgin Birth, its Second Coming of Christ etc., it will not pass away till ever jot and tittle shall have been fulfilled.

There was no love for the Word of God in that day. A minister in Scotland was pleasantly surprised at the knowledge of God's Word manifested by one of the peasantry women who complained that her land lord was a very Magor-missabib' (Terror-allfound, 20:3). Do you bother about knowing and loving the Holy Scriptures?

Jeremiah was a prophet of personal piety and religion. He came to understand that no matter how important social order may be in human life: it could not be perfected out of wicked people. He saw that men could be circumcised in heart and that they could live their secret lives in harmony with God regardless of the social order around them. It is amazing to see his unswerving loyalty to God in view of the fact that he had no hope of another life, no hope of the resurrection or the glory to come, no gleam even of a martyr's crown. We too, perhaps, had been quick-tempered and hopelessly baffled, if we had found as he, that his one service was a failure and that the single possible fulfillment of his hopes was rendered nil. It is altogether fitting that this most

spiritual of prophets should foreshadow the sufferings of Jesus Christ for men—that he should be the second greatest sacrifice Israel has offered to mankind, second only to Christ. And this is his greatest glory as a prophet.

It is well that we remember that after Jerusalem and Judah had been subjugated, Jeremiah proceeded to predict the ultimate downfall of all the kingdoms which had fought against Israel: Egypt, Babylon, Moab, Edom, etc.; that Jehovah would not make a full end of his people, but that the people of God would return to their promised land.

WE come at last to the special contribution of Jeremiah to religious thought and literature—the crystal-clear and most spiritual of all the Old Testament prophecies—the NEW COVENANT of the Kingdom of God. "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah. I will put my law in their inward parts, and write it in their hearts; and will be their God. and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, know the Lord: for (Continued on page 16)



HAPPY HOME CIRCLE



Conducted By ALDA B. HARRISON

A PARENT'S PRAYER

Bu GLORIA B. POWELL

Lord, being a parent is a full time job—one that reflects the wisdom of Solomon, love like Yours, plus the ability to follow through in the shap-ing of minds and characters which You have seen fit to entrust to our

We are raising our voices to ask Your help in the difficult task of bringing up our children in these times of confusion, doubt and mistrust. Hear us when we plead for guidance. As yet all they need is a dry diaper, a bottle of milk, assurance that there will be an answer to meir cries. But soon they will need much more—a good example, a re-

Help us to administer to the needs of mind and soul as well as those physical aspects dealing with a pair of shoes, a new bike, or the desire for some new toy. Teach us to instill first and foremost—the belief that there is One to wnom they can always appeal without doubting or questioning the whys and wherefores.

Show us how to teach them the meaning of honor, obedience, strength of character, the difference between right and wrong, practice of the Golden Rule and fair play.

Guide us in the knowledge of when to admit, to them, we are wrong, to view objectively their requests for things, large or small, even if we don't heartily approve.

Help us to know when to tighten the reins, when to let them be their own judges as to what is good or bad for them-to always remember that they have minds and wills of their own not to be superimposed upon by ours just because we hope to help them avoid the trial-and-error method.

We pray, even now, that our judgment and faith in the characters we will be responsible for molding will keep them out of the category labeled, "Juvenile Delinquents."

Lord, with this thought and these pleas, we take leave keeping in mind always-Not our will, but Thy will be done.

Having been delivered, by the grace of God, from an intense love of worldly pleasures and dress, and having come by His power to love the way of holiness, we are distressed to see so many of our young people conforming to worldly standards of behaviour and dress—rather than to God's standards of femininity and modesty.

mmmmmmm

It is absolutely necessory in the Christian life that we seek the will of God and follow the leadership of His spirit in all things. To odopt modern standards of dress which are unbecoming to a Christion just because they ore acceptable to the world is to err. Paul warns us in Romans 12:2, "And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove whot is that good and acceptable and perfect will of God."

How deplorable it seems even to mention such on extreme violation of modesty as the wearing of "shorts" among church people. So many of our Christian mothers seem to feel justified in allowing their young daughters to dress in this ungodly manner because it is being done and is acceptable to others of their age. I seriously doubt that God would look on this open disregard of His Word with such complocense. It's our duty to train our children in the way of righteousness, looking to the standards of the Bible os our guide.

Our heavenly Fother whom we know to be an unchanging God; Jesus Christ, whom we have found to be the same yesterday, today and forever has not changed His ideals to meet with those of our present sinful and perverse generation. Surely those things which were once abominable and unholy to Him are not less so because they are prevalent in these last days; nor has He failed to remind us of the pitfalls of the age—when the love of many shall wax cald.

It is true that we can't substitute outward virtues of dress for those inward virtues of the heart as judgment, mercy, faith and the love of God. But they are an outward manifestation of inward holiness. Lest we are willing to conform to God's will in these lesser and more obvious things, how can we hope to attain the deeper riches of His love ond power?

Surely we need to consecrate all and conform to His will, that we might be worthy of His name and effective in His service.

-Mrs. Charles W. Conn

THE PREACHER GOVERNING HI OWN HOUSEHOLD

REV. R. W. McCRORY

"This is a true saying, If a man de sire the office of a bishop, he desiret a good work. A bishop then must t blameless, the husband of one wifvigilant, sober, of good behaviour, giv en to hospitality, apt to teach. No given to wine, no striker, not greed of filthy lucre; but patient, not brawler, not covetous; one that rulet well his own house, having his chil dren in subjection with all gravity (For if a man know not how to rul his own house, how shall he take car of the Church of God?)."—1 Tim 3:1-5.

The minister ought not only rule his house, but he should rule his houswell and keep his family in good order The minister ought to rule his house so as to promote salvation and virtue in all its members; rule it calmly, bu firmly, never using harshness where gentleness and love will produce the desired effect.

If he be a father he ought to keep his children in subjection with all gravity or seriousness, for lightness of disposition or conduct undermines all domestic authority. And he must thus rule his house both that he may set a good example to other masters of families, and that he may thereby give proof of his ability to preside over the church.

The ministers' children should be instructed diligently, earnestly, frequently, and discretely. If we love the Lord ourselves we will do what we can to engage the affections of our children to Him. That good thing which is committed to us we must carefully transmit to those that come after us. We should do this with reverence and seriousness, not only for the benefit of our own children, but for the church.

The sons of Eli were very wicked, being ungodly, profane, covetous; guilty of violence and filthy lust, they knew not the Lord. They had no experimental and practical knowledge of His justice or mercy; of His holiness or grace; of His power, or love, or faithfulness; no saving acquaintance with His divine perfections. They neither honored, loved, nor served Him. Eli knew the wickedness of his sons. The man of God told him of it, and he heard it from the people. He knew he ought to punish them for the iniquity of which he was aware; but his sons made themselves accursed and he frowned not upon them. The Scripture does not signify that Eli showed no sign of displeasure against their wickedness; he did scold them, though too gently for he did not severely reprove them.

What shall we say of the ministry of the Gospel, who know they ought to rule their own house and fail to do so? We read in Proverbs 13:24, "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes." Surely they who can and do not restrain their children (Continued on page 22)

HELPS FOR THE TEMPTED AND TRIED

Conducted by Alda B. Harrison

Dear Tempted and Tried Friends:

"Cheer up the Sun is Still in Business." I noticed this motto in a home recently, and I thought, in these days of stress and perplexity when the machinery of human affairs is so sadly out of kelter, and the whole world seems to be wearing the garb of despondency, that it is well to remember the sun and a few other things have a regular pulse beat. The moon is still coursing the sky in her nocturnal glory, the stars are still sparkling in the dome of heaven, the winds still fan the universe, the tide ebbs and flows. And hours, days, weeks and months still follow each other with uninterrupted tread.

I wonder how many of you enjoy poetry. A good poem is very inspiring to me. I am giving you this page, hoping that you may be lifted up and blessed through reading them. One of the greatest blessings we can have in this life is having a friend, and another is that of being a friend.

FRIENDSHIP WAY'S

Half the world is full of sad folk who are looking to the glad folk for word or sign of friendship that will help to make them strong. And many lost and lone folk, who have never any "own folk," who want to find in someone's kindly heart a place where they belong.

Yes, the world is full of dreary ones, who need the bright and cheery ones to bring a little color to the grayness of their days; and while burdened hearts will wait for us 'twill never be too late for us to show the light of kindliness that shines on friendship's ways.

TOUCHING SHOULDERS

There's a comforting thought of the close of the day,

When I'm weary and lonely and sad, That sort of grips hold of my crusty old heart.

And bids it be merry and glad.

It gets in my soul and it drives out the blues, And finally thrills through and through. It is just a sweet memory that chants the refroin:

"I'm glod I touched shoulders with you!"

Did you know you were brave? Did you know you were strong?

Did you know there was one leaning hard? Did you know that I waited and listened and proyed,

And was cheered by your simplest word?
Did you know that I longed for that smile on your face,

For the sound of your voice ringing true? Did you know I grew stronger and better, beco use

I had merely touched shoulders with you?

I am glod that I live, that I struggle and

For the place that I know I must fill; I am thonkful for sorrows-I'll meet with o grin

What fortune may send-good or ill. I may not have wealth, I may not be great, But I know I shall alway be true,

For I have in my life that courage you gove When once I rubbed shoulders with you .-Unknown.

GET ACQUAINTED

When you get to know a fellow, know his joys and know his cares,

When you come to understand him and the burdens that he bears,

When you've learned the fight he's making and the troubles in his way,

Then you find that he is different that you thought him yesterday.

You find his thoughts are sensible and there's nat sa much ta blame

In the man you lightly jeered at when you anly knew his name.

Yau are quick to see the blemish in the distant neighbor's style,

Yau can point to all his errars and may sneer at him the while,

And your prejudices fatten, and your hates

mare vialent graw, As yau talk about the failures af the man you da not knaw.

But when drawn a little claser, and your hands and shaulders touch,

You find the traits you hated really don't amount to much.

When next you start in sneering and your phrases turn to blame,

Learn more of him you censure than his business and his name,

For it's likely that acquaintance would your prejudice dispel,

And you'd really came to like him if you knew him very well.

When you get ta know a fellow and you understand his ways,

Then his faults wan't matter far you'll find a lat of praise.

-Author Unknown.

JUST GRIN AND HUM **NELLIE WAGGONER**

If you can grin through thick and thin And keep the world from knowing The grief you beor, the feors, the care—Con hide them oll from showing; If you can hum when things go bum, And cover up your troubles-Con stub your toe or take a blow As colm os blowing bubbles; Why then you see the joke will be On all those folks obout you. They'll think with you the skies are blue-That dark days never rout you, Or else they'll tell how very well You manage care to smother-And if they're game they'll do the some And smile back at you, brother. So smile a bit and make a hit; Your worry, just ignore it, And fill the place with happy grace— You'll feel the better for it.

—The Youth's Visitar.

A PHILOSOPHY OF LIFE

I learn as the years roll onward, And leave the past behind, That much that I counted as sorrow But proves our God is kind; That many a flower I longed for Had a hidden thorn of pain, And many a rugged by-path led To fields of ripened grain.

The clouds that cover the sunshine Can never banish the sun, And the earth shines out the brighter When the weary rain is done; We must stand in the deepest sorrow To see the clearest light, And often from wrong's own darkness Comes the very strength of right.

We must live through the weary winter

If we would value the spring; And the woods must be cold and silent Before the robins sing. The flowers must be buried in dark-

ness Before they can bud and bloom, And the sweetest and warmest sunshine

Comes after the storm and gloom.

So the heart from the hardest trial Gains the purest joy of all, And from lips that have tasted sadness

The sweetest songs will fall: For as peace comes after suffering. And love is reward of pain, So after earth comes heaven, And out of our loss the gain.

APOSTLE IN A LEATHER SUIT

(Continued from page 7)

He talked to his friends of their mission. He felt that the work must go on. Fox said, "Spread among your brothers everywhere the religion of life... teach them that there is in the whole world but a single temple—the heart of man. God dwells in the human heart, in every human heart for in the divine scales of mercy, all men are equal."

His voice was stilled in silence. "It is in silence alone," he had taught his society of friends, "that we can hear the still small voice of truth." And then when everybody thought he was already asleen he spoke again and already asleep he spoke again and said, "There is an ocean of darkness and beyond it, an ocean of light." His next words were so low they could hardly be heard, "at last I am clear, I am fully clear."

When God Was Dearest to Me

A SYMPOSIUM

There are impasses in life when only God can help us, and it is in such times of help the He seems dearest to us. Seven Pentecostal pioneers relate how God graciously manifested Hin. self when they needed Him most.

Great spiritual strength is received from the testimonies of God's people. In the life of each Christian there are times when God's presence is a pre-cious reality and His love a constant comfort. To some of His servants God has manifested His presence in times of persecution; to others in times of sickness or temptation or material

need.
The LIGHTED PATHWAY has approached a number of outstanding Christians with the inquiry, "When in your Christian life did you feel that God was nearest or dearest to you?"
In this and subsequent issues The
LIGHTED PATHWAY will feature the replies in their own words. Those who relate their experiences in this issue are in the order that the articles apare in the order that the articles appear: (1) Mrs. Nora Chambers, pioneer teacher and Christian worker in the Church of God; (2) D. C. Boatwright, former State Overseer, and now pastor of Minot, North Dakota; (3) Mrs. Alda B. Harrison, founder and former editor of The LIGHTED PATHWAY and pioneer Youth Leader; (4) H. L. Chesser, General Overseer of the Church of God; (5) Zeno C. Tharp, Assistant General Overseer; (6) Remus Arbourt maties Haiting pages and Arbouet, native Haitian pastor and district leader; (7) E. J. Boehmer, pioneer minister and former General Secretary and Treasurer of the Church

"Angry mobs continually threatened our lives. But God revealed Himself to us in many ways.'

HEN God was dearest to me was when I spent two years of persecution in the mountains of North Carolina and Georgia. We were attending Holmes' Bible School at Altamont, South Carolina, when the Lord led a little band of students from the school to this section of the country. The people had not heard about holiness. They were taught that one could not live above sin and our teaching on living a holy life was considered false teaching. When the cream of the churches accepted this doctrine they thought we were tearing up their churches and this brought on persecution. The leading newspaper stated that if we were allowed to stay in that part of the state, we would plant holiness seed which would take a hundred years to destroy. They also said we ought to be tarred and feathered and driven

out of the state. Reports like this turned public sentiment against us.

There we were, a little band with-out money, without friends, no law to protect us, at the mercy of our enemies. Persecution began and became worse and worse until the Lord said, "It is enough." Our enemies were determined to drive us out either by force or death. We were stoned many times, poisoned, and fired at. One of the band was beaten until he became unconscious. Angry mobs continually threatened our lives. But God revealed Himself to us in many ways. Sometimes the congregation would see lightning the congregation would see lightning flashing over our heads. Angels visited our camp. Often we would be sleeping in a dark room and waking up find our room lighted up as if by sunshine and in the corner of the room a little candle burning. When we had to walk eighteen and twenty-five miles in one day to reach an appointment the trip was made with shouting, dancing, talking in tongues, and praising God. We were all so happy. In persecution we are to "rejoice and be exceeding glad." This is why God was dearer to me than at any other time in my life. He was so precious to us and never left us alone.—Nora Chambers. Chambers.

"I was prepared to die but not willing . . . Live or die I was trusting Him fully."

As I look back on the years that I have walked with the Lord, there are many wonderful experiences that I have enjoyed with Him that would be pleasant to write about but page would not permit about, but space would not permit me to do so, so I will tell you of one of the great things that happened in my life, that after nearly five years have passed still stands out as a monu-ment in my life. At the time of this experience, I was serving the Church as the overseer of Virginia, and we were getting along fine. Sometime when everything goes well we are apt to for-get that our strength and life comes from God, and that we are not sufficient within ourselves, to carry on. On the 16th day of November, I was strick-en with an attack of coronary thrombosis, which means that a blood vessel had burst, and I was marked to go; and had it not been for the great mercies of God and the power of His Word, my name would have been only a memory today, and another would

be writing this article. As it is, I at very much alive—thanks be to God.

Psalms 107:20 says, "He sent H word and healed them." and that word and healed them." and that exactly what happened to me, after many had come and gone and score of prayers were offered, God spoke to me through His Word and brough healing and life to me that I shanever forget, And this taught me lesson that has been worth much to me since those years have passed.

since those years have passed.

At the darkest period of my life when it seemed that I must leave thi At the darkest period of my life when it seemed that I must leave thi vale and go to meet my Maker, and was prepared to die but not willing as the sting of leaving my loved one seemed so hard, I found in Mark 11:22 God spoke life and healing to me "Therefore I say unto you, What thing soever ye desire, when ye pray, believ that you receive them, and ye shal have them." The room where I was suddenly seemed filled with a thou sand lights that shined from anothe world, and this verse seemed to ligh up and stand out as I read it again and again. I saw it this day in a new light; I cried and told God that H had me on His hands ,that I was tak ing healing from His Word by faith and that I was now His charge, and live or die, I was trusting Him fully.

John 1:12, "But as many as received Him to them gave He power to become the sons of God, even to them tha believe on his name." Well, to make a long story stort I was divinely healed an examina.

long story stort I was divinely healed that day, and have had an examination that showed I was completely healed. Oh, it is wonderful to know that God's Word is a living Book and the completely healed. His promises will really work wher taken in full faith.—D. C. Boatwright

"He spoke to me of the needs of the boys and girls around me."

SEVERAL years before my definite call to young people's work, many times as I prayed I would have great crowds of people come before me, and a mighty burden of intercessary prayer would come upon me for these souls. I thought I was being called to preach the gospel, but I had a home, husband, and children, and I realized it would be impossible for me to go. However, God was not calling to go. However, God was not calling me to go at that time, but He was showing me the multitudes of young people I would reach through my LIGHTED PATHWAY ministry a few years later.













Harrison

Chambers

Would you like to know how this call came to me? It did not come as a rushing mighty wind, but by a still small voice. He spoke to me of the needs of the boys and girls around me. I could see them in my dreams at night. When I went into any crowd of people the young people stood out before me. On the streetcar or train, at church, or in the stores, everyone else vanished before me. I could see the ungodly literature on the magazine stands everywhere, and I had a great desire come to me to put something spiritual into their hands, and so The LIGHTED PATHWAY was the result. The name was given, every page was laid out before me. It never dawned upon me that some day it would reach the ends of the earth and would be sent by the thousands into the war zones to comfort and help our precious boys who were giving their lives to save our country.

This is one of my highest mountaintop experiences in Christian service. God bless Brother Conn who is now Editor and continue to make him a

blessing.-Alda B. Harrison.

"I became resigned to His will and there was a great calm; I arose with a determination to trust God."

IN my many years of travel by car, train, bus and airplane, there have been many times when the Lord has been real and near to me. Space will not permit the full explanation of each time, such as a train wreck in West Virginia. in 1949, an airplane scare in California, in 1947, a near serious automobile wreck in Florida about 1936, an overturned

car in Georgia in 1941.

One experience that stands out in my memory is one that happened several years ago while pastoring a church in Florida, during the latter years of the depression. The church had not been established many years in that town, and many people did not have regular work, so financial difficulties arose. A car payment was due, the last days of grace had run out on the purchase of a license plate for the car, a payment was due on two tires, there were no groceries in the pantry, I had a wife and two children to feed and clothe, so it was an appropriate time to pray. Sunday morning early I went to the church for prayer, and as I wrestled with my boat in the storms of doubt and fear, over and under,

while one voice said borrow the money to take care of these bills and feed your family, another seemed to say trust God, because you have no money to pay a loan. The accusing voice reminded me I would lose the car, ruin my credit, my wife and children would go hungry if I did not get a job and go to work (and I had been offered a good job about 300 miles from my church). The battle raged, the clouds were heavy, the wind was blowing, but Jesus came walking on the water and the waves lay down at His feet, He gave me the victory, I became resigned to His will and there was a great calm; I arose with a determination to trust God leaving it all to Him, casting all my care upon Him, no one knowing our need but my wife and myself. When the day was over, we had sufficient finance to pay the bills, and five dollars for groceries for the week. We cried and rejoiced because God had revealed Himself in supplying our need as is promised in Philippians. Many are the times we can recall when He was so near.-H. L. Chesser.

"God spoke to me and said, 'Start a revival.

HE church where I was pastoring was divided. Strife, division, hatred, jealousy, and malice had entered and become well seated in the hearts of leading members of the church. Perhaps there was not a member but what was affected more or less. It had become so serious that it was impossible to select a superintendent and other officers for the Sunday School. It grew worse. The climax came on a Monday night when we undertook to have a quarterly conferance. After about five hours of heated discussion, the meeting became uncontrollable.. Confusion was general. Some were leaving the church, most all the others standing. Very unbecoming remarks and ugly names were being hurled at each other. I called for a closing prayer, but no one seemed to hear me. Then God spoke to me and said, "Start a revival." I started to answer back that it was no time for a revival.

It was Monday night; many of the congregation had gone; few would ever know that we were having a revival, and those who did would not come. But God said, "Have a revival." I announced the meeting the next night while I was still on my knees. The next

night few came. The third or fourth night some of the leading church members came, but sat in the back of the house in groups. Sunday night one of the leaders went to another leading member of the church and told him there was no use of both of them staying in the church. They could not get along, so he would come out and let the other stay in. But the second said, "No, I have made up my mind to come out and you stay in." After an hour or more of such reasoning, both decided to stay in. Many other cases were similar. As far as I know, every member who was involved was reclaimed, and we had the third greatest revival in my ministry. Never had God spoken more clearly and had been more real to me than He was that night.—Zeno C. Tharp.

"I started praying—right on deck
... The waves calmed and the storm ended."

HE young boys who made up the Bible School at Kluzit's home were full of zeal and eager to preach the gospel. During the week we studied and on week-ends we went from place to place preaching. The close of school found several of us with appointed posts. We accepted them and worked with fervor. Things were going well—the future was bright.

But in August, 1941, the President of Haiti with one solemn decree closed every church in the Church of God and forbade its ministers to preach. Where did that leave us?—right on the bottom and pretty well discour-

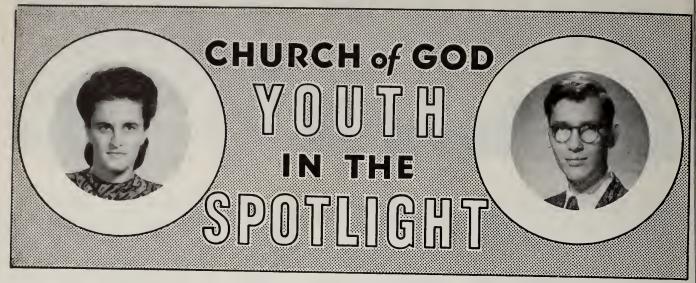
aged.

Like many of the others my thoughts Like many of the others my thoughts turned to the difficult task (in Haiti) of trying to find a job where I could at least earn my bread and butter. One of the pastors began driving a taxi from Petionville to Port-au-Prince, and I, with another brother, leased a gas station. Other organizations offered pastorates to me, but I was discouraged and had debut I was discouraged and had decided never again to preach.

Before long a job was offered me at the other end of the island, and I was anxious to take it, I left in the first sailboat with ten other persons. I was very careful not to let anyone know that I had been a Protestant preacher. I acted dignified and held myself

apart.

We stopped for the night at a place (Continued on page 21)



Estelle Watson Smith is the deserving spotlight personality for October. She is the daughter of Rev. G. R. Watson, who is the pastor of the Riverside Church of God, Atlanta, Ga. Estelle was saved and joined the Church at the age of nine. She has attended our Church Bible Training School and Bob Jones University. During the time her father was state overseer of Missouri, she traveled and sang with the Melody Girls Quartet in Missouri. Three years ago Estelle married Lynn Smith, son of Rev. W. L. Smith of North Carolina. Since then she and her husband have been singing with the Southland Quartet. At the present she is Y.P.E. president at Riverside and teaches in the Daily Vacation Bible Schools. She has also been Sunday School teacher and choir leader. Along with her church activities and radio work with the Southland Quartet, she has her own private business in Atlanta. Through Estelle's cheerful disposition and faithfulness to the Lord and the Church, she has become endeared to the hearts of the people.

Chloe Stewart, our LIGHTED PATHWAY artist, is the worthy your man on whom our Spotlight focuses this month.

Chloe was born January 28, 1927, in Jacksonville, Alabama, and be came a Christian at the early age of nine. Early in life his intere in art was quite evident, and he won high acclaim during his schooyears for his art work. Upon graduating from high school in 1945, the served eighteen months in the army, spending most of that tim in Germany. After receiving his army discharge he enrolled in the Gulf States Art School in Birmingham where he studied for or college Division in 1951.

"The two years at Lee were eventful ones for me," are Chloe's ow words. It was during that time that he began illustrating for The LIGHTED PATHWAY and other church publications. Also during that is a talented pianist and music teacher.

At present Chloe is attending the University of Alabama, majorin in Art and minoring in German. He expects to graduate in 1952, an will make some fort of Art his life's work.

Chloe and Christine are conscientious church workers—he a Sun day School teacher and she church pianist and music teacher. Thei talent, consecration, and ambition promise them a bright future.

What Is His Name?

ANSWER ON PAGE 26

He was born at Bryn Mawr, Pennsylvania.

At the age of seventeen he was saved, sanctified, and filled with the Holy Ghost.

He has been preaching for twentyone years.

After public school he studied at the Pierce School of Business Administration and the Bible Institute of Pennsylvania, both in Philadelphia, Pennsylvania.

Before entering the full-time ministry he was employed for four years by the Philadelphia National Bank, Philadelphia, Pennsylvania.

He pastored churches for another movement at Sperryville and Belvoir, Virginia; and Atlantic City, New Jersey; and for the Church of God at Reamstown, Pennsylvania; Mobridge and Mound City, South Dakota; Minot, North Dakota; and Lynnville, Iowa.

He has been employed at our Orphanage about seven years.

This ambitious preacher married Josephine Ellingsen of Baltimore, Maryland, and to this union have been born three daughters, all living at home.

He has served on the Orphanage Board, and is now serving his second term as Superintendent of the Church of God Orphanage. Who is he?

JEREMIAH-THE MAN AND THE BOOK

(Continued from page 11)

they shall all know me, from the least of them unto the greatest of them saith the Lord: for I will forgive their iniquity, and I will remember their sins no more." The prophet of doom becomes the prophet of glorious hope. He sees the dawning of a new Day, when Christ would make the NEW COVENANT and seal it with His blood. On the same night he was betrayed, Christ said, "This cup is the new covenant in my blood, which is shed for many for the remission of sins."

All the love and anxiety and faith

and eloquence of Jeremiah is given to us in the fulfillment of the promise of the NEW COVENANT with all its blessings: the forgiveness of sins, the Holy Spirit Baptism, the hope of the resurrection, and the gift of Eternal life in the company of the prophets and saints of all ages.

When Jesus came into the coasts of Caesarea Philippi, He asked His disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou are John the Baptist; some Elias; and others, Jere-

The VARIET Y Page"



Rev. James Beaty, his wife, Rachelle, and Anette

This fine couple, with their little daughter, boarded the Plane at the New Orleans Airport February 7th for Guatemala City to take up their

new appointment as missionaries to Guatemala.

Brother and Sister Beaty were enrolled at Lee College prior to their leaving. Brother Beaty was dean of the boys. Mrs. Beaty was employed in the Mission Department as stenographer for several months. We bespeak for them success in their new field of labor. Clouds of communism hang low in that territory. Remember to add them to your prayer list.

.......

GREETINGS FROM PORTUGUESE WEST AFRICA:

When we arrived here last September we failed to find one Christian among the natives. The Martins and I moved into one small two room building. The Martins and their two children occupied one room and I the other. Between these two rooms was a small hallway which we used for dining room and living room. It also served for the gospel services at night where several were saved, but we needed a building so badly. A short time later we received an offering of one hundred dollars from Brother and Sister E. W. Williams. This enabled us to erect a place of worship, the Williams' Memorial. Though workmen were few at the time, the Lord helped us and the building was ready for service on Christmas day. Brother Martins taught the students of day school a few songs and some Bible verses for the special Christmas service, and at the hour of service the house was filled. It was wonderful to hear these people sing praises to God and repeat Bible verses, who a few months ago had been in great dark-

ness. The Lord met with us in a very special way. Praise His dear name.

Before this building was completed, we had the day school and the morning service out in the open air under a tree. During the cool season the

native people suffer greatly from the cold though we do not have ice nor snow. It is quite warm by noon and until four in the afternoon, but after that there is a sudden change in tempera-

ture and by sun down it is very chilly. Some time ago we learned of a Christian native in Gabela or rather he came searching for the missionaries. Some years before, he had been carried to another country as prisoner, and while there he heard the gospel and was saved. Later he was freed and permitted to return to his own country. But alas! he found his own people still in darkness, for they had not heard the gospel. When he came here the first time, he told us how he had cried and prayed to God to send missionaries to tell the wonderful news to his people, too. On his second visit, I loaned him my phonograph and a few gospel records in the Portuguese language which he could un-derstand. With these records he began holding services in his house, using the records to preach and sing to the people. A short time ago, Brother Martins went up there for a few days and found a number interested in learning more.

This young native whose name is Domingos Foustino has a wife and baby. Pray that his wife will be saved and he will receive the baptism of the Holy Spirit. He is slow of speech and finds it difficult to speak out what he feels in his heart.

About two weeks ago Domingos Foustino came down to the mission and went with Brother Martins to a couple of villages where they found hungry souls ready to listen to the gospel. It was at this time that a young blind man, a native whose name is Guiar, came from Gabela to visit the mission and learn of Jesus. Guiar was here ten days and the whole time he spent asking questions and listening to some one read the Word to him. It was a glorious time for him and us, too, as we saw the grace of God being manifested in his heart and life for the first time. One day while here, he told me that over a year ago he had dreamed that he saw a very bright light which spoke to him and told him that missionaries were coming to tell him the way of life eternal. Then it was only a very short time after that he heard there were some missionaries in Quirimbo, and he told how he cried and cried to be able to talk with them. One can only imagine how thrilled he was when his dream came true.

One day just before he was to return to his home in Gabela, while he and Domingos Foustino were talking with me about the Word of God, Guiar asked, "Sister Stark, what about our loved ones and friends who have died before hearing this wonderful news? Is there anything we can do for them that they may hear, too?" I felt a sharp pain go through my heart as I have often felt when asked the same question by others. It is the same question by others. It is most difficult to answer such a ques-tion. Although the Word gives the answer, "After death comes the judg-ment," still they are words that are hard to tell a person who is hopefully waiting to hear good news for those who are already gone, but we cannot change God's Word. For this reason we were commanded to "Go into all

the world and preach the gospel to every creature." Mark 16:15.

When Brother J. H. Walker, Mission Executive, visited us last April, we were happy to have twenty-five converts ready for water baptism. About two weeks ago we had another baptismal service in which Brother Martins baptized eight more, two of whom were Guiar and Domingos Foustino.

Do pray with us that every need will be met for Brother and Sister Mooneyham to be on their way to the mission field very soon. They are a fine young couple whom the Mission Board has approved for missionaries to come and work with us in this great needy field. However, they must go by way of Portugal and study the language there a few months before coming on here, for this is a requirement of the Portuguese government. There are many places here where the gospel has never been preached, and we must start a Bible School in order to train natives for evangelistic service. We can never hope to have missionaries enough to do this. Please pray earnestly about this need. -Pearl M. Stark, Quirimbo, Kilometro 70, Porto Amboim, Angola, Portuguese, West Africa.

In the first chapter of St. John's gospei there are two invitations to "Come and see." They were both accepted, and the people who accepted them found the best thing in the world.

The first invitation was given by Jesus. You remember how He was baptized by John the Baptist in the Jordan. Later when John was standing with two of his disciples, Andrew and John, Jesus passed by. As soon as the baptist saw the Lord, he exclaimed, "Behold the Lamb of God!" Immediately the two disciples followed Jesus. When the Lord saw them following, He turned and asked, "What seek ye?" They replied, "Master, where dwellest thou?" To this question Jesus answered, "Come and see."

If those who know not the salvation of God would come at the command of Christ, they should soon see that with Him is the fountain of life, and in His light they should see light. Anyone who is seriously inquiring where Christ dwelleth, should remember that He does not dwell in the tumuit of worldly pleasures, nor in the place where drunkards proclaim their shame, nor in carelessness and indolence. But He is found in His temple, wherever two or three are gathered together in His name; in secret prayer, in self-denial, in fasting, in self-examanition. He also dwells in the humble, contrite, spirit, in the spirit of faith, of love, of forgiveness, or universai obedience; in a word, He dwells in the heaven of heavens, where He is preparing a home for all who will come and learn of Him and receive the salvation which He has bought for us by His own blood. So the two went with Him and spent the rest of the day with Him. They went and saw for themselves. They had the opportunity of talking with Him and afterwards Andrew went and told his brother Simon, "We have found the Christ."

Andrew had not been with the Lord iong before he was convinced that He was the Son of God. Accordingly, he went out to win souis. First of all, he felt it his duty to bring his own brother. One can only wonder if the world would have ever heard of Peter had it not been that his brother loved him enough to insist on his coming to Jesus.

THE other invitation was given by Philip to his friend Nathanael. Philip had just become a disciple of Jesus, and he went straight

Two Invitations

By GENEVA CARROLL

Both Jesus and Philip said, "Come and see," when a certain question was asked them.

to tell his friend that he had found in Jesus of Nazareth the wonderful Saviour whose coming Moses and the prophets had foretold. But when Nathanael heard the word "Nazareth" he was very doubtful. "Could any good thing come out of Nazareth?" he asked, that little country town where the people had such rough manners! Besides, had it not been prophesied that the Messiah should be born in Bethlehem? How was it that He was living in Nazareth? Philip did not stop to argue. He just said, "Come and see." So Nathanael went with him.

When Jesus saw him coming, He said, "Behold an Israelite indeed, in whom is no guile!" Nathanael was puzzled and asked the Lord how He had learned about him. He was not yet acquainted with the divinity of Christ, and did not recognize Him as the Son of God. But when Jesus said, "Before Philip called thee, when thou wast under the fig tree, I saw thee," Nathanael cried out, "Rabbi, thou art the Son of God; thou art the King of Israel." This revelation to Nathanael convinced him that truly this was the Son of God.

Probably Nathanael was engaged in prayer with God, while he was under the fig tree, for the speedy appearing of the salvation of Israel; and the shade of this fig tree was perhaps the ordinary place of retreat for this upright man. It is not a fig tree, but the fig tree, one particular tree distinguished from the others. There are many proofs that the Jewish rabbis chose the shade of trees, and particularly the fig tree, under which to sit and study. How true is the saying, 'The eyes of the Lord are through all the earth, beholding the evil and the good!' Wheresoever we are, whatsoever we are about, may a deep conviction of this truth rest upon our hearts, "Thou God seest me!" "-Adam Clarke Commentary.

We can never take the Lord by su prise. He knows just where we ar and takes special notice of those whare thinking of turning their stel toward Him. He is always ready 1 meet us halfway. When we receiv Him, we shall know in our own heart as Nathanael did, that we have indee found the Son of God, the Saviour of the world.

When we bring others to Jesus, w must remember, "that he which con verteth the sinner from the error c his way shall save a soul from death and shall hide a multitude of sins, James 5:20. Aunt Sophie, a converte scrub woman, used to say that she wa called to scrub and preach. Whereve she went, she would tell others o Jesus, the Saviour. Someone made fur of her by saying that she was seen talking about Christ to a wooden In dian standing in front of a cigar store When Sophie heard this, she replied "Perhaps I did. My eyesight is not so good. But talking about Christ to a wooden Indian is not so bad as a wooden Christian and never talking to anybody about the Lord Jesus!' How many souls can we say that we have won for Jesus. Are we always busy telling others about the Master?

The two stories, "Come and see," are much alike. They came and saw, and they found Jesus, the Christ, the Son of God. Jesus is still giving that invitation to everyone—"Come and see." "Come and find out all you wish to know about Me. Come and let Me bear your burdens." Although we may have heard of Him from others, that isn't enough. We must go and see Him for ourselves. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation," Rom. 10:9, 10.

BIRDS WHICH HELP ANIMALS AND MEN

By UNCLE Walter L. Wilson

HIS STORY is about animals and men who are helped by little birds which serve as caretakers. This is a strange story. Probably you have never heard one like it in your life. Only the God of heaven who made you could make animals and birds with the peculiar habits and ways that I shall describe to you. The God who made these animals and birds wants to make you into a fine, lovely Christian, saved by the Lord Jesus, guided by the Bible, and taught by the Holy Spirit.

The crocodile is such a big ugly

beast that it is an enemy of every living thing except one. No one dares to get near it for its teeth are so sharp and its jaws so strong that nothing can get away if it gets a good hold. With its strong tail it can break a boat to pieces or knock it over and then capture the fisherman in its strong jaws.

There is, however, one bird which is not afraid of the crocodile. It is called the crocodile bird or the clackbacked courser. It is a beautiful bird somewhat larger than a quail with a sharp, short, pointed bill, a wide black stripe down its back, and a narrow black stripe around its throat.

The crocodile crawls up on the bank, stretches itself out to take a good long sleep, but finds it very hard to go to sleep because of the great number of leeches which have found their way into its big mouth. These leeches grow fat by sucking the crocodile's blood. They stick so firmly to the flesh that the crocodile cannot get them off with his tongue.

Soon the crocodile bird comes flying around. It lights on the ground in front of the crocodile. The crocodile opens its sleepy eyes and is glad to see that little bird. Then it opens its mouth wide and the bird jumps inside and starts to eat those leeches. With its strong sharp bill it picks them off rapidly one by one until it is so full that it does not want to eat another one. The crocodile does not close his mouth on this bird because it is doing him a great favor. He is so glad to get rid of those horrible leeches. When the bird has eaten all he wants, quick as a flash he flies back out of the mouth of the big reptile. The bird does not take time to turn around for he seems to be afraid that the crocodile may try to catch him. Out he goes llike a flash of lightning, and Mr. Crocodile closes his mouth to rest. After a while another of these birds comes to visit. Again the crocodile's mouth is opened and this bird fills its little stomach with leeches.

This is a strange program. No one can explain it, but it reminds me, children, that there are sins like leeches which get hold of little folk and big folk, too. These sins stick so tightly that no one can get rid of them. Somebody else must come along and that somebody is the Lord Jesus,

for God sent His angel to tell Mary, "Thou shalt call his name Jesus: for he shall save his people from their sins" (Matt. 1:21). When you trust the Saviour to save your soul, He blots out your sins and makes you His own whild I hope every little friend who child. I hope every little friend who reads this story will be sure to do this. "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have

vannamannamannam MY SMILE HAZEL E. BAKER

I dropped o smile the other doy As I was going by the door, But little brother picked it up Before it ere could reach the floor; His rosy lips like rosebuds curled, And bock to me that smile he hurled.

So off I went olong the street Until I met old Mr. Brown. Grieved ond distressed he seemed to

And on his foce he wore o frown. "Oh, this will never do," thought I, My smile I'll throw os I go by."

It hit him squorely in the foce And vonquished, quite, that ugly pout;

It seemed to soothe ond comfort him And smoothed the coreworn wrinkles out;

But ere I knew whot he'd done, quite, He threw it bock with oll his might.

"Oh, well, I'll corry it awhile; It's not so heavy with my books. Lightly it rides upon my foce, And I don't think it hurts my looks."

But while I mused, it was so soft, That little smile, it slipped right off.

Rosolie cought it os it fell, And put it on her foce owhile. She was so serious, I loughed To see her weor my little smile; And os I wondered what it'd do, It ployed hide ond seek 'tween us two.

It seemed to me 'twould be most grond

As we were going into school, To give it to the teocher, for I didn't wont to breok the rule And keep o ploything ot my seot— And bock she flung it ot my feet.

At the noon hour I tried ogoin To give my little smile owoy, But just when I thought it wos gone, Bock it would come with me to stoy.

Folks seemed to like it, but, you see, They'd give it bock ogoin to me.

That night I osked my mothr, why Folks wouldn't keep my smile that doy.

She stroked my head, and then she soid

"Deor child, don't give your smile owov.

Just loon it, and those lives 'twill bless With yours in greater hoppiness. THERE is another bird which is a great help to hunters. It is called the honey-guide bird, and it lives in Africa. When hunters go out through the woods seeking for wild honey, the honey-guide bird has a strange way of flying from the hunter to the tree where the honey is con-cealed, then back to the hunter and then back to the tree. In this way, by watching the bird, the hunter finds the tree where all the honey has been hidden by the wild bees. This bird seems to know that when the hunters remove the honey they will leave some of it spilled on the tree and on the ground. Then the bird can get its fill and have a fine facet get its fill and have a fine feast.

That is the way it is with Christians. A fine young person trusts the Saviour and finds such peace in his heart and joy in his life that he wants others to know about this honey in the rock. He tells other young people about the wonderful loveliness of Christ Jesus and the Christian faith. He brings a companion to Sunday School to hear the story of the Lord Jesus who died at Calvary to save men's souls. This companion finds the blessing of God, the salvation of his could and the companion who have the control of the salvation of his could the control of the salvation of the salvation of the control of the salvation of the salvati soul, and the one who brought him has just as much joy as the one who is saved. "Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee" (Mark 5:19).

There is another clever way in which birds help others. I once saw some birds following a farmer in a field near Deerfield, Missouri. The birds were so tame that they hopped along beside the plow although the horse was in front of them and the man was walking along behind them. They were watching the plow turn up the bugs and the worms and then they gobbled them up as soon as they saw them. It certainly was interesting to see how these birds kept out of the way of the horse's heels and were not afraid of the farmer. God says to us, "By love serve one another" (Gal.

There is a splendid lesson in this, too. The plow is like the godly Sunday School teacher or the saved pastor. They find lovely things in the Scriptures for our hearts and lives and bring these treasures to us that we may be blessed. Then we listen in the slage and swight grown these truths class and quickly grasp these truths and make them our own. Let us always be on the look out for precious promises and precious truths from the Bible for our lives and our hearts.

There is a very peculiar bird which lives near the rhinoceros. The rhinoceros gathers on its hide numerous insects such as fleas, lice and other parasites. This bird lands on the rhinoceros and runs around on its body picking off these insects. The bird is easily frightened and when anything appears that might attack the rhin-oceros, the bird flies quickly away. This is a sign to the big fellow that

(Continued on page 25)

Montana's Great Youth Camp

Aurora Anderson, Reporter



A group of the young campers in front of the huge log tabernacle.

THE Montana State Youth Camp this year convened Monday evening, July 15th, with our State
Overseer, Rev. Doyle Stanfield
officiating. A wonderful spirit prevailed from the very start, throughout
the entire Camp Meeting.

Children kept coming in all day Monday from all parts of Montana. Your reporter served as registrar. Rev. William Pospisil was busy finding the William Pospisi was busy infining the delegates a place to sleep. Rev. Glen Clark served as cashier. A large tent was erected for the girls with Mrs. Wesley Rampey in charge. The state tent was erected for the boys with Rev. Joseph Kisser as supervisor. Wonderful cooperation was shown by everyone present. We had an enrollment of 70.

The lovely camp site is located 27 miles southwest of Bozeman in the heart of the mountains. Castle Rock is a lovely picture on one side, Mt. Garnet to the right and the lovely thick evergreens on the opposite mountain. Castle rock and Mt. Garnet peaks were both reached by several of the campers.

EACH morning at 7:30 ar breakfast horn was the familiar breakfast was sounded by Rev. Arnold Erlckson. The children responded with that hungry look as Mrs. Grande and Rev. Harry B. Lane served their delicious cooking. The boys and girls then made up their beds and prepared for chapel service which commenced at 9 a.m.

Mrs. Ruby Beckham of Mound City, South Dakota, was our Youth Educational Director and had charge of chapel services. Rachel Anglin and Sister Beckman taught on the Educational staff. Rev. Charles W. Con, Editor of The LIGHTED PATHWAY, lectured to the Intermediate class lectured to the Intermediatae class. Aurora Anderson taught handwork. The older girls painted mottos on glass; the older boys made lawn orna-ments out of plywood. The Junior class made plaques out of alphabet spaghetti. The primary group traced Bible pictures and colored them. Classes were in progress all forenoon and one class period in the afternoon from 2 to 2:45. From 3 to 5 p. m. everyone enjoyed recreation, which was composed of baseball, mountain climbing, and swimming. Dinner was served at noon and supper at 5:30. A good appetite was always created by that time.

The children gathered in front of the tabernacle half an hour before evening service for an outdoor vesper service. We played the accordion as they sang choruses, then had testimonies and prayer.

The evening service began at 7:45 with a program by the children, the

three classes taking turns to ma up the program each evening. Aft that followed a good song service, fo lowed by a timely, scriptural and poverful sermon by Rev. Charles W. Con Editor of The LIGHTED PATHWA who served as our camp meetir speaker throughout our entire yout and adult camp. Five children we saved and four received the Ho Ghost. It thrilled our hearts to se the children rejoice and dance unde the anointing of the Spirit. Ther was a real shout in the Camp!

A FINE program was giv en by the youth Sunday afternoo which was followed by a baptism service in Gallatin River where 16 fol lowed the Lord in water baptism.

Dennis Hochhalter of Missoula an

Violet Priest of Manhattan were cho sen as best-all-around boy and girl a our camp.

The teaching staff chose these or strict rules, consisting of having thei lessons and memory work each day obedience to the teachers and rules personal appearance, and an all

around good sport. The memory of our camp this yealingers with a warm glow around our hearts-it is hard to part after such a blessed time together in fellowship with one another and most of all with

with one another and most of an with the Lord, without whom the camp would have been a complete failure A great deal of the success of the camp goes to Rev. Doyle Stanfield our spiritual and competant young State Overseer who always seems to know just what to do, whether in the pulpit, audience, out on the grounds, in recreation and most of all, at the altar service. This knowledge comes through a close walk with the Lord.

May the Lord ever be our guide, example, Saviour, and coming King!



Violet Priest and Dennis Hochhalter, elected "Best-All-Around Boy and

WHEN GOD WAS DEAREST TO

(Continued from page 15)

called Boucan as a storm was approaching. The next day we sailed on and arrived at a dangerous place in the sea where boat captains were accustomed to throwing into the sea bottles of rum, cola, etc., to appease the gods of the sea. At this place the

storm hit us with its fury.

The waves were higher than the boat. Everyone began to call on his god. Men and women cried and prayed. When it looked as if all hope was gone, I dismissed the thought of everyone and everything and started praying—right on the deck. I prayed and I prayed, but nothing happened. Then I held my arms toward the waves that were about to swallow the boat and I said, "God, if you'll save me, I'll go back and preach the gospel." The waves calmed and the storm ended. All eyes were on me. My hiding was over. "Who are you?" they inquired. "A Protestant pastor," was all I could answer, and from then on I began preaching again.

After two weeks, I was on a large boat on my way back to my old post at Petit Goave; and there I worked in hiding. After three months the secretary of the Minister of Religion gave me a special permit to preach so long as I would use any name other than the Pentecostal Mission, or the the Church of God. And so I preached again and am still preaching ten years

later.-Romus. Arbouet.

NOTE: (During the 20 months that our churches were closed, this pastor and his small band built a church building. It was soon much too small and just this past year with \$4,000 help from the State of Tennessee and the Missions Department, they have built a \$10,000 tabernacle. Twenty-three churches have been organized on his district, with 34 stations, 1,135 baptized members, and 9 grammar schools. He is today one of our 5 district leaders of Haiti.—J. Herbert Walker, Jr., Overseer of Haiti).

"Our lives were in constant danger but through it all the Lord was saving the people and giving them the Comforter."

A LIFE lived for the Lord Jesus Christ is one that furnishes the servant of His with that which makes it enjoyable. The forsaking of all when we become followers of Him furnishes us with something so far richer than that which we left behind. His ways are ways of pleasantness and all of His paths are peace. He is a good rewarder and pays well for anything we do for Him.

When we entered His service He did not promise us a life without struggles and some testings, mingled with moments that cause us to remember we were in a world where we needed His constant presence to help us to be overcomers and reach the desired goal. Is it not true that the honor connected with the service of the Lord, the prize that is at the end of the road, has caused us many times to gather new strength to accomplish that which He has called us to do?

Christ did not find this world a place free from that which causes unrest and suffering to the human family. It is true that there were those who gladly received His instructions, welcomed Him into their lives and were made happy. For that purpose He came into the world. To as many as received Him gave He power to become the sons of God.

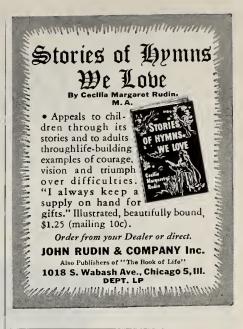
The true minister of the Gospel who has the care and welfare of the unsaved on his or her heart likewise has found that some of their hearers will accept and others will neglect and reject. Some will resent the truth in such a way as will make it very un-pleasant for his servants. Since they are servants of sin, they will allow the enemy to control them to the ex-tent that they will resort to violence and seek to harm those who try to get them saved.

When the world rejected God's Son it did not cause God to turn away from Him and on various occasions the Father testified of His Son as being well

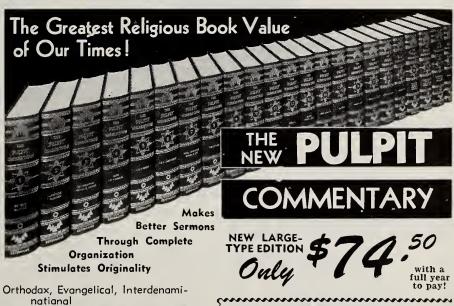
pleased with Him.

The writer along with other of our pioneer ministers encountered some things while pioneering that were not so pleasant to the flesh but caused the presence of the Lord to be most real. At times we needed special grace to stand and withstand the adversary who was opposing the truth so severely. The enemy was against us but God was for us, stood by us and saw us through. For this we are so grateful.

It is strange to say that in our love-(Continued on page 26)







natianal Treats Every Bible Verse and Chapter 26,512 Pages, 9500 Subjects Naw in Only 23 Valumes 15% Larger Clear Type

> Wm. B. Eerdmans PUBLISHING COMPANY

255 Jefferson Avenue, S.E. Grand Rapids 3, Mich.

MAIL THIS COUPON TODAY!

Please ship one set of THE PULPIT COM-MENTARY for only \$74.50. I enclose payment of \$14.50 and agree to pay \$5.00 each month for 12 months.

for 12 months.
Name
Address
City
State

Hou can be sure

If you receive a "SUNSHINE LINE" greeting you can be sure it is a thoughtfully chosen card.

When you send "SUNSHINE LINE" greetings you can be sure you are showing good taste.

A big, colorful variety of luxurious metallic, Kromekote and velour cards that will outshine all other "de luxe" assortments. Best-loved Christmas designs. Short, meaningful greetings. Fourteen large 5x6 folders that would cost 25 cents each, or more, over the counter-and yet the entire box sells for only \$1.25.

No. G8951 (The blue and gold box.)



'Feature" Box

21 Folders Twenty-one unusual folders designed by experienced Christian artists. Just-right sentiments and Bible verses and many expensive features such as metallic seals and backgrounds, crinkled acetate, printed plastic inserts, novel hand folds, gold printing, embossing

The most popular religious Christmas assortment on the market1 (Comes two ways. Order your choice or both today.)

No. G8551 with Bible verses * No. G8651 without Bible verses

\$1.00 a box

ORDER 12 OR MORE BOXES AND PROFIT BY RESELLING THEM

"Variety" Box
The perfect companion box, when you to select the "perfect" card for each name on your list.

A wide range of taste and ideas in design and treatment of the old, favorite Christmas themes.

Answers the big demand for more variety, plus quality and beauty in Christmas cards!

No. G8751 with Bible verses

\$1.00 a box



How You or Your Church Society Can Raise Money

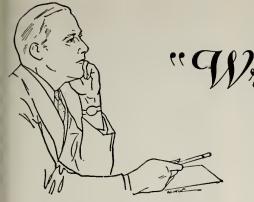
is explained in our wholesale circular No. 151-A. Write today. Ask for agents' prices.

No. G8951 (the blue and gold box) 12 or more boxes _____ 80c a box No. G8551 with Bible verse, 12 or more boxes ______65c a box No. G8551 without Bible verse, 12 or more boxes _____ 65c a box

CHURCH OF GOD PUBLISHING HOUSE

922 Montgomery Avenue

CLEVELAND, TENNESSEE



"Writing Gospels" Is

SERIOUS BUSINESS

CHESTER SHULER

"I am writing a gospel
A chapter each day,
By the deeds that I do,
By the words that I say.
Men read what I write,
What I do they may see,
Say, what IS the gospel
According to ME?"

Ever asked yourself this startling question? Ever changed the well-known verse, substituting "me" and "I" for "you"? It makes a great difference, doesn't it?

If we are really serious about living the Christian life, it becomes a vital, disturbing question. What is the gospel as I—and the "I" means you, too!—"live it, "write" it, "preach" it? It is exceedingly true that this kind of gospel is the only kind many people will ever read. And it is a sobering thought. It suggests a tremendous responsibility.

It is said that a Boston newspaper once ran this item: "The day was dark and gloomy, but Phillips Brooks walked down through Newspaper Row, and all was bright."

Is the Gospel ("good news") so carried by Christian professors that their very presence brightens places? Or has care, envy, greed, anger, selfishness, carelessness been permitted to dim the windows so badly that the light fails when most needed? Someone may be in dire need...watching for a true light to guide them into spiritual safety.

Do we really know what the Gospel is? Have we ever been called unexpectedly to the bedside of a dying man, and asked to point to him the way of salvation? Could you do it? If not, why not? Is it because of a lack of Bible knowledge? Have we depended too largely upon the pastor or someone else for our own spiritual nourishment? Do we perhaps think it is the pastor's business to attend to such matters? If so, it is a dangerous belief to hold. We may find ourselves

in a position some time where we, and we only, can minister to a dying person. It is an experience one does not relish, if unable to serve well.

An old Negro was trying to "line" a hymn for his people to sing. In the hymn was the line which runs,

"Judge not the Lord by feeble sense." He mistook the word "sense," causing him to repeat the words:

"Judge not the Lord by feeble saints."

It is sad, but true, that many do judge the Lord in just that way. They judge by "feeble saints" whom they see near by. I'm just as good as those church members," says someone. It is a hackneyed expression. It rushes to the lips of sinners, when approached about their soul's welfare. They fail to see the lives of consistent Christians. They are quick to notice, and to magnify, the errors of the weaker ones. But they have been reading a "gospel" somewhere—one which evidently was not too well "written." Someone is responsible for that defective witness. Yes, "writing gospels" IS serious busi-

Was it not Kipling who said:
"By all ye will or whisper,
By all ye leave or do,
"The sullen, silent peoples will
Weigh your God and you."

Cotton Mather's life must have been very exemplary, because it is related that a wicked inn-keeper once said profanely that he wished Mr. Mather would leave his hostelry, because he was not able to swear freely while Mather was under his roof! Do folks swear as freely when you or I are in their presence as they do when we are not there? The way we write our gospel daily will make a lot of difference.

Some time ago, we heard of a Christian lady who always tried to "write" a true gospel. A young girl who had observed her life for a while, testified:

"I have not found it hard to think about God and good things since I first saw you." This is something else for "gospel writers" to ponder.

Children, boys and girls, also write gospels. On the gravestone over the resting place of a young girl, one can read these striking words:

"She was a child of whom her playmates said, 'It was easier to be good when she was with us.'"

Writing gospels is the job of every professing Christian. But unless we remember and think about this often, we shall do careless writing. Grenville Kleiser has put it this way:

"The challenge comes to Christian men:

The world demands new proof again.
The Church, the Book, must stand the test.

To show the world God's truth is best. The cause of Christ must suffer loss If Christian men bear not the cross. No longer words nor empty creeds; The world demands new proof in deeds."

BIG PROFIT SELLING CARDS

Earn highest profits ...sell World's higgest greeting card values with our superb line of Christmas and other box assortments. More than two dozen assortments to choose from ... with and without Bihle texts. Learn about our nnique FREE BONUS PLAN which adds dollars to your profits ... and one acclusive CREDIT PLAN. A I cent postcard brings fall informetion about this great profit opportunity. Waste no times—write today!

SCRIPTURE GREETING CARD COMPANY Box 9342, Dept. 37. Philadelphia 39, Pa.

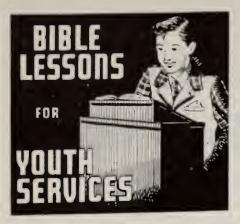
ACCORDIONS

FAMOUS ITALIAN MAKES Available to Bible Students, Christian Workers and Missianaries at

SPECIAL DISCOUNTS
Write Today for FREE Literature
CHICAGO ACCORDION CENTER, Inc.
Dept. LP, 754 N. Damen Ave.,
Chicago 22, Ill.

MONEY Quick Sales K AGENTS, CLUBS, Etc. Get Facts Today!

"Best Line Yet", "Good Service", "Easy", "Fun" are frequent comments, Write at once for money-making offer on popular line of SCRIPTURE TEXT CHRISTMAS CARDS, Everyday Cards, Plaques, Calendars, Stationery, Bibles, Books, Plastics, Novelties, Lovely Gifts. Good Profit! Satisfaction guaranteed Wholesale price list FREE WRITE TODA-C. W.BOYER CO., Dept. Lp. Dayton, 5, Ohio



"WORK . . . WHILE IT IS DAY"

EDNA GRIFFIS Jesus said, "I must work the works of Him that sent me, while it is day: the night cometh when no man can work," John 9:4. These words of our Master clearly indicate the value of time. It is entirely our responsibility to make the days, hours, and even minutes, count for God. We shall not pass this way again. The work which we neglect to do for God today must forever go undone, for tomorrow will bring other work. Let us redeem the

time, the very present in which we

are living.
I. "REMEMBER NOW..."

Ecclesiastes 12:1 commands the first move that should be made by the youth. "Remember now thy Creator in the day of thy youth..." This is the first step toward redeeming the time. The youth who would accept the gift of eternal life must realize that "today is the day of salvation." As workers in His vineyard, we who have already accepted Christ must work earnestly and now to win our sinner friends and associates to a saving knowledge of the Lord Jesus Christ. Too often we only sincerely "hope" or "trust" that this friend, or that acquaintance will come to accept the Christ we love, but we fail to see the importance of inviting or urging him to do so now. Moments count in this battle for souls! "Today is the day of salvation!'

II. SURRENDER NOW!

Did you ever know any boys and girls, or sometimes adults, who were saved and-yes, even filled with the Holy Ghost, who had only a passive interest in the Lord's work? Did you ever know anyone who didn't do anything bad, but neither made the least effort to do anything good? Have you ever known anyone who had no convictions of his own as to how he should or should not act? It is evident that there are many such persons to-day—drifting along with time, satisfied with the thought that they are not "sinners." But are they? "He that knoweth to do good and doeth it not, to him it is sin.'

Many have been born and reared in Christian homes, and have been under the watchcare of the church from their childhood. But did you

know there must come a time, if you would be a success for God, when you as an individual, must surrender your whole mind, heart, soul, and body to Christ? We cannot be soul-winners because our parents were soul winnerswe cannot be soul winners because we are church members. We can only become soul winners after our all has been surrendered to Him. We must say with utmost sincerity, "Take my life and let it be, Consecrated, Lord, to Thee.'

Was there ever a better time to make that complete surrender than

"WORK, NOW!"
You who are already full-fledged soldiers in the army of the Lord, do you often feel the urge to rise and defend the cause of Christ in the immediate present? Or does it too often seem to you that Satan has been busy or is going to get busy to deceive the very elect, if possible? We must feel the need of service now. There are prayers to be prayed and victories that must be wen for Cod area that that must be won for God over the sin that is raging in this present

Heavenly Father, grant that there will be more coming to You, surrendering to You and working for You NOW, yes, at this very moment. Amen.

DARE TO REFUSE

By DOROTHY CARROLL

Circumstances arise in our lives when we are forced to make decisions, to say yes or no to the enducements or threats of the enemy of our souls. He comes in many ways, sometimes as a roaring lion, sometimes as a subtle angel of light seeking to influence our decisions, to put pressure upon us, whether that pressure be fear or flattery because he knows that we are susceptible to either or both. It is well to be constantly on the alert, aware of his devices, ready at any time to stand our ground, to give not one inch. The Bible gives us remarkable instances of men who have dared to refuse riches, position, honor, ease. They dared to refuse to compromise in the least their faith and who dared to give their very lives sticking by their decison. We, too, can say no. MOSES

Rescued from a watery grave by the daughter of Pharoah, Moses was reared in the lap of luxury. He was given the best education the Egyptian world could offer, he was honored as royalty and invested with royalty's power. Yet there came to him the knowledge and then the conviction that this was not God's place for him. His lot was to be with his oppressed brethren. He could not serve God in the enemies' camp. How the tempter must have appealed to him. Why sacrifice himself? He was only one man, and what could one do against so many? Moses' flesh must have craved the luxuries to which he had grown accustomed. He dared refuse to be called the son of Pharaoh's daughter, he turned his back on the palace and its wealth. He chose God's way and God's people. He chose to suffer, to

work. Had Moses weakened, he would be unsung and unknown today. H refused, and he stuck by his decision No inducement, no hardship, n rugged toil could lure him from hi chosen path. Finally after a long rac well run, God sent His angels to bur; Moses' body. His name is written in God's hall of fame with the othe heroes of faith. He dared refuse

THREE HEBREW CHILDREN The thrilling story comes to us o three Hebrew boys who found them selves in a strange country among strange people, and in the palace of the king who had conquered their land. Chosen with others by the king they were ordered to be fed from his own table. It would have been so very easy to succumb to the feeling tha all was lost and the only thing to do was to adapt themselves as quickly as possible to their environment, to forget their God and their nation, to gorge themselves on the rich roya food. But these men decided not to contaminate themselves even with the king's food. Then the king made a great golden image and ordered everyone to bow to it. The majority, driver by fear, did so. Not these three. Stoutly they refused, "Know thou, O king that we will not bow down." It meant the firey furnace, but they stuck to their refusal, and God went into the furnace with them.

STEPHEN Stephen, young and courageous filled with God's spirit was doing a wonderful work for the Lord. His enemies were not those of a pagan civilization, but of his own nation and worst of all, were supposed to be the very representatives of God. Yet they were ecclesiastical hypocrites who had distorted and adulterated God' com-mandments by their greed and jealousy. The very words of righteous Stephen struck home like barbs, causing them to gnash their teeth in rage. Stephen refused to retract his statements. He had told the truth, and he would stick by it. He dared tell them they were stiffnecked, uncircumcised in heart and ears, resisters of the Holy Ghost, persecuters of the prophets, betrayers and murderers of the grouple to the truth of the conditions of the truth of the conditions are the truth of the conditions are the truth of the conditions are truthed to the God's son. His face was that of an angel, and Christ Himself stood from His throne to welcome him as the stones of his persecuters felled him in a bleeding heap to the ground.

Dare to say no. Refuse to be frightened or lured into compromising ideals and principles. God has promised sufficient grace. We may be one against the crowd, but we will not be alone for He will stand with us.

KINDNESS

IRENE RUNYON ACTS 20:35 INTRODUCTION

Kindness is something that the world is in need of today. The Christian should bestow more of it upon all with whom he comes in contact. Just a little act of love, courtesy and kindness on our part may mean a lot to someone whose life is starving for affection. It may create a yearning in the soul for the tender love of Jesus that prompts loving-kindness.

I KINDNESS-A FRUIT OF THE SPIRIT

2 Peter 1:5, 6, 7 Forethought on our part would enable us to give to all persons we meet something that would cause a warm and pleasant feeling to linger in their hearts. We must think when we encounter our fellow men, "What can I say to this person that would bring a smile to his face and laughter to his lips, or what good thing can I say to encourage his heart a little? What good deed can I do for them to let them know I am willing to help them if they need my help?" A small thing to us may be the very thing someone else needs. It is true that a kind person is sought. A tree that is full of fruit is a joy to behold. Passers-by will pause long enough to admire it. Even so is the life of a fruit-bearing Christian beautiful. They draw people to them by their good life of kindness.

II. KINDNESS—A CHRISTIAN CHARACTERISTIC

Ephesians 4:32; Colossians 3:12 No man or woman professing to be a Christian and having not kindness can wield a very strong influence. Kindness is promoted by love and love cometh from the heart. How then can we have the love of God in us and carelessly slander, insult, abuse and offend those about us? We are instructed in the Bible to put on kindness. Wear it then as a cloak. No one venturing out into a howling, raging storm can be fully protected without a cloak. Neither can we be fully equipped to leave footprints in the sands of time without a cloak of kindness. Kindness is not easily forgotten. Long after the person has gone who was given to kind deeds, their kindness will live on in the human heart. Our Lord was a Man of loving kind-ness and His deeds are living today. We should strive to be more like Him. He was kind to the thief on the cross. On the cross He had love and compassion for His tormentors. He was kind to the woman by the well. He was kind to the woman who was going to be stoned for her many sins. He was kind to Peter whom He knew would deny Him. He was kind to Judas whom He knew would betray Him. If our Lord could show kindness under those circumstances, it shouldn't be a difficult task for us Christians today.

BRIDGE OF LIFE

Today as I crossed o'er an old wooden bridge

That spanned a stream so dear I stopped nad gazed o'er the bridge's edge

And saw my reflection there.

As I stood and stared at my likeness It seemed a voice whispered to me. Stare on—Look close and then reveal What manner of person you see. I took a step even closer To see with a better view.

The face I saw looked so forelorn That I thought—It can't be you. You've always laughed so freely, Mirth sat lightly on thy brow; But one would never know it To behold they countenance now. I began to smile a little bit And the face in the water smiled too. It presented a pleasant face just when A smile came smiling through. Another thought then came to me. Had another looked below While my face looked so forbidding He would have seen it so. He wouldn't have known that smiles Lurked just behind the frown But only the frowns would he have seen

As he stood gazing down.

So today let's think of the Bridge of Life

That we travel day by day And ever keep smiles showing For our friends along the way. Their hearts too have passions, And their lives have their woes, And they can be reflected In the water as it flows.
Don't let us reflect sadness
And thoughts that hold no cheer, For everyone has a share of these In their journey of life down here. Let us always present our sunny side To the water o'er the Bridge of Life Travelers will see and be cheered on To lead a better life.

THE PARAMOUNT NEED

MARGIE M. MIXON Scripture Lesson: John 1:40, 41

LEADER'S REMARKS:

If asked what the world needs most today, you probably would answer more ministers, more churches, more consecrated Christians, more evangelism, etc. But are any of these the paramount need? My opinion is that we need more Andrews, or personal soul winners.

Andrew was not greatly talented, and very little is known about him. The most-remembered incident in his life is that of bringing Peter to the Lord. All we know of Peter makes up for the little we know of Andrew, yet Andrew was responsible for winning him for God's kingdom. Mr. Edward Kimball, a Boston business man and Sunday School teacher, led D. L. Moody to the Saviour.

Maybe you cannot thrill the vast congregations with your singing or playing, sway multitudes by your gifted oratory, or go to the most needy foreign field as a missionary, but there does remain a worthy position for you to fill—that of being a soulwinner. No outstanding talent is required for this, and all can do it. FIRST SPEAKER: Our Examples in Soul-Winning

Jesus Christ is our foremost example in personal soul winning. We have far more records of His personal work than His preaching to the multi-tudes. Think of the example the apostles set for personal soul winning.

Charles H. Spurgeon, noted preacher and soul-winner, once said, "Even if I were utterly selfish, and had no care

for anything but my own happiness, I would choose if I might, under God, to be a soul-winner; for never did I know perfect, overflowing, unutterable happiness of the purest and most ennobling order till I first heard of one who had sought and found the Saviour through my means. No young Saviour through my means. No young mother ever rejoiced over her first-born child, not warrior was so exultant over a hard-won victory."

SECOND SPEAKER: Our

responsibility in Soul-Winning When Daniel Webster was once asked the most sober thought he had ever entertained, his reply was, 'My personal accountability to God." Upon becoming Christians, we are debtors to the lost of this world. How can we pay this debt? By putting forth our best effort to win the lost to Christ. Herein personal soul-winning plays an important role. May God help each of us to be earnest and diligent personal soul-winners. The following poem should awaken each of us to a renewed realization of our responsibility as Christians.

SERVICE

"Christ has no hands but our hands To do His work today

He has no feet but our feet To lead men in His way: He has no tongue but our tongues To tell men how He died: He has no help but our help

To bring them to His side.

We are the only Bible
The careless world will read;
We are the sinner's gospel; We are the scoffer's creed;

We are the Lord's last message Given in deed and word; What if the type is crooked?

What if the print is blurred?

What if our hands are busy With other work than His? What if our feet are walking Where sin's allurement is? What if our tongues are speaking

Of things His lips would spurn? How can we hope to help Him And hasten His resturn?"

CHILDREN'S PAGE

(Continued from page 19)

trouble is near, so off he goes to hide somewhere in the thicket.

Isn't it kind of our Lord to have ways of warning every one and every thing about impending trouble? Animals need to be warned and so do people. The Lord warns us that if we live in our sins and die in our sins, we shall be lost forever. "Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come" (John 8:21). He warns us that sinful practices have evil effects on the body. Let us take the warning, little folk, and look to the Lord Jesus to save us from sinning against God.
"Thy word have I hid in my heart,
that I might not sin against thee" 119:11).—From Animal Stories Ps. for Children.

THE PREACHER GOVERNING HIS OWN HOUSEHOLD

(Continued from page 12)

make themselves like Eli, partakers of their guilt. If the preacher has no established rule or custom in the home, has nothing to say about the language, dress, and conduct of his children, how should he be able to take care of, or to govern in proper manner, that greater and more important society, the Church of God?

There is not a more beautiful sight than that of a minister and his wife kneeling by the cradle of their firstborn praying God's blessing on their baby. Neither is there a sadder sight than these parents, in a few years, made to take a back seat by the same child's demands and passions. Their children were born amidst prayer and godly environments and they all went to church while the children were too small to express their objections about having family prayers, or about going to Sunday School and church service; but now things are different. The minister and his wife bow at the family altar, make their way to the mid-week prayer meeting, Sundayschool and church services while their family do as they please in the home and go where they please day or night. When these little ones found they could have their own way at home, they developed rapidly in selfishness and importance. As they increased in power they saw their parents decrease, and thus they concluded that the old folk were weak and needed looking after. Children who develop such

carnal, rebellious natures generally go to the limit.

Now the preacher who ought to govern his own household but does not is a spiritual weakling and has found his children to be hard taskmasters. If instead of yielding to the first protest of their children, the preacher and his wife had remained king and queen in the home and lovingly but firmly kept the family under proper discipline, how differently would be the home and church life today!-Pilgrim Holiness Advocate.

WHEN GOD WAS DEAREST TO ME

(Continued from page 21)

ly nation there were found some who had such a hatred in their hearts against the truth which caused them to do violence to those that had their interest at heart. It is doubly sad to think that some who called themselves heralds of the gospel would take the initiative in the persecution. Their members were warned against hearing us preach. We were branded as the filth of the earth, disturbers of the community and should not have a place in any home. Fire was set to three church buildings and school houses that were opened to us to preach in and one night while we were away trying to open up work in a new community, fire was set to the house in which we were living, leaving us with only the clothes we had on. Our lives were in constant danger but through it all the Lord was saving the people and giving them the Comfort-

Those were days of testings, trials

and hardships common to any mini

ter who preached a life free from s and the baptism of the Holy Ghost. They were also days when God we dear to us, His presence real and of fellow ministers, who suffered likewise for this worthy cause, knowhereof we speak.—E. J. Boehmer.

JULY PRIZE WINNER

C. D. HOLCOMB Greenville, Sauth Carolina 700 papers

RULES: A cash prize of \$5.00 is of fered each month to the person with the sells the most LIGHTED PATHWAYS and (2) pays for the papers the twentieth of the month. Payments for each month's issue is due on th twentieth of that same month.

AUGUST PRIZE WINNER

LUTHER TURNER Cincinnati, Ohia 840 papers

RULES: A cash prize of \$5.00 is of fered each month to the person wh (1) sells the most LIGHTED PATH WAYS and (2) pays for the paper by the twentieth of the month. Pay ment for each month's issue is du on the twentieth of that same month

ANSWER TO "WHAT'S HIS NAME?" Wm. F. Dych

The Book ON Teaching Children in Your Church

Since the first of the year, we have reviewed approximately ten books on teaching children in your church, and Sunday School work, as well as Y.P.E. work. We have sought for something that would be of great interest and help to those of you who are teaching the smaller children. The book that we have decided on is, "Teaching Children in Your Church," by Arlene S. Hall and printed by the Warner Press. Here are some of the main features:

"What Is Needed for Training?"

Chapter 2 "What Makes Teaching Effective."
Chapter 3 "What Happens in the Class Session."

Chapter 4 "How Shall We Teach."
Chapter 5 "How Shall We Teach—Continued."
Chapter 6 "A Continuation of Chapter 4 and 5."

Here are some of the sub-topics of Chapter 1 which will give you a better idea of what the

book really stresses:
First, "Where are the children?" They are either in Sunday School or they are out roaming

the streets on Sunday morning.

Second, "What are children like?"

Third, "They are curious, they like to imitate, they want attention and approval, they are full of imigination, they are religious, they are different."

Then it deals with the grouping of the different children, and this is where a number of our children properly grouped. They should, by all churches make a mistake—by not having their children properly grouped. They should, by all means, be grouped according to their age. Now the teacher: The teachers must live real spiritual lives, they must have good personalities, love for the children, be patient, have a sense of wholesome humor and they should have a general Christian appearance. Further, the teacher must be enthusiastic, willing to work, able to teach and show a real sense of leadership in every

These are just a few of the things that are discussed in this book. There are hundreds of good things in it that will be of real value to a teacher. We only have, at this time, 100 books in stock. If this stock is exhausted immediately, we can have books within two weeks to fill your order.

The price is 75c each. May we have your order.

CHURCH OF GOD PUBLISHING HOUSE Montgomery Avenue, Cleveland, Tennessee



Lewis J. Willis, Notional Youth Director

THE YOUNG PEOPLE'S ENDEAVOR" HAS A BIRTHDAY

There are many birthdays observed during the year, but few hold greaters significance to the Church of God, han that of the Young People's Endeavor. Twenty two years ago, an mbryo, fostered for years by our noble and foresighted leaders, emerged inoinfant life and our Y. P. E. was born. Since that time, growth has been teady and today the organization one of the strong bulwarks of the Church in Evangelization and Training.

From a feeble local effort, this rganization has taken on district, tate and national propositions. Today we have a powerful agency, sustained by a consecrated organization. From National Office with the National Youth Director and the National Youth Board to the State Directors and the District Directors to the local Officers, we are organized to serve the Church.

So on October 28, the youth of he Church of God stands in humble hankfulness to Almighty God for the 7. P. E. and its accomplishments. We to solemnly pledge ourselves to the turposes to which this organization is dedicated.

REGIONAL YOUTH CONGRESSES"

The impact of six regional Youth congresses have been tremendous upnthe workers in Youth and Sunday chool activities throughout America. To Canton, Ohio; Dallas, Texas; Phoeix, Arizona; Yakima, Washington; Greenville, South Carolina; and Minot, Totth Dakota. Many hundreds of incrested Youth leaders gathered for time of concentrated workers training the attendance, interest, and enhusiasm given the Congresses, evicated the appreciation our workers and for them. The testimonies of eal inspiration for those who were esponsible for these meetings. I would ke to express my deep appreciation of those who joined in the prayer and reparation which caused these Conresses to be a success.

THE LARGEST HOME DEPARTMENTS

ncinnati, Ohio1	.500
urham, N. C1	.404
ogadore, Ohio1	.384
dorado, Ill1	.274
iverside, Ga.	800
outh Side, Arizona	698
Greenville, S. C.	666
. Rome, Ga	411
hrichsville, Ohio	411
ock Hill, S. C.	354

EIGHT BIG FIVES

Largest Y.P.E. Attendance for Month of June Average Weekly Attendance

	GROUP AA	
North Carolina		11,308
Tennessee		9,800
Georgia		8,211
South Carolina .		6,666
Alabama		6.555
	GROUP A	
		6,557
Ohio		3.594
Texas		
Virginia		2,676
Virginia	GROUP B	
Mississippi		3.833
Illinois		2,674
California		
	ODOTTO O	
Pennsylvania	GROUP C	1,797
Arkansas		1.774
	~~~~~~~~	
Michigan		1,271
Louisiana		1,244
	GROUP D	
Kansas		757
New Mexico		538
	GROUP E	
Iowa		332
Delaware	***********	300
Washington		277
Maine	***************************************	253
Wallie	GROUP F	
Montana		165
	nbia	
Idaho	GROUP G	76
	GROUP G	117
Control Conodo		50
	*************************	
Connecticut		21

### **EIGHT BIG FIVES**

Largest Sunday School Attendance for Month of June

Average Weekly Attendance

	GROUP AA	
North Carolina		18,714
Tennessee		15.835
South Carolina		13,769
Georgia		11 884
GCOIGIA	GROUP A	
Woot Wireinia		0.127
	**********	
Texas		4,120
	GROUP B	
Mississippi		4,100
California		3.322
Illinois		2,800
Illinois	GROUP C	
Pennsylvania		2 385
Arkaneae		2 102
Michigan	***************************************	2,132
	GROUP D	
Kansas		999
New Mexico		733
	GROUP E	
Arizona		684
Iowa		549
South Dakota	~ = ===================================	500
Washington		474
=	CROTTE	
Montana		346
Oregon		2/8
Idaho		
	nbia	107
Nebraska		135
	GROUP G	
Wisconsin	GROUP G	206
New Jersey		97
Central Canada		74
	******************************	
	*****************	

#### NATION'S BIG TEN IN Y.P.E.'s

Average Weekly Attendance

Laurinburg, N. C.	600
Greenville, S. C. (Tremont Ave.)	521
S. Mount Zion, Ga.	403
Whitwell, Tenn.	388
N. Cleveland, Tenn.	325
Springfield, N. C.	284
Riverside, Ga.	277
N. Chattanooga, Tenn.	275
Wilmington, N. C.	260
Lenoir, N. C.	253

# NATION'S BIG TEN IN SUNDAY SCHOOLS

Average for Month of June

Average weekly Attenuance	
Greenville, S. C. (Tremont Ave.)	712
Kannapolis, N. C.	525
Lenoir, N. C.	502
Whitwell, Tenn.	457
S. Gastonia, N. C.	452
Dillon, S. C.	446
N. Chattanooga, Tenn.	445
N. Cleveland, Tenn.	362
Riverside, Ga.	362
Alabama City, Ala.	326
· · · · · · · · · · · · · · · · · · ·	

# STATES REPORTING HOME DEPARTMENTS

DEFARIMENTS	
South Carolina	44
Tennessee	40
Ohio	37
West Virginia	35
Florida	30
Arkansas	16
Georgia	16
Pennsylvania	16
North Carolina	15
Alabama	13
Kansas	12
Mississippi	11
Texas	6
Iowa	5
Virginia	4
Kentucky Louisiana	4
	4
Michigan	3 2 2 2 2 2 2
Maine	3
California	2
Illinois	2
Indiana	2
Maryland	2
Arizona	
Oklahoma	1
South Dakota	1
Connecticut	1
Massachusetts	1
Wisconsin	1

# YOUTH REPORTS FOR JUNE

Saved2	.655
Sanctified1	.219
Baptized in the Holy Ghost	931
Added to the Church of God	759

# LIGHTED PATHWAY DISTRIBU-TION FOR JULY, 1951

TION FOR JULY	, 1951
Alabama	2,82
Alaska	
Arizona	22
Arkansas	78
California	74
Central Canada	15
Western Canada	F
Colorado	4
Connecticut	
Connecticut Delaware	C
Florida	2 07
Foreign	
Georgia	4 05
Georgia Idaho	
Illinois	
Indiana	
Iowa	
Kansas	29
Kentucky	1,58
Louisiana	
Maine	27
Massachusetts	
Maryland	64
Michigan	
Mississippi	
Minnesota	6
Missouri	52
Montana	18
Nebraska	6
New Mexico	18
Nevada	
New Hempshire	
New Jersey	13
New Jersey New York	
North Carolina	4.75
North Dakota	
Ohio	2.25
Oklahoma	
Oregon	8
Pennsylvania	92
South Carolina	6.70
South Dakota	14
South Dakota Tennessee	3 49
Texas	1 61
Utah Virginia	
Washington	1,39
Washington D. C.	14
Washington Washington, D. C. West Virginia	
west virginia	2,98
Wisconsin	
Wyoming	****************
	40.00
	48,38

# AMAZING FREE OFFER

Amazing is the word, for seldom is such an extraordinary offer extended!

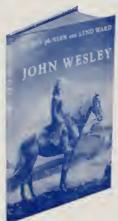
I DOK! Today We Offer You . . .

FREE membership in the Pathway Book Club!

FREE subscription to the monthly club paper, "The Book Path"!
FREE dividend book with every fourth selection!

PLUS! That's right—plus your FREE copy of John Wesley which is currently one of the most popular and intriguing books in Christian biography.

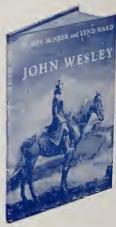
"This fascinating and colorful book is the dramatic story of John Wesley and his times. It is a glorious boo filled with excitement and emotion; Wesley's life was always exciting. He was a little man in stature, but a bi man in talents, a noble man in spirit, a great man in toil, and a flame of fire in the pulpit. He was a familia figure as he rode his horse from meeting place to meeting place, bent over his book as he rode, preaching five an six times a day. This 'horseman of the Lord' preached the Gospel of Christ, whether in a pulpit, open field, on the grave where his preacher father was buried, it little mattered. John preached and his brother Charles san and thousands upon thousands rejoiced to hear them. Hand and hand the brothers labored in their parish, the world."—Charles W. Conn.



# John Wesley

By MAY McNEAR and LYND WARD
Retail price \$2.50

Free to you by mailing the coupon below.



Each month we will send you The Book Path, a detailed description of the next selection, and you decide wheth er or not you want it. If you so desire, you need buy no more than four books a year, and you can cancel you membership any time after you have purchased four regular or alternate selections. Besides receiving the very bes Christian literature each month and news of the best books, you will also receive a free bonus book of real valuand appeal with each fourth book you buy, after your first selection. Why not join today?

PATHWAY BOOK CLUB 922 Montgomery Avenue, Clevelond, Tennessee	
Please enroll me os a member of the Pothw send me o free copy of JOHN WESLEY, alon first purchase. After this, I om to receive a fr and I understand that I can buy as few as fou	g with the current selection as my see book with each four I purchase.
Name	Age
Address	
City	State

President, Lewis J. Willis

Board of Judges, Charles W. Conn, Chairman Avis Swiger R. H. Gause Alice Pullin

Management, Cecil Bridges







# Thanksgiving Day as It Was and Should Be

JAMES CARTER, D. D.

Oh, glorious were the maple leaves on that bright autumn day,

And glorious rose the crimson sun, and drove the mists away, While in the fields the shocks of corn

stood up so stout and bold, With pumpkins strewn between them, shining apples all of gold.

Then far across the stubble fields the bell sent its sounds,

As up to church the farmers thronged from all the country round;

And full and strong the hymns of praise rose up to God Most High For the bounty of the harvest, for the wheat and corn and rye,

For the peace which He had given and the blessings that it brings,

And that their only Monarch was the mighty King of kings. The scholar from his study and the

merchant from his store, The woodman on the mountain and

the fisher on the shore, The statesman from his thinking and

the children from their play,
Look up to the All-giver on glad
Thanksgiving Day.
O peerless land, thy glory lies not in
thy fields of corn,

Nor in thy brightly radiant leaves by

autumn winds upborne, Not in the marble palaces wherein thy rich men dwell,

Nor in thy poets' measures, though harmoniously they swell,

Not in thine armies or thy ships, though mighty they may be;

But in the Lord of Hosts alone, who guards thy liberty.

#### Prayer for Thanksgiving Day By LAURA EMILY MAU

On this Thanksgiving Day once more We give Thee thanks, dear God, For food supplied through all the year And blessings of the sod;

For harvests safely gathered in-Abundance for us all— The promises of early spring We've garnered in the fall.

For "daily bread" to break and share With others every day, We thank Thee in the name of Christ, Our Bread of Life alway.

For these and all Thy generous gifts We worship Thee and sing Glad songs of heart and thanksgiving To Thee, our Harvest King,

# The LIGHTE DEDICATED TO THE CHURCH OF GOD YOUNG PEOPLES ENDEAVOR

J. D. BRIGHT Editor-in-Chief Church of God Publications

CHARLES W. CONN The LIGHTED PATHWAY

ALDA B. HARRISON Honorory Editor The LIGHTED PATHW

Vol. 22

NOVEMBER, 1951

No.

# CONTENTS

# The Lamplighter

The Natural Law of Thanksgiving

#### Features

Because of the Thorn Loraine Lacy Holsinger

Developing Youth Leadership E. M. Tapley

Pilgrims With a Purpose Mrs. W. G. Odum

When God Was Dearest to Me A Symposium

God's Messenger Evelyn Blackstone

Northwest Youth Congress Aurora Anderson

Hurricane Brings Night of Terror to Jameica Hong C. Stoppe Hurricane Brings Night of Terror to Jamaica Henry C. Stoppe

# Departments

Pathway Pulpit

Inspiration of Youth ..... Earl P. Paulk, Jr.

Helps for the Tempted and Tried

Glad Disappointments _____ Josephine E. Toal

Happy Home Circle

Big Brothers Give Troubled Boy Friendship and Understanding ____

Children's Page

The First Thanksgiving C. B. C. 1 Nature's Protection _____ Jacob J. Sessler

Bible Lessons for Youth Services

Youth Work Statistics

# Variety

Youth in the Spotlight: Earl T. Golden; Beulah Mae Pospisil

Missionaries to Angola, Africa Youth Congresses Out West

Cover Picture: "Work—for the Night Cometh" _____ Lambe

# "Thy Word is a Light Unto My Path"

Notional Youth Board

Lewis J. Willis, Chairman; Brady Dennis; Roy Hughes; L. E. Pointer; Rolph E. William

#### Contributors

Genevo Corroll; Edno Conn; Morgie M. Mixon; R. L. Plott; Avis Swiger; Monuel Compbell; M. M. Mortenson; LoVerne Selmon; John E. Douglos, Jr.; Alice Pullin; D. Hotfield; Doniel Homner.

### Subscription Rotes

Published monthly at the Church of God Publishing House, Cleveland, Tennessee. All moterials intended for publication in The LIGHTED PATHWAY should be address: to Chorles W. Conn, Editor. All inquiries concerning subscriptions should be oddressed Bookkeeping Deportment, Church of God Publishing House, Clevelond, Tennessee.

ENTERED AS SECOND-CLASS MAIL MATTER AT POST OFFICE, CLEVELAND, TENNESSE



#### THE NATURAL LAW OF THANKSGIVING

Psalm 103:1, "... all that is within me, bless his holy ame."

N the beginning was praise, and praise was in the heart of man. All that is within man must praise the Lord, "for I am fearfully and wonderfully made." Made to orify God! "Everyone that is called by my name I ave created for my glory, I have formed him; yea have made him, saith the Lord," Isaiah 43:7. Created praise and worship God! "Let everything that hath eath praise the Lord," Psalm 150:6.

How filled the earth is with thanksgiving to God its reator! Man is so constructed that when he considers mself particularly blessed he must thank and praise meone higher than himself. That is the natural law thanksgiving. Livingstone established the truth that here are no tribes in the innermost parts of Africa but at have some comprehension of God and offer sacrifices thanksgiving to their conception. "What shall I rener unto the Lord for all his benefits toward me? I will fer to thee the sacrifice of thanksgiving," Psalm 116:12, 1. Even in civilization men who doubt God are prone to fer thanksgiving to Him. Whatever the order of man. eated within him is that divine spark, that touch of od, that knowledge of deity, that natural law of thanksving. When we escape danger we sigh, "Thank goodness." uch use is made of the expression, "Thank your lucky ars." True thanksgiving is a spontaneous act of praise to ich gods as we know. Call Him Goodness, Luck, Nature, hance, or by whatever name you may choose, but still e is God. God-high and exalted above all. God-holy nd merciful forever. Praise ye the Lord.

Every member of the human race is created with a nging to praise God. He must. There must be an outtof praise and worship. Once an infidel began his arnest debate, bitterly denouncing God, "THANK GOD, M an infidel!" He had to. There was a pent-up flood of raise and thanksgiving within him that he was comelled to release. He succumbed to the natural law of tanksgiving that is imbedded deep in the soul of every an.

FROM the remotest antiquity men have observed festivals and sacrifices to such gods as they know. he Hebrews were among the first to have an established istom of thanksgiving. Exodus 23:15, "Thou shalt keep in feast of the harvest, the first fruits of thy labours, hich thou hast sown in the field: and the feast of the

ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field." Deuteronomy 16:13, "Thou shalt observe the feast of the tabernacles seven days, after that thou hast gathered in thy corn and thy wine." The ancient Greeks observed a nineday feast of thanksgiving in honor of Demeter, the goddess of the harvest. It was known as the Feast of Demeter. The Romans had a similiar feast known as Cerealia, in honor to Ceres, their goddess of the harvest. The Siamese still observe an ancient Swing Festival at harvest time, which is very much like our Thanksgiving Day.

But thanksgiving goes much farther back than any of these customs and traditions. Cain and Abel offered their sacrifices of thanksgiving unto the Lord in praise for His goodness and abundant provision. This is a clear proof of the natural law of thanksgiving. There was no written law to direct them; there was no tradition of the fathers for them to follow. They were inspired by an inner urge to thank God for their prosperity. They yielded to the natural law of thanksgiving.

But, you may argue, what may we be thankful for to-day in a world of war and agony? Our sons are dying, liberty is jeopardized, freedom is challenged. In an era of blood and perplexity can a man be thankful? Yes! We know God! We are on the side of right! We are cultured people! We can see the hand of God in all this and we know that His hand is at the helm for truth, and on the hilt for righteousness. Even in war we have much, oh, how unspeakably much, for which to be thankful. Our American tradition of Thanksgiving Day has come through the blood of many wars, but it has never known defeat. War. Death. Peril. Still there is much to be thankful for.

Our Thanksgiving Day was begun during the drudge and suffering of Pilgrim life; it became national during the American Revolution; it became an annual custom during the Civil War. No war has, or can, hinder our thankfulness to Almighty God. Don't allow this present chaos to douse that divine nature that is within you. NOW is the time to offer earnest prayer and thanks; yea all tomorrow hinges on our ability to see God in this crisis and to stand firmly on His Word with much prayer and thanksgiving.

In 1778 Washington proclaimed a day of thanksgiving for his Continental Army at Valley Forge. In the midst of their hopeless plight they dared offer thanks to God. But, lo! God saw such sincere worship that He gave them the victory—and freedom of worship is ours. Many times Washington's knees were planted in the snow as he sought the divine guidance he so needed. In 1789 he again proclaimed a day of thanksgiving for the adoption of the Constitution. Thank God for a foundation like that. Madison, Lincoln, Wilson—all men of thankfulness to God—proclaimed days of special thanksgiving during the midst of war.

In 1621 our first Thanksgiving Day was observed. Half of those who came on the Mayflower had died during the previous winter. Still, in humble thanks that "our corn did prove well, barley indifferent good, peas not worth gathering," fifty-five white men and women and ninety Indians celebrated in thanksgiving to God. Such men as Governor Bradford and Elder William Brewster laid the pillars for our present America with its prosperity and greatness.

Let me quote here a beautiful poem by Roland Ashbrook: (Continued on page 26)

Janet, like the Apostle Paul,

was made stronger . . .

## Because of the Thorn

By Loraine Lacy Holsinger

Illustration by CHLOE STEWART

HOIR REHEARSAL was fin-ished. Members had bundled into warm garments, struggled with boots, gloves, said their good-byes and sauntered out into the winter night. Rev. Hodges stopped Janet King just as she started out the parsonage door. "May I see you a moment?" he asked. Puzzled, she turned and walked back into the room.

He came to the point immediately. "We would like for you to teach the young people's class," he said. "Mr. Pratt is resigning because of other

duties."

Janet gasped. Having moved into town and started attending this church only recently, she felt bewildered. "Well, I don't know—" she an-

swered vaguely.

People had been very friendly and the Add-A-Link Class seemed genuinely glad to have her and Scott join them. Certainly, they were a bustling group. A big chicken supper netted an astonishing amount of money; the cake sale helped; orders were taken for greeting cards; dish towels and vanilla sold. When the treasury was dipped into for church expenses, a supper for the Lion's Club replenished

But after a few Sundays, it struck Janet, that with all the activity something was lacking. It wasn't definite; people were so lovely; but she rather felt ashamed for thinking so—there wasn't much enthusiasm! The superintendent seemed so unconcerned, when he presided. Perhaps he was shy; but then he should have had a song leader, some help. Special music was given by the young people; prayers read by them. Fine! But what about the adults? Except for Rev. Hodges, the only adult who prayed was Mrs. Pence, the Add-A-Link teacher.

Rev. Hodges' sermons were increasingly aimed at ways of spiritual growth. Janet began to wonder if he weren't greatly troubled about the situation. He was new, too, but the people seemed to be receptive to his messages. Especially, one Sunday, were they touched when one of their most loved members attended, for the first time since her husband's death. He had been killed in a terrible accident.

Rev. Hodges spoke of the healing spirit of the church. With all its weaknesses it is man's only hold on God. There is sustaining power in its ministrations. His voice was very tender as he prayed that he might give a crumb of comfort to the needy.

I like that man, Janet thought, as the woman wept, and others with her. There is love in his tone. She'll go away comforted. I like his attitude; it reaches out as if to say, "Come, let us reason this out. Maybe we are missing some of God's bounty."

Stirred by his preceding length.

Stirred by his preaching, Janet longed to do something. He is concerned, she thought, something is going to happen here. I'd like to help

THAT was Sunday. Now on Tuesday, he asked her to help. She had pledged herself to pray for these people, she yearned to help—but not, not this soon! "I scarcely know what to say," she told Rev. Hodges. "On Monday nights I take a class at college, and assignments keep me busy. But that will be finished in a few weeks."

"You could have that much time.

Or-would your husband take it? name was mentioned.'

Janet didn't think he would. always said he knew so little of 1

'Teaching is the best way to lear

Rev. Hodges said.
"Yes, I know. But I would fall sh
of methods," she shivered, thinki
there are three public school teach
in that class! "You have to know h
to put your ideas across; to st
them thinking and asking questio It isn't easy."

"That's right. They aren't much i terested, in the Word. I am trying r to be too hard on them-not to ru in, although I am burdened because their complacency and indifference. seems that they give God only whis left. If they have time, they go church; if they have company, th stay at home. I was taught to ta

my company to church with me."
"I don't believe you are too ha
on them. I like your attitude and yo

Rev. Hodges sat thinking about the "The Sunday I talked on family divotions one member said, 'You may me very uncomfortable.'"
"Good," Janet said.

Rev. Hodges' eyes twingled. I w right about him, Janet thought, i going to be wonderful, to watch the people catch a new vision— to be part of it. But a little fear took ho of her about teaching. Could she do i
"They haven't been taught to be co
secrated," Rev. Hodges continue
"They mean well but they miss the
deeper things of God."
"And right now religious leads

"And right now, religious leade warn us to turn to God." Janet have read about it. "What may happen

frightening-if we don't."

"Yes." His brow furrowed in destudy. Silence held them. Janet looks at the small stand beside him which held a pot of geraniums, bearing single full red bloom. As her ey clung to the scarlet color of the blo som, her nostrils caught the spice odor of the wax-like leaves. A certa-aliveness was in that pot of flower In the room there seemed to be a stiring within the mortal being strangely akin to the geranium; some thing struggling to free itself—bloom in a like red glory.

It was growing late. "I don know—" Janet arose and walked to the door. "I suppose I'll have to take th

class, in order to live with myself— Rev. Hodges smiled at her. "I hop

so," he said kindly.

Her feet carried her swiftly ove the white carpet of snow. In the brigh moonlight the night seemed radian angelic. She would not have been sui prised to see the outline of wing against the soft sky. Or, was this hus the wonder of her own emotions? I was amazing; for a long time she ha been coming toward this moment, pre-consciousness of a task she mus do. And yet, how unexpected it was-when it came!

No mere "going over" the verses se lected from the Bible would do, sh thought. His purposes were completel

lifilled in such ways as to astonish an. When you began to see, to recgnize what a great God He wasou wanted others to know Him bet-

But teaching was more. You had to all, make friends, command respect. ou had to be worthy. That was it: he wasn't. She had neglected Bible eading and prayer, a great deal. rue, she talked to God all day as to n intimate friend, but, of course, no ne ever heard that— and you were opposed to be an example!

Maybe she was not very spiritual,

ter all. It would be the blind, lead-

g the blind.

And she must consider her work at e office, so necessary if she and cott were to pay for the white cottage hich they loved so well. Rheumatic ver had left one leg smaller than e other and prone to ache if unduly mbered. Suppose the pain grew orse and she could no longer work? rhaps Scott would take the class

"Not me," he laughed, "I told you at I don't know much about the ble."

"I'll help you," she said. "We'll study gether. We could both learn."
"Nothing doing, Sweetie." He took e dish towel from her and swung r around the kitchen. "Now, forget

he said.

I'll give him a chance to consider, e thought, after all he hadn't gone church much before they were arried. But a day or two later, he id no again and, "I told you not mention it, didn't I?"

"Then, I'll have to do it," she said. His gaze fixed upon her. "You?"

"That's what they said: you or me." Scott's words rushed out. "Well, you n't, and I'm not going to. You do much now.'

But I have to."

His brown eyes flared. "What do you an: you have to? My little lady, u've no business teaching a Sunday hool class and you're not going to it! See there?" He turned from her d began running water noisily, shing his hands.

anet said no more, but at least he

ald try to understand.

WORK at the office skyketed the remainder of the week. Crownover fumed over reports; stomers came in a steady stream; il stacked up, waiting to be opened. tle needles of pain began nagging. Saturday noon found her exausted. e tried to catch up on her houserk, forcing herself to smile and sing t it was no good. She studied her nday School lesson; it didn't mean ything. A small cold hand seemed touch her. She prayed, but it was l there. The leg ached unmercifully d Scott had been aloof and abrupt r since she mentioned teaching the ond time. If she took the class, s their marriage to suffer? Where s that wonderful feeling that God s leading her? If He was, why did not make it easier for her? Misery, she crawled into bed.



"Aaa-ha," it scoffed, "how could you teach a Sunday School class tomorrow."

But even as her body relaxed gratefully she seemed to feel a mocking black figure, perched on the lamp above her. "Aaa-ha," it scoffed, "how could you teach a Sunday School class tomorrow—if you had too? Don't you know you'll feel like this lots of Saturdays? And your husband is mad at you, too. Ah-haaa—" it laughed gleefully, puffed itself up big and heavy and rolled off the lamp to smother her. Janet threshed about. Sunday morning would be impossible if she felt like this.

However, next morning she sank gratefully into the pew. Might as well start to practice being there no matter how I feel, she had thought. She edged close to Scott, yearning to lean on him. He was so vital and she missed their happy companionship.

Moving her eyes over the small sanctuary, she thought of the larger church from which she came, with its beautiful windows, its life-size paintings of Calvary and Resurrection flanking the stately organ pipes. But there was a quiet dignity here also. Already, she had a sense of belonging and it was, indeed, God's House.

THE song service ended, Rev. Hcdges taught the Add-A-Link Class as Mrs. Pence was ill. His pene-trating voice began upon the story of Paul and his sufferings. Janet started at the word *sufferings* and listened the more intently. The church at Corinth was being led into false doctrines by interlopers who tried to advertise their worth by great boasting. Paul answered that, when it came to boasting, he, also, could be bold. Rev. Hodges went on to tell about the terrible punishment of thirty-nine lashes. Seldom was a prisoner able to take the full thirty-nine tortuous blows and a Roman law prohibited taking of life in his manner. But Paul suffered the full count of these lashes, not only once, but five times.

Then the Apostle told these people about the shipwreck which he had undergone; about the storm and being in the water a day and a night. He was in continuous peril on his journeys to preach; in the cities or in the wilderness—wherever he went and there was persecution. He was often hungry, and

(Continued on page 26)

MAKE NO APOLOGY for using as a text for this message one of the most used lessons in the Bible when exhortations are given to dedicate to God such talents as we may have. God would teach each of us today as He would teach Moses centuries ago that success does not lie in certain unusual and rare abilities, but rather in the consecration to Him of the commonplace things and of our ordinary abilities.

I. Definition of Terms

Our first task in the discussion of this subject is the definition of our terms. First, by leadership, I mean the stirring of others to action by stimulation or command. Stimulation as used here is inspiring by attitude and example. To command is to order with authority.

Since I have defined leadership as the stirring of others to action by stimulation or command, I want to state two hypotheses concerning leadership that I hold to be true.

1. The effectiveness of leadership is directly related to the degree and extent to which it relies upon stimulation.

2. The effectiveness of leadership is inversely related to the extent and degree to which it relies upon command.

In the statement of the above hypotheses I have actually said that the more one inspires others to action by his own attitude and his own good example and the less he depends upon his right to order others by virtue of whatever authority may be his, the more effective he is as a leader. Studies and experiments by the social scientists have shown us over and over that any group is happier and works more effectively under democratic leadership than under the totalitarian forms of government. A leader may take the very course of action that the group would want to take, but the group may be indifferent or resentful if they themselves had no part in determining that course of action. As human beings we like to be asked, and we work more enthusiastically for a cause that we feel is our own than we do for one which has been tailored by others and handed to us. Democratic leadership is leadership by stimulation—leadership that inspires us to think and act. The older traditional army leadership was leadership by command—a situation in which others did the thinking and the group must follow blindly with unquestioned loyalty and allegiance. This is very much the situation in our modern dictatorships and totalitarian governments.

We must not interpret democratic leadership, however, to mean inaction or weakness and indecision on the part of those who lead. It does not imply merely following the crowd. It certainly is not taking the passive position reportedly taken by a so-called leader during the French revocalled leader during the French revocalled in who said, "The mob is in the street. I must learn which way they are going; for I am their leader."

## Developing

(Lecture Delivered at Regional Youth Congresses in Dallas, Texas and Phoenix, Arizona)

## Youth

## Leadership

The democratic leader has rather the task of delegating duties, coordinating activities, and stimulating group members to action in achieving those objectives which the group has accepted as its goals. Such leadership requires more able and better informed leaders than is necessary in either a totalitarian system or a "crowd-pleasing" demagoguery. The factors of human interaction and personal relationship are brought into play.

II. Factors in Leadership

THE term leadership is so broad that we cannot easily deal with it until we have broken it into its elements. There are certain factors in leadership that we may consider as its elements. In this case we have chosen seven factors that we feel are important.

KNOWLEDGE—It frequently has been said that "Knowledge is Power." Those who are going to lead others must know the way themselves and those who follow must have the feeling that they are following one who knows. Jesus said, "Ye shall know the truth and the truth shall make you free." While we trecognize the power of knowledge we must not think that knowledge is all-powerful. It holds its place as only one of the needed elements in this structure.

And when we speak of knowledge as a factor we are not confining our thinking to knowledge in any one restricted field. Breadth of knowledge is essential if one is to see the various pitfalls and inspire others to act wisely and follow with confidence. He who views two worlds has a decided advantage over him who views only one. The general who stands upon a vantage point and sees all the surrounding terrain certainly is more able to give wise direction than he who sees only one area regardless of how clear and accurate his vision may be in that one restricted area.

INTELLIGENCE—At this point we are dealing with certain innate abilities that we can probably do little

to change. But I do not think of learship as a sort of magical por possessed by those who are more f tunate by accident of birth. Such by no means the case. There is no ing magical, unusual, or ingenuous leadership.

It is undeniable that intellige is an important factor in leaders else the moron would as likely be leader as the person of normal abilit. There has been altogether too my concern over IQ ratings, howeven the description of purpose combined with a fagood IQ are much more likely to let o success. The August issue of Reer's Digest points out in a digest "You Don't Have to be Brillian what psychologists have long recited: that "too much intelligence actually be a handicap to people vent to become leaders."

ENERGY—It has been told us of that God has no use for a lazy r son. This cannot be overemphasis One of the important elements leadership is energy—drive—williness to work and to stay everlastinat it.

PERSONALITY—Here is a factor related to all other factors that is a scrt of composite of all the oth. We should think of personality what one is rather than what appears to be. There is too much cocern over sham and veneer in the modern interest in the developm of one's personality. If you would velop your personality develop your personality develop your personality or a "ple ing personality" that is not rooted a good person or a pleasing per inwardly is a disgusting piece of ception and veneer that the "bring competition of life" is bound burst loose and reveal the real personality.

Personality as an outward explision of a person's inward qualities; is feelings is undeniably a factor releadership. No one has yet found one best type of personality for leadership. All evidences seem to indicate that there is no such personality types.

#### By E. M. TAPLEY Vice-President of Lee College

"And the Lord said unto him, What is that in thine hand? And he said, a rod." Exodus 4:2.



An analysis of qualities necessary for all who would be Christian leaders

ATTITUDE—This matter of attitude definitely linked to what one is, to e breadth and type of his previous periences, and probably to certain ysiological factors. How often we we developed certain attitudes tourd persons, ideas, or concepts only have our whole attitude change mpletely as a result of information personal contact. Prejudice and interance are the offspring of lack of formation, while the breadth of e's experience tends to soften ejudice and develop tolerant attides. Effective leadership must reston wholesome attitudes toward life, ward one's self, and toward others id the ideas and concepts of others. Good leadership like happy living mands an attitude of realism toard life and its problems. We do not llow the deliberate pessimist nor the olish optimist. And some people do udy to be pessimists. They are the self-appointed inspectors of warts id carbuncles, the self-elected supersors of sewers and street gutters." is said that one such woman when sked how she felt, replied: "I feel od today. But I always feel the orst when I feel the best because I now how bad I am going to feel hen I get to feeling bad again." Circumstances are not a deciding lettor in our liyes, nor in leadership

ctroumstances are not a deciding actor in our lives, nor in leadership incress. The important thing is our faction to circumstances. Two perposes a view a problem from approximately the same vantage point, but they rect with very different attitudes and upper of behaviour. Two buckets went to the well. One complained and obbed, "Oh, me! It breaks my heart not however full we go away from the well we always come back empty." The other said, "I was just congratuting myself on the fact that however empty we come to the well we lways go away full."

HUMILITY—No one wants to follow ne braggart or the egotist. No factor is more important in good leadership than humility. "But man, proud nan, dressed in a little authority, nost ignorant of what he is most ssured, his glassy essence like an

angry ape, plays such fantastic tricks before high heaven as to make angels

weep.'

Humilty does not propose to know all the answers, to give all the solutions, and to grab all the honor. Humility is unpolitical and unselfish in the service it renders. Its possessor does not attempt to shout his deeds from the housetop, to see his name or profile forever emblazoned on placards and in periodicals, to make his achievements the model for all others, and his ideas the last word in human wisdom or divine orthodoxy. Yet humility is the one righteous quality that any leader must possess and egotism is the one sin of which he must be purged—or else he must be purged.

Egotism is not to be confused with self-confidence. Self-confidence is a motivating, driving force that leads to solid action; egotism talks and struts and brags. Self-confidence is simple faith that a task may be accomplished by one's honest effort; egotism attempts to impress others with one's infallibility and unfailing ability.

SPIRITUALITY—Spirituality is itself one of those complexities that it is rather difficult to place as an element in some other composite. But here is the real capstone of church leadership. It is the one factor without which success cannot be realized regardless of how much knowledge, intelligence, energy, etc. may be ours. I deliberately place it last as a crown upon all the other factors and elements of church leadership.

Dependence upon God and upon forces higher than himself is the lesson God is teaching Moses in our text. Moses was learned in all the knowledge of the Egyptians, he was a finished product of their great universities, and God had planned it so. This God wanted, and then He wanted it all subordinated to the spiritual and the simple. When God asked Moses what he held in his hand, Moses must have answered in disgust when he said, "A rod, why nothing but a simple rod." But God showed Moses what He would show you and me. He is not depending upon the profound

and upon unusual talent. He would use the simplest of what we have. Moses' rod became an instrument of power to divide seas and cause water to burst forth from a dry and burning rock in the midst of a barren desert.

That Paul was trained at the feet of Gamaliel is no accident. God planned it so, for he was a chosen vessel unto Him to bear testimony of Him before the Gentiles (nations). God could use his profound learning, but it must be templed in a Spiritfilled life and an humble heart; it must be subordinated to the simplicity of Christ by one determined to know nothing except Christ and Him crucified. Consecration of what we have to God, be it little or much, is the first requisite for spiritual leadership.

III. Development of Leadership Factors

Having discussed some of those elements which we hold to be essential factors of successful leadership, we now propose to discuss some methods by which these factors may be developed.

KNOWLEDGE—The growth of knowledge comes by reading, study, observation, and action. A well-rounded knowledge does not come by any one of these processes, but by wise and diligent use of all of them. When we read and study we gain knowledge through a sort of vicarious experience. By observing we gain knowledge through insight rather than a mere dependence upon trial-and-error, and certainly one of the most fruitful methods of learning is action itself. We learn by doing, and any educational system that hopes to impart knowledge without having the learner act, participate, do—any system that attempts education without this will certainly fail.

INTELLIGENCE—Since this seems to be a hereditary factor that scientists believe we can do little about, we need not say a great deal about its development. We should remind ourselves that we already possess more of it than we are willing and energetic enough to use. We need to stir ourselves to the use of those intellectual abilities that are lying dormant.

ENERGY—It may be contended that we either have energy or we don't. But any of us will become more energetic for a cause if we really believe in it ourselves. We must be motivated by faith—faith in God, faith in ourselves, and faith in others.

PERSONALITY—We have defined personality as a sort of composite of all we are. If we would develop personality we must develop ourselves—the whole self. Personality polishing and the attempt to learn "how to win friends and influence people" is a poor substitute for what one actually is inwardly. This is not said to devaluate any honest effort that one may make to understand himself and others and thereby act in such a way as to re-

(Continued on page 25)

## Inspiration of Youth

By EARL P. PAULK, Jr.

Text: John 3:14, 12:32—"And as Moses lifted 1 the serpent in the wilderness, even so must the Se of Man be lifted up. . . . And I, if I be lifted up fro the earth, will draw all men unto me."

"I am very enthusiastic." This comment came from the National Youth Director, Lewis J. Willis. The subject of the discussion was the Southeastern Youth Congress held in Greenville, S. C.

The main theme of the Congress was Worker Training. This was divided into two main objectives—Leadership and Evangelism. Are the Congresses reaching these objects? Brother Willis stated that since their inception the Congresses "have done more to develop quality in our leadership and give the people a thorough understanding of our youth program than anything else."

There is a reason for this success. The promotions of the Congress is slanted toward the local church program. Then the local workers meet to receive the Worker Training. In this way the local church is the beneficiary of the good that is being

accomplished in these meetings.

This enthusiasm on the part of Brother Willis is not without justification. According to his office, the work in general has made tremendous advancement numer cally. Too, the attitude throughout the church indicates a deep spirituality. This results from o profound conviction on the part of the people of what is necessary to be

The type of leadership that is being developed and used in the promotion of the Youth work is indicated in the following sermon. This message was delivered on Wednesday night of the Congress by Earl P. Paulk, Jr., Youth Director of Georgia.

APOLEON was thought to be extremely bold when he said, "Give me 100,000 soldiers and I'll conquer Europe." Yet, without much notice, nearly two thousand years ago Jesus spoke words even more boldly. Standing in the little country of Palestine, He calmly declared, "And I, if I be lifted up from the earth, will draw all men unto me."

Since these words of Jesus were spoken millions have died without complete salvation, although having been drawn by universal love as promised by Him. He did his part by dying and thereby drawing all men from a state of complete corruption to a state wherein salvation is made possible for

all through faith.

We then ask, why all men have not been redeemed from the fall? To anbeen redeemed from the fall? To answer properly we must reply, that it is because men have failed to have faith in the death of Jesus. In making this reply, we inevitably place the failure upon Christians through the centuries, who have not inspired this faith. For as Paul asks in Romans 10:14, "How can they believe in whom they have not heard?" He again states in the 17th verse, "So faith cometh by hearing."

We see immediately the great need

We see immediately the great need of telling the world today that Jesus

was lifted up for the salvation of all mankind. This will come to pass only when the Christians, both young or old, are INSPIRED to go into all the world and preach the gospel.

I. THE NEED FOR CHRISTIAN INSPIRATION TODAY

THIS need of Christian Inspiration is seen every time one glances through the pages of a newspaper or popular magazine. this need is seen when the radio or television is turned on. These devices are the thermometers of the Ameri-

are the thermometers of the American Mind. These are the things craved by the public, or they would not be so widely produced.

Again the need for Christian Inspiration may be seen by viewing the condition of our national, state and local political situation. Or looking at the world as a whole degraded into the world as a whole, degraded into the slaughter of young men on the

battlefields.

Again the condition of the morals of our youth today points to the need of Christian Inspiration. Here are some recent events that substantiate this opinion:

(a) A series of reports showed that teen-agers and young adults in increasing numbers are regular users of dope. To get money with which to purchase this dope they shop-lift, steal, rob and go into prostitution

(b) A recent basketball scand which involved many top young at letes of America.

(c) More recently, we have heard nearly one hundred young men of o Military Academy at Westpoint bei expelled for dishonesty.

Irving Halpern, a New York prob tion officer who has been studyly and the studyly are the studyly and the studyly are the studyly and the studyly are the study

youthful offenders for 41 years, h this to say recently. "Crimes of vi lence used to be committed by old men. Today, kids are in all kinds crime. THE AGE SCALE IS GOIN DOWN."

Do we need Christian Inspiration Let's see this picture. In recent mont or maybe one not nearly so stream line, there returns a missionary at his frail little wife. They have foug off death for forty years in order preach the gospel of Jesus to tl heathen. There is no crowd to welcome them home; no band is there to pland march in their honor. There a need of revaluating standards.

We must have wisdom and unde standing, if we are adequately to fa this critical situation of today. In n opinion, these problems are not goin opinion, these problems are not goil to be solved by mob psychology at a cheap play on the mind. The soltion comes only by the inner guidan of the "Spirit of Wisdom," whice comes through inspiration: Job 32: "the inspiration of the Almighty give them understanding."—John 16:1 "Howheit when he the Spirit of trut "Howbeit when he, the Spirit of trut is come, he will guide you into a truth."

It is not likely that the Christia youth of today will face the rotte tomatoes and eggs, as did some their fathers. They are facing, how ever, the ideologies of communism ar the doctrines of modernism whic are more dangerous to the gospel. Ui derstanding is therefore necessary facing and destroying the enemies the church of the living God. Yes, Christian Inspiration is the need

#### I. THE SOURCE OF INSPIRATION FOR YOUTH TODAY

INSPIRATION can not be hrown on youth outwardly, like water it sand. It comes from an inner experience. In other words, we MUST HAVE THE INSPIRER INSIDE. Paul gives us the secret in Romans 8:11, But if the Spirit of him that raised up Jesus from the dead dwell in you, ie that raised up Christ from the dead hall also quicken your mortal bodies by His spirit that DWELLETH IN YOU."

It is true that the Holy Ghost is our Comforter, Guide and Companion, and He is also the source of our Inspiration. May our major stress always be on the necessity of the FILLING WITH THE SPIRIT, and not on the MEND-ING OF THE BODY. John 6:63, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."

It is reported that Theodore Rocsevelt never said, Go! to his rough ridars. Always his command was "Come
on boys." It is the power of the Holy
Ghost in the lives of Christians which
gives the compelling cry for service.
Not only is the command given, but
also the strength with which to accomplish the task. It was the Spirit
that beckoned the Apostle Paul to go
to Macedonia, and told Livingston to
go to Africa, and Abraham to leave
his home for lands he knew not. In
all these cases the same Spirit was
present to give guidance and inspiration.

Inspiration is to be gained by studying the life and works of Jesus of Nazareth. Young soldiers are inspired by the knowledge of Washington being appointed adjutant general at nineteen. Young writers receive inspiration by knowing that Shakespeare wrote his masterpiece at thirty-six. Young song composers gain inspiration from the fact that Joseph Grigg at ten wrote songs, while Anna L. Coghill at eighteen wrote, "Work, for the Night Is Coming." Even so, every true young Christian is inspired in realizing that the entire life and work of Jesus was during a period of youth. His death at thirty-three gave to every man the possibility of salvation.

Christian Youth should today find a source of inspiration in the hope of the soon return of Jesus. The story goes that the wives of fishermen would gather each evening on the shore of the Adriatic Sea. They knew it was about time for their husbands to return from a day of fishing. The women would sing a verse of some old familiar song and then listen for their husbands to answer by singing the chorus, to let them know they would soon arrive. Oh, how our hearts leap for joy as we hear resounding the promise of our Lord: John 14:3, "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

#### III. THE POSSIBILITIES OF INSPIRED YOUTH

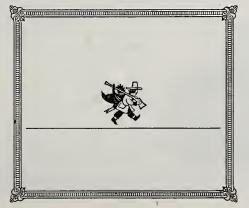
INSPIRATION suggests expiration. When our youth are truly inspired, we may rightly expect to see their lives bear fruit. Those receiving the experience of inspiration on the day of Pentecost were later to prove the validity of the experience in their lives by their words and actions. They did their jobs so sincerely and thoroughly that within three hundred years the entire Roman Empire bowed its knee to Christianity.

It was INSPIRED WRITERS who

It was INSPIRED WRITERS who gave us our Holy Scriptures. (II Peter 1:21—II Timothy 3:16). Great is the need for inspired writers today. It is true they could not add to our Bible, for we have no necessity for further revelation. We have a Perfect Revelation of God in Christ and any additional "scripture" would be an anti-climax. We do need, however, young people who are inspired to write Christian literature and songs into all languages of the earth. Writing is one of the strongest tools for propagation today. World events have resulted from inspired writings. Millions of lives have been changed because of literature, either for the good or bad.

There are great possibilities for IN-PIRED PREACHING today. We need young preachers who are not only willing, but qualified to properly preach to the world today, the Christ of the cross. We need to preach not ourselves and our achievements, but Christ and His achievements in life and death and resurrection. Too often the most interesting part of our sermon is that part wherein we tell of something that we have done. It would be well for us to remember in our hours of boasting, that we too, were once slaves in Egypt. Had it not been for this same Jesus we would never have been set free from the chains of sin

There is also need for YOUNG IN-SPIRED CHURCH MEMBERS. By the help of God, our fathers in the Church of God, have brought to us a wonderful organization. They have given to us beautiful churches, outstanding schools and orphanages and a modern printing plant. WHAT ARE WE GOING TO DO WITH THESE IN YEARS TO COME. With the future so uncertain, there is only one safe



way, and that is to contain the HOLY INSPIRER who knows the future and will be a light unto our feet. Just as the old fire-horse is ready to go at the sound of bells, and the old soldier is ready to march at the sound of drums, and the old retired preacher is ready again to preach the story of Jesus in no uncertain terms at the sound of some old hymn, even so must the young Christian of this day be ready to shout aloud the message of Jesus at the sound of that name that is above every other name.

In the dark days ahead, we must have a HOLY INSPIRED CHURCH. The Church must not identify itself with any set political pattern or form of government, but must stand ready to condemn evil and sin wherever it exists. Jesus did not say that He would build His church upon Communism, Socialism, nor upon a Democracy. According to Jesus the Church was to be built upon the CONFESSION OF CHRIST, which is a sure foundation. I believe as you do, that the principle of Christ calls for liberty and justice alike for all men, and that America is the nearest to this demand. But even in America we have the underdog race, and many times a man is not free to work when he pleases. He has the danger of being killed, if he crosses a certain line. No, America is neither sinless nor perfect and the Church must be aware of its failings to come up to the standard set by Jesus.

It is true that we have built a nation that is matched by no other on the face of the earth. America sets the pace for industry. Her scientists unfold secrets to the world. The American doctors do miracles in the field of medicine. We have not failed to exhibit our wisdom and wealth before the world. Sure, we have enlightened people of the earth as to how the body can be repaired, but we have failed to teach them how the soul can be restored. Yes, we have built a matchless nation, but we have failed to build the man in that nation. As Edwin Markham puts it:

"Why build these cities glorious If man unbuilded goes? In vain we build the work, Unless the builder also grows."

All the forces of the world are clamoring for the youth. The Communists in China are asking for the high school young people. In the Russian Zone in Germany, it is youth that is on the march. It is the young American boys who are dying on the battle field of Korea.

Christ is also giving an earnest call for Youth today. Softly and tenderly He is calling. You are not forced to join His army, but there is none that offers a reward as He does. Can't you hear Him even now as He says, "In my Father's house are many mansions?" Won't you remember now your Creater in the days of your Youth?"

Creator in the days of your Youth?"
Jesus did His part when he "was lifted up on the cross for our salvation." Young Christian, let us do ours, so in truth, all men may be drawn to Jesus.

## Pilgrims with a Purpose

MRS. W. G. ODOM

"The breaking waves dashed high On a stern and rock-bound coast, And the woods, against a stormy sky, Their giant branches toss'd.

"And the heavy night hung dark
The hills and waters o'er,
When a band of exiles moor'd their
bark

On the wild New England shore."

... So sang Felicia Hemans in describing the advent of the first permanent English settlers to New England.

The "Pilgrim Fathers," as they are called, were a group of Separatists, who had left the Church of England because of many of its observances which resembled Catholicism and which they regarded as idolatrous. King James I declared, upon coming to the throne, that his subjects would conform to the state religion or be harried out of the land. The Separatist congregations of some tiny villages in eastern England were forced to leave in 1608 and take refuge in Holland. During the next twelve years, they saw the alien customs and speech of the Dutch influence their children more and more. They determined to find a home in the New World, where they could worship God unmolested and according to the dictates of their consciences.

Obtaining permission from the London Company to settle in Virginia, they were brought to the shores of Cape Cod through error. They arrived December 21, 1620, without a patent (right to the soil) nor a charter (power to set up government).

"Not as the conqueror comes, They, the true-hearted, came, Not with the roll of stirring drums, And the trumpet that sings of fame:

"Not as the flying come,
In silence and in fear,
They shook the depths of the desert's
gloom
With their hymns of lofty cheer.

"Amidst the storm they sang,
And the stars heard and the sea!
And the sounding aisles of the dim
woods rang
With the anthem of the free!

"The ocean-eagle soar'd
From his nest by the white wave's
foam,
And the rocking pines of the forest

roar'd—

This was their welcome home!"

Poem—"Landing of the Pilgrim Fa-

thers," by Felicia Hemans.

Governor Bradford wrote later, "It pleased God to visit us with death dayly, and with so general a disease that the living were scarce able to burie the dead."

"There were men with hoary had Amidst that pilgrim band— Why had they come to wither ther Away from their childhood's land

"There was woman's fearless eye,
Lit by her deep love's truth;
There was manhood's brow, serenel
high
And the fiery heart of youth.

"What sought they thus afar?
Bright jewels of the mine?
The wealth of seas, the spoils of war
They sought a faith's pure shrine

"Aye, call it holy ground, The soil where first they trod! They left unstain'd what there the found—

Freedom to worship God!"

These were the Mayflower Pilgrim. They dedicated their lives to the hig and holy purpose of establishing colony where freedom of worshi might be realized. Other America patriots followed them, and as a result, freedom of worship exists in ou country today.

The word "pilgrim" comes from the Latin word "foreigner" or "foreign and means a wanderer, or wayfared A pilgrim differs from a vagabond of tramp in that he has a purpose for his travels. Usually the purpose has comething to do with religion. On definition of the word is, "One whole travels to some holy place, as a devotee." Last year, Roman Catholic from all parts of the world made pilgrimage to Rome to observe the ceremonies attendant upon their Hole Year. Every year, thousands of Mohammedans make the pilgrimage to Mecca. India's streets are filled with pilgrims of many different faiths.



THE LIGHTED PATHWAY

aveling toward the shrines of their ods. Three times a year, the people I Israel were commanded to make a ilgrimage to Jerusalem to worship od in His holy Temple. Pilgrimages re a vital part of many religions.

In a very real sense, we may call od's spiritual giants of the Bible apply the term to born-again Chrisans of today. Let us consider some the great men of God in the light their character as pilgrims, not regetting to apply their experiences our own lives. The Apostle Paul rote, "Now all these things happened not them for ensamples: and they ere written for our admonition, upn whom the ends of the world are ome." 1 Cor. 10:11.

ome," 1 Cor. 10:11.

The Patriarch Noah built a huge hip at God's command. After years of reaching righteousness to an unseding world, he entered the ark and gan his pilgrimage of faith over the flood waters to Mount Ararat. His arpose or rather God's purpose through him, was to preserve human and animal life after the great cathlysm of the flood. The first thing bah did upon reaching dry land was build an altar, re-establishing worth of God in the purified earth.

ANOTHER outstanding lgrim of the Bible was Abraham, "Fauer of the Faithful." Born in a city of ealth, culture and learning, Abraham as called to leave all this for an unnown country inhabited by primitive tople. Ur of the Chaldees, his native try, was given over to the worship of the moon goddess. God purposed arough Abraham to call the world ack to the worship of the One True od. This could not be done in a city evoted to idol-worship, so God sent or that to a solitary place where he hald re-establish unhindered the worship of Jehovah. Abraham's life is a stimony to man's faith and God's ithfulness. "He staggered not at the omise of God through unbelief, but as strong in faith, giving glory to do; and being fully persuaded that, that he had promised, he was able alto perform. . therefore God was not shamed to be called his God." Rom. 20, 21; Heb. 11:16b. Three great onotheistic religions call Abraham heir father; Judaism, Christianity, and Mohammedanism.

Isaac and Jacob followed in their ther's footsteps as pilgrims in the comised land. It was over four hunded years before Canaan truly beame the possession of their descenants. Listen to Jacob as he sadly deribes his life to Pharaoh, "The days the years of my pilgrimage are an undred and thirty years; few and ril have the days of the years of my be been, and have not attained unto be days of the years of the life of y fathers in the days of their pilrimage," Gen. 47:9.

image," Gen. 47:9.

Moses, miraculously saved from eath at the hands of the Egyptian ng, was trained for leadership by the very king. His early attempt to eliver the Hebrews thwarted, he fled

to the desert, intending to end his days in solitude and peace. God was not through with him, however. Calling to him from the burning bush, Jehovah sent him back to Egypt to finish the task begun forty years before. Someone has said, "Moses spent forty years in the Egyptian court learning to be something, forty years in the desert learning to be nothing, and forty years in Sinai learning what God could do with someone who thought he was nothing." We hear his protest, "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" His final obedience to God's call resulted in a weary pilgrimage of forty years, unfulfilled for him but resulting in great blessings for his people.

In one sense, we may call the exile Joseph a pilgrim. He speaks from an Egyptian throne to his trembling brothers, "God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. He was conscious of God's purpose in allowing His faithful servant to be sold as a slave and carried so far from home.

Daniel, another captive-pilgrim, declares boldly to the Babylonian king, "There is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days." Thereupon followed the entire outline of future world history, as portrayed by the image of Nebuchadnezzar's dream. Daniel's life and testimony did much to bring honor to the name of his God in Babylon.

Paul, apostle to the Gentiles, traveled constantly in the interests of the gospel. A scholar and lover of books, he chose a pilgrim's life, impelled by the urge to make Christ known throughout the world. He deliberately laid aside his honor and prestige as a Jewish Rabbi for the cause of Christ. He wrote to the Church at Corinth, "Being defamed, we intreat; we are made as the filth of the world, and are the offscouring of all things unto this day," 1 Cor. 4:13.

WE write of one more pilgrim—the greatest of all. This pilgrim left His Father's home, the honor and riches that He enjoyed there, and traveled to one of the smallest planets in His Father's creation. There He lived a quiet humble life ministering to those in need and teaching and living His Father's love for mankind. "He came unto his own and his own received him not." He told His would-be disciple, "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay His head." He died as He lived, despised and rejected by the many-loved and honored by the few—a pilgrim and a stranger in the earth. He was the Son of God. He is still forgotten or ignored by the mighty ones of earth, but He lives in the hearts of millions today. He has started them on their pilgrimage to heaven.

The pilgrims of the Bible had higher ideals and stronger convictions than their fellow-countrymen. Dissatisfied with their surroundings, they sought by faith a heavenly country where their holy aspirations would be fully realized. "Wherefore," the writer of Hebrews declares, "God is not ashamed to be called their God, for he hath prepared for them a city." They fought the good fight of faith, and wherever their God gave them the victory, they built an altar to His holy name.

"They climbed the steep ascent of heaven
Through peril, toil, and pain.
Oh, God, to us may grace be given
To follow in their train!"

The words "pilgrim" and "pilgrimage" are used on many occasions in the scriptures to typify the life of man in this world. We have seen exemplified in the lives of God's spiritual giants the characteristics of a good pilgrim. First, there is a worthy purpose, "Daniel purposed in his heart that he would not defile himself..."
Then there is courage—the courage of one's own convictions. The Hebrew captives declare, "If it be so, our God, whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up," Dan. 3:17, 18. The pilgrim of God is dissatisfied with the lures of this world, its pomp and show, and all the delights that it promises. He is seeking a better, a heavenly country. He is willing to renounce his citizenship and re-linquish right and title to his possessions here, hoping to become a citizen of a better country. Because his eye is fixed on a goal, the attractions of the land of his pilgrimage do not appeal to him. He is a stranger, in a strange land. His God has commanded him, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever," 1 John 2:15-17.

Christian, in John Bunyan's allegory "Pilgirm's Progress" was despised by the inhabitants of Vanity Fair, Likewise, a true pilgrim of God is held in contempt by those whose hearts are rooted in this present world. One will even find Christians among the latter class. Peter warned the church, "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul," 2 Pet. 2:11.

It may be said without exaggeration, then, that God is pleased with those of His children who declare by their lives that they consider themselves

(Continued on page 20)

#### ... Helps for the Tempted and Fried ...

Conducted by Alda B. Harrison

Dear Tempted and Tried Friends: God Bless You.

This is our thanksgiving issue and I'm sure you have much to be thankful for. But I am wondering how many of us have returned to give thanks to the great Giver of every good gift. Oh yes, we are glad for all these things that come to us daily, but do we recognize them as gifts from the great Giver. In our poem below the writer has expressed our attitude many times when we fail to to give thanks for our many blessings.

Our article shows us up pretty well in our complaints of the things that come to us which many times are blessings in disguise. At this thanksgiving time let us not fail to give thanks for the many blessings that have come to us along the way.

#### GLAD DISAPPOINTMENTS By JOSEPHINE E. TOAL

"They are not what I intended them to be," apologized Mrs. Ingram as she passed the plate of cookies to her neighbor over the tea-table. "I always use vanilla in this recipe, but the delivery boy forgot to bring it and I had to substitute cinnamon. I was so disappointed! These boys are awfully careless." There was vexation in her crisp, energetic tone.

"But it was a glad disappointment, wasn't it?" A whimsical smile lurked in the corners of Mrs. Carleton's mouth as her bright eyes shot a brief questioning glance at her hostess.
"A what?" The other woman's brows

lifted wonderingly.

"Your cookies are certainly delicious

anyway," evaded the guest.
"Now Mae, do tell me what you
mean by a 'glad disappointment,' or whatever it was you said. I'm sure you have something in the back of your head."

Mrs. Carleton laughed pleasantly. After another nibble at the cookie in her hand, she replied: "Your remark, Florence, reminded me of something my little Marion said that set me thinking—'You'll have to be glad this time, mother, won't you, because the

boy didn't forget the butter?'
"It was one of those mornings
when the day starts out wrong for us, or rather when we start the day wrong ourselves. I hadn't realized that an hour before the child was listening to my fretful words. To begin with, I had complained to Don that not one of the cucumber seeds I sowed in the garden had come up and I would have to plant over again, which meant no early 'cukes.' And right on the heels of that complaint I had wailed out that mother's letter wasn't in the morning mail, the letter I always received on Tuesday. It was only a few minutes until I again grumbledthat the milkman had forgotten to

bring the cream I ordered.
"'I think I have had disappointments enough for one morning,' snapped when Don said something about cheering up.

"After Don had gone to his work the grocery boy came. Marion watched my face curiously as I put the things away in the refrigerator. Then she folded her little arms with an air of satisfaction and sagely remarked: 'You will have to be glad this time, mother, won't you, because the boy didn't forget the butter?'

"Her childish wisdom struck me oddly. In spite of my peevishness I could not help seeing the philosophy of her innocent chatter. I had as good reason to be glad because the grocer's boy did not forget as I had to be disapponted because the milkman did. But was I? Did I ever give it a thought that day after day the delivery wagon drove up to my kitchen door just to accommodate me-just so that I might have something I wanted and when I wanted it? Had I been gladdened by his faithful service? That morning the milkman had failed me, but there had been whole weeks of mornings, months of mornings, when he filled my orders perfectly. And I hadn't thought of being happy over such faithfulness.

"That weekly letter of mother'sthe wonder was not that I should have missed it this time, but that for a long, long string of Tuesday morn-ings I had received it from the post-

man's hand.

"The cucumber seeds had proved to be duds but the radish and the lettuce, the peas and beans, carrots and onions, and everything else was growing beautifully. In my disappointment

#### A Friend In Need Is a Friend Indeed

I'm wondering how many friends have among the readers of the

Lighted Pathway.

I'm asking every one of you to help me put my book, "Youth At the Cross Roads" into the hands of our young people. What could you find that would make a nicer Christmas present and would bring a greater blessing to your son or daughter, that you are trying to inspire to a closer walk with God. Perhaps you have a relative or friend for whom you have been praying. Help answer your prayer by giving them this book. Do not confuse this book with the one I ran in the Lighted Pathway a few years ago. The one I ran was "At the Cross Roads" and was fiction by Minnie Ludwig and was a splendid story. "Youth At the Cross Roads" is not fiction but inspirational and is by Alda B. Harrison So many and is by Alda B. Harrison. So many people have confused the two. Please help me place this book in the hands of the young people.

Thank you, Alda B. Harrison.

over the one failure I had forgotter to be glad over the many successes "The more I turned over in my

mind this idea of how we make mountain of our mole-hills and zeroes of our pluses, the more I got out of it Why, Florence, it came to me like a revelation that if it were not for occasional disappointments we would be callous to any glad and grateful feeling for the joys of life.
"That morning I made up my mind

that hereafter I would let each disappointment as it came make me glad for the ninety-nine times i didn't come. I would just dub my dis-

appointments 'glad-makers.'
"And do you know, since then
have been surprised at how much sun shine I have put into the day simply by remembering, as I met the milk man, the washerwoman, the grocer's boy, the postman, the iceman and others who serve my household how well they have done by me."

Mrs. Ingram drew a long breath "I suppose you are right, Mae. I an going to try your plan anyway. And now," laughing, "I am glad the boy forgot the vanilla, otherwise I migh not have heard your helpful littl

story."—Selected.

#### THE LEPER WHO DID NOT RETURN

"I meant to go back, but well you ma" guess

I was filled with amazement I canno express

To think that after those horribl That passion of loathing and passion

of fears,

By sores unendurable eaten, defiled, My flesh was as smooth as the flesi of a child!

I was drunken with joy, I was craz with glee, I scarcely could walk, and I scarcely

could see

For the dazzle of sunshine where a had been black; But I meant to go back, oh, I mean to go back!

"I had thought to return; when my people came out,

There were tears of rejoicing, and laughter, and shout

They embraced me-for years I ha not known a kiss:

Ah! the pressure of lips in an exquisite bliss.

They crowded around me, they fille the whole place;

They looked at my feet and my hand and my face; My children were there, my gloriou

wife, And all the forgotten allurements

life. My cup was so full I seemed nothing to lack;

But I meant to go back, I meant to go back.

#### HAPPY HOME CIRCLE

ECENTLY my daughter sent these clippings. Her little comment that came with it is this:
"Here is the story of some people ho are doing something about a rious problem—not just talking out it." Is this what is called "the cial gospel." Yes, and I call this eeting boys at the Crossroads.

We need something like this for rls also. Many boys and girls are ing the downward road because no the took an interest in them. Some eat man who had made a success life was asked, "What is the secret your success?" He answered, "I had

friend."

Does that boy in your home have father who is a pal to him, or other, are you a pal to your girl? nink it over.

#### G BROTHERS GIVE TROUBLED BOYS FRIENDSHIP, UNDER-**STANDING**

FRIEND JANE: From the ne Jack could walk, his father has istreated him. He never let the boy ow up like any normal youngster ould.

When the child was four, he was pected to have a mind of an 8-yeard. Then when he was 8, he was ex-ected to do and think like a 12-year-

had started—yes, Luke, I had started—to find

ne Healer so mighty, so tender and kind:

it work pressed upon me, my busi-

ness, you know, or all of those years I was forced to

let go; had tools to collect, I had orders

to get; found my poor family burdened with

debt: y time was all taken with labor and

ne days went more swiftly than I

was aware. ith the practical problems I had to

attack; it I meant to go back, oh, I meant to go back.

never supposed He would wait my return-

st one of the ten—and would linger and yearn

you tell me He did; why, Luke, had I thought,

nere is no one on earth I would sooner have sought;

l have shown Him my body, all per-

fect and strong; have thanked Him and praised Him before the great throng; I have followed Him gladly forever

and aye ad I thought that He minded my staying away-

e so great, I so little and paltry! alack.

ad I only gone back! had I only gone back!"—Selected.

old would, and so on through the years.

Jack was always big for his age, until today he is only 17 and is 6 feet 2 inches tall.

His father was never a companion to him, Jane. He never was around to guide him. I have had to be both parents to the boy, besides taking care of four other children.

Jack has worked and bought his own clothes and paid for his own entertainment since he was 12. Since last February he has had steady em-

ployment.

His father insisted on getting Jack's money every week, until I put my foot down. You see, Jane, his father would never let me handle any money —not because I can't handle it. I'm better qualified for that than he is. Besides, he is a very heavy drinker and philanderer. I get on an average of \$60 a year to buy clothes for six people, including items for the home. I do very well, but he'e always telling me I'm extravagant and I don't know how to handle money.

To come back to Jack, his father always begrudged him every mouthful of food he has ever eaten, more so within the last four or five years. He has criticized every friend Jack ever had, and just recently he warned the boy never to bring any of his friends into this house again, and in another month he says the boy can get out or he'll throw him out.

Jane, his father has always put heavy responsibilities on Jack's shoulders. Whenever anything had to be done at home, Jack could do it. If it wasn't done right, he'd start name-calling. He never cared enough to get to know the boys Jack traveled with, but when he would see a couple of them he'd haul into Jack and tell him the people he was with looked like bums. "I don't want to see you with them again or I'll break your neck," and ever so many more such remarks.

As a result of years of that treat-ment, Jack is insolent at times, very despondent and carries an awful big chip on his shoulder. He is a very much confused young man and I'm terribly worried about him. I can't carry on much longer. Jane, please do something for us.

JACK'S MOTHER.

#### JANE'S ANSWER

I sympathize with your desperation, Jack's Mother. The boy does need help and understanding.

Were he now to become involved in any questionable experience (however, I am not implying that he will) under the dictum of society, he would be the sufferer. Yet the true responsibility might well be laid at the door of parental rejection, abuse and, I might even say, mental cruelty.

It is possible that for reasons un-

known to us, his father can behave in

no other way toward the lad, but even were this so, it makes life no easier for Jack.

As his mother, you have registered in your heart many of the hurts he has received during the years, and understandably you are now determined to somehow make things right for him. Perhaps you feel the approach of a crisis and so are driven to act. To ease your desperation, how-ever, I can point to the possibility that the boy takes many of these hurts for granted and has worked out some sort of a life of his own which does not let him suffer from circumstances as much as you might think.

JACK does urgently need a kindly man who will take the father role with him. It must be a man who will not be concerned with belittling the boy's natural father or trying to interpret the complicated affairs of the family, but one who will be interested only in the lad's welfare. With that thought in mind, I should like to tell you, and others who face similar situations, something about Detroit's Big Brothers.

The organization began in a modest way, 18 years ago, at the suggestion of Judge D. J. Healy. The judge recognized that troubled boys did not require punishment so much as they needed friendship and understanding and the opportunity to live self-respecting lives. And so he asked a few men whom he knew to answer the qualifications required in helping such boys to volunteer as "big brothers."

Their good work spread. Soon the men's club of a church undertook regular volunteer work with boys who could benefit from their understanding friendship. Catholic men's clubs also took part. Big Brothers became formally organized. Now they have several offices of their own at 1026 thetic men play the roles of older brothers or parents, just as long as they are needed, for boys like Jack.

You and I both know that in the process of a boy's growing to man-hood, he patterns himself after some man in his own experience, usually the father. We also know that the man may not always be a worthy "hero" or "model" for the boys whose ideal he becomes. And when this is so, the result is sometimes tragedy. Big Brothers not only aid the boy through companionship and kindly guidance, but indirectly inspire him to develop a clear philosophy of life, to appre-ciate fairness and truth and honesty and self-respect. While a boy may be the product of all the influences with which he comes in contact, his Big Brother may unknowingly become a guiding star. Always, that is what this older man is worthy to be for youth. Many a bright and hopeful story is

written into the confidential annals of this group of men whose purpose in becoming Big Brother to lonely, troubled lads is to help them develop into happy, responsible citizens taking their rightful place in the world.

-The Detroit News.

## When God Was Dearest to Me

A SYMPOSIUM

By reflecting on our past experiences we see that God manifests Himself to us in many ways - but never is dearer to us than when we need Him most.

UR PERSONAL experiences with God are always of prime importance in our lives and are usually the most indelible memories we have. The LIGHTED PATHWAY continues this month a series of such experiences related in the words of those who had them. Each Christian life should naturally be under constant awareness of God's nearness and blessings. His spirit and will should control every moment and every step of our lives. Still, there are times when we are made more keenly aware of God's presence and blessings than we ordinarily are. These times of His special and unmistakable blessing make precious memories for us and add extra strength to us.

In the order that their articles appear The LIGHTED PATHWAY presents the personal experiences of (1) sents the personal experiences of (1) A. V. Beaube, State Overseer of Tennessee; (2) J. Herbert Walker, Sr., Executive Mission Secretary and former General Overseer; (3) George L. Britt, pastor in Belton, South Carolina; (4) C. C. Rains, pastor in Phoenix, Arizona; (5) G. R. Watson, pastor in Riverside, Georgia; (6) R. R. Walker, overseer of Kentucky; and (7) Arnold E. Erickson, pastor in Big Timber. Montana.

ber, Montana.

"Each Time I Prayed the Lord Would Impress Me to Fast Ten Days and He Would Let Me Have My Desires"

I ASSURE you that it has been no easy matter for me to thing back over my experiences in the work of the Lord for the last thirty-nine years, and pick out what would be the time that the Lord was decreat to me. It seems to be gendearest to me. It seems to be, generally speaking, my life has been ordered by the Lord. Many times the Lord has led me into places and situations that I would not be aware of, otherwise I would have been afraid, but he has always brought me out victorious, and I prize those places and times very highly in my personal ex-

perience.

I had finished the Church of God Bible School and had pastored the church in Fort Worth, Texas, then in Weatherford, Texas, back to Nashville, Tenn. with a charge to build our people a church. We had worked two years and had been successful in building the little initial building which now has been completely wrapped and you would hardly know wrapped and you would hardly know my work. I began to desire a closer walk with the Lord, and a greater door for my ministry, and sought the

Lord earnestly four times. Each time the Lord would impress me to fast ten days and He would let me have my desires. At that time I was in debt, I wanted to have a great revival in the church where I was pastoring, I also had an unspoken desire, and a desire for a greater opportunity in the ministry. The fourth time I prayed the Lord directed me to fast ten days; this I finally decided to do. It seemed so very real when I was called to Kannapolis, N. C. to conduct a revival meeting when H. L. Whittington was meeting when H. L. Whittington was the pastor. I was given enough money to pay my bills. The State Overseer of Tennessee directed Albert Childers to come to Nashville and conduct a revival which actually started the church on its way. We were able to build a church and pay for it in eleven months, and at that Assembly, out of a blue sky, without my knowing anything about it, I was appointed to be overseer of South Carolina, which was the third in rank at that time. After I had been overseer two time. After I had been overseer two years, it came to the first place on everything. This seems to be one of the riches times in my life.—A. V. Beaube.

"The Great Creative Genuis of The Universe Had Come to Me in the Hour of Death and Healed Me"

IT is rather difficult to write just when God was dearest to one. I can think of so many times when He has been so dear to me, but of course, the surrounding circumstances, and His special visitation makes some times dearer than others.

To me, the time was the summer of 1934, in our little home on Peoples Street in Cleveland, Tennessee. I was superintendent of the Bible Training School, which is now Lee College. Each summer during those earlier days it was necessary to make as many contacts as possible in soliciting students to keep our school going and growing. Brother S. W. Latimer, the General Overseer, and I had made a number of trips together. We were scheduled to go to South Carolina to the State Convention but I had taken a terrible pain in my side, and decided I could not drive. Brother Latimer suggested that we go by train, to which I agreed. When we arrived in Atlanta I could not walk up the steps, there-fore, I took the freight elevator up-stairs. Being sick and in so much pain, we decided to spend the night in Atlanta and go the next day. We stayed

with friends but the next morning they decided I must return home. I was hard to turn back. I wanted to g on, I was sure I could encourage som young people to give their talents God and train for the ministry.

The porter took me in a wheel cha to the coach and let me occupy the long bench at the end of the car, by the jostling and jerking kept me qui uncomfrotable the entire trip. reached home and went to bed. I times I suffered intense pain. A fe days later, after much vomiting an cramping we had the physician diagnose my case. He remarked " diagnose my case. He remarked "is appendicitis, and unfortunately the appendix has already erupted." Whe asked if there was anything the could be done, he answered, "Nothing can be done now," and shaking head said, "He hasn't one chance a thousand to get well." At times I we delirious. The brethren came regular and held on in prayer for my healing I remember how eager I was to

and held on in prayer for my health I remember how eager I was to healed. My wife was unable to with me, as God at that time gave our only little daughter, Gracie. wanted to live. My mother came fro Louisiana and sat by me for hour She prayed for me. They all prayed for me. News had reached the field a many hundreds were praying I prayed. many hundreds were praying. I praye but I was so sick it seemed I couldn

One morning after a night the seemed would never end, the brethre came, and while they were prayin I exclaimed, "I'm healed." Those praying prayed on. They thought me to k still delirious, but they didn't see wh I saw. A large white sheet came floating down from the ceiling, with long knife that was white like a neclight. That knife-shaft of light pentrated my side and the sheet settle all over the bed, and I felt a quivering sensation; a heavenly feeling goir over my soul. Yes, the Great Creativ Genius of the universe had come me in the hour of death and healed me and it was then I believe God water dearest to me.-J. Herbert Walker, S.

"The Theologian Was Teaching The Miracles Are Past, but There Stoo Him Who Created the World an Hung It on Nothing Visiting The Humble Home"

EARTHLY joys can to discussed in relative terms but not the presence of God. There are times when we humans are in more desperate circumstances than others an















Watson

hall never die."

Erickson

Rains

Britt

J. H. Walker

Beaube

R. R. Walker

when God intervenes we think He is hore precious at that time. It was ighteen years ago, after enduring a eriod of intense physical and mental train, I suffered a complete collapse. There followed five months of the arkest and at times the most desondent days of my life. I suffered rom the twin messengers of Satan, iseased lungs and a complete nervous ollapse. Either of the two are capable f producing more anguish than any en however gifted can describe. In he midst of my suffering I would ling to God's promises and feel His resence. How often in the lonely lumber, but sleep had flown from he and the death angel stood near, would comfort myself with the scripure, "He that believeth in me, though the were dead, yet shall he live: and whosoever liveth and believeth in me

It seems from the story of Job, and christ's temptation in the wilderness hat Satan has his greatest opportunity to wreck true faith when the body was weak and wracked with pain. During this physically and mentally reakened condition Satan began to hard striven for four years to please and striven for four years to please ry? Why were so many wilful sinners of strong and healthy? Five months of excruciating pain had narrowed my world to a small world; a world for suffering. Why creation anyway? Was it a colossal failure? with every unce of strength and reason left I ought those questions. To add a last traw in the darkest hour of my darkst night the suggestion came: mayers any more

In this physical and mental setting in an humble farm house in the hills of Tennessee, in a community hostile to the Pentecostal faith, one dark aight as the death angel stood near, he one that was keeping watch by my bed felt my pulse and called the emainder of the family. Their passionate weeping only added to the sortow of death. With a feeble effort I whispered, "Pray once more." As they arayed fervently I reached for one ast stroke of mother's grey hair as he bowed by my bed. There, sustended on the brink of eternity with lot a prop to lean on, no dogma no heory, not even mother's hand could telp, I cast myself unreservedly and

resignedly into the hands of Him Who made all things and by Whom all things exist. Three worlds met in that humble, modestly furnished room; my world of suffering in which I had been a prisoner for five months, the rulers of the darkness of this world, and the glorious, merciful, powerful Son of God. The Eternal Spirit of God manifested Himself and spoke for Himself. The pain left. My strength returned. Best of all the despondency, the doubt, the clammy atmosphere gave way to Him that said, "Let there be light," and there was light. The pallor and sorrow of death that a few moments before had reigned had flown when He said, "Go." The family was shouting and weeping and I was praising God.

Oh, glorious, momentous night! The scholar was scoffing at miracles. The infidel was doubting God. The theologian was teaching that miracles are past, but there stood Him who had created the world and hung it on nothing visiting that humble home. My heart was throbbing with love and gratitude. The why of creation was answered. Never before in all my life did every living thing look so good. Never before did I so vividly realize that all life both animate and inanimate, from the singing bird to the trees and flowers, flowed directly from the Source of all life, Who was filling my soul with such unutterable joy and peace. Although I had known God four years, after this night of trial I would break out singing a few words of the old hymn I had learned in childhood, "Day is Breaking in My Soul."—George L. Britt.

"God Showed Me Both The 'Natural' Life and The 'Spiritual' Life, and How Far Most of Us Live Beneath Our Privilege"

ALMOST 31 years ago the Lord reclaimed my soul. (I was saved first when 15 years old), cleansed and filled me with His Spirit.—I had a most blessed experience at this time. As I lay prostrate on the floor, completely out of myself, I saw Jesus seated at the right hand of the Father interceding for me. As He would lift His hand toward me, rays like sunrays came from the tips of His fingers and then the power would strike my body—and I received the great baptism of the Holy Ghost. I had days,

weeks and months of "joy unspeakable and full of glory." As I would plough up and down the great long rows of the corn field I was so happy that I would have to stop to pray and praise the Lord.

Once when my wife was very, very sick I was down by the river praying for her when God spoke to me and said, "If you want your wife to be healed, fast and pray." Of course I

obeyed and she was healed.

Soon after this I came to Atlanta where I have worked for the Lord about 23 years. He has blessed me in so many ways in these years—we have been able to set several Churches in order among which is the Riverside Church (one of the very best in all the world) and has given me the privilege to pastor it for almost 10 years. Too, I could never forget the four gracious years in the good state of Missouri where we labored for God

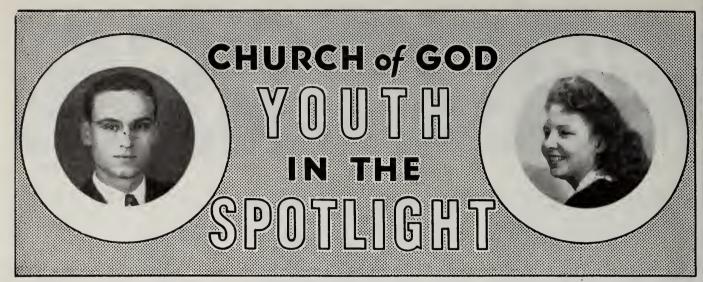
and He abundantly blessed.

All the 31 years have been filled with blessings and God has been dear and precious to me but two weeks ago in Naples, Florida, I had an experience where God was the DEAREST to me of all time. As I lay on my bed, whether asleep or awake—in a dream or a vision—I know not, but God showed me both the "natural" life and the "spiritual" life and how far most of us live beneath our privilege. When I say how "far", it seems millions of miles. How little and insignificant the natural life is compared to the spiritual is beyond expression. Words fail me to express it—I can't write it or tell it, but as never before I know what the Scripture means that says: "As many as are lead by the Spirit of God are the sons of God." I was blessed until the tears of joy were streaming down my face. Another person was present (I think it was Sister Watson) and we could see the glory of the Lord coming down upon each other. Surely this was my dearest experience with the Lord.—G. R. Watson.

"I Looked; I Saw Him With Tears In His Eyes Motioning Me to Come to Him"

In the year of 1931, after I had been preaching for about four years and had given up all to serve the Lord in this field of labor, my older

(Continued on page 23)



Earl T. Golden was born in Desloge, Missouri, April 13, 1921, and graduated from Desloge High School in the spring of 1939. He was converted that summer and began his ministerial work in the fall of 1939. His twelve years of ministry have been spent mostly in Missouri and Kentucky in pastoral work. Earl has done some evangelistic work and at present while serving as pastor, he is district pastor, chairman of State Youth Board, and sings in a quartet. He has served as editor of two Missouri state papers, and erected two new parsonages. He has done some college work by correspondence and submitted several articles and poems for publication in the EVANGEL and LIGHTED PATHWAY.

Beulah May Pospisil is the young lady featured in the Spotlight thi month. Beulah was born on September 29, 1931 and graduated fron Harlowton (Montana) High School in 1949. She has attended Lee Col lege, Montana State College, and Western Montana College of Education. At the present she is teaching in the O'Loughlin School, Swee Grass, Montana. Beulah is saved, sanctified, and filled with the Holy Ghost and a member of the Church of God in Bozeman, Montana She has served as a Sunday School teacher, Youth Camp teacher, and Y.P.E. president. This young lady enjoys working with children and is using her singing voice for the glory of God.

#### THE MOONEYHAMS—MISSIONARIES TO ANGOLA, AFRICA

The Rev. and Mrs. T. D. Mooney-ham and their little girls were appointed missionaries to Angola at the last General Assembly, but due to uncertainties and difficulties on the field, the Mission Board requested they wait and asked that I investigate the possibilities. I not only went to Angola to make a survey of the work, but spent four days in Portugal, (the government controlling Angola), contacting officials and discussing at length with missionaries with similar problems, until I am convinced that God has undertaken for us. Surely the accumulated prayers have broken over the opposition of the enemy so that with free course the Spirit of God will work His divine will in this matter.

The Portuguese Government is insistent that those going to their territories must have a good workable knowledge of the language and policies of the Portuguese, and believe this training should be had only in Portugal. Brother and Sister Mooneyham and the family are now scheduled to sail September 21, 1951, to Portugal for the necessary preparation and then on to Angola.

The Rev. T. D. Mooneyham is a native son of Mississippi, being born and reared in a Church of God home at Houston, Mississippi. In 1929 the Lord saved him in Shawnee, Oklahome. There he received the Baptism of the Holy Ghost, became a member of the Church of God, and married all in the same year. He began his ministry in 1942, serving as State Youth Director of Oklahoma. They attended the Church of God Bible School and College in Sevierville,

1943-1945, he graduating with the class of 1945. Brother Mooneyham told me when Brother Edmond Stark died in Africa that he felt it his responsibility to take up the work. During the first term at Sevierville God gave him his definite call to the country to which he is now going. After finishing our college he attended the Oklahoma Baptist University, 1945-1948, graduating with a B. A., with a major in history and a minor in sociology. He taught one year in Northwest Bible

and Music Academy, and served a pastor at Lemmon, South Dakota. It 1949 he was elected president of the N.B.M.A., but since the institution was moved to Minot, North Dakota he did not feel it the Lord's will to accept, but remained the pastor a Lemmon where he is now serving and making preparations for his leaving

While he has had a successful pastorate, he has been expectantly waiting for the appointment to answer his call in Africa.

Do pray that God will especially undertake for them.



TAGGAI, Zechariah, and Malachi lived after the captivity, and were connected with the Jews' re-establishment in their own and. These last three prophetical books belong to the same period as the last three historical books—Ezra, Nehemiah, and Esther; which books should be read to get the historical setting for the messages of these prophets.

Malachi was a fearless reformer who spoke directly to the sinner of his day vithout hesitation or embarrassment. The name means "my messenger." However, this may not be his proper name, but the title of a prophet, per-naps of Ezra. Yet since each of the eleven preceding minor prophecies has ts author's name prefixed, there is a strong presumption that it is so in the present case also, and that Malachi was the actual name of the author.

This prophet was a strong, vigorous, clear-cut personality who was strong-y opposed to any person who treated the Temple and things of God with ndifference and carelessness. He was on fire with spiritual zeal to bring about the sort of reform that would guarantee justice and right for all the beople and bring them to worship the Eternal as their own loving God.

He doesn't present independent ser-nons or addresses but launches into an argument with his contemporaries. Throughout the entire dialogue he is describing the divine love, revealing the faithlessness and ingratitude of the people, calling for genuine repentance, answering the skeptics, chalenging the current godliness and naking glorious promises for those who are faithful. When the people complained that their offerings were not accepted at the altar, Malachi reminded them that a holy God cannot be expected to accept offerings from the hand of those who were lively accept a first lives and who were guilty of ng sinful lives and who were guilty of livorcing their wives to marry heathen women. In God's sight it was an abominable practice. One living in open and willful sin could not expect God's smile upon his sacrifices. Mala-thi sensed something of the divine ove for the home and the sacred tie

ove for the holde and the sacred the of the marriage bond.

This prophet is undoubtedly the last of the Jewish prophets. He lived after Zechariah and Haggai, for we find that the temple, which was begun in their time, was standing complete in their time, was standing complete in

is.

MALACHI told the priests chat they offered polluted bread. Probably to gain the favor of the people, they took the refuse beasts, etc. and offered them to God; and thus the sacrificial ordinances were rendered contemptible. It appears that there was not one sincere or honest priest among them. They were selfish and worldly; and so basely so, that not one of them would even kindle a fire on the hearth of the altar un-ess he were paid for it. Because of their unfaithfulness in office, they were threatened to be deprived of their share of the sacrifice—which was

## God's

## Messenger

EVELYN BLACKSTONE

the shoulder-and awarded only with public contempt. The people were also reproved for marrying strange and idolatrous women and multiplying divorces, with all their consequent distress, in order to make way for such illicit alliances. The poor women who were divorced by cruel husbands came to the priests and made their appeal to God at the altar, but the priest failed to speak against this glaring injustice.

The prophet reiterated, "You say that it is right in the sight of the Lord to put away a wife, because she has no longer found favor in the sight of her husband. Then because it has not been signally punished hitherto, you blaspheme and cry out, 'Where is the God of judgment?' Were He such as He is represented, would He not speak out?" All these things show that this people were horribly corrupt. rupt. The priests were bad; the prophets were bad; the Levites were bad; and no wonder that the people were irreligious, profane, profligate, and

cruel.
"Will a man rob God? asked Malachi.
"Will a man rob God? asked Malachi. ple were guilty; they had withheld the tithes and offerings from the temple of God, so that the Divine worship was neglected. The whole nation was under God's displeasure, and the curse of God was upon them. They had so withheld the tithe until the priests had not food enough to support life, and the sacred service was interrupted. The people were encouraged to give of their tithes and offerings with the promise that God would open the windows of heaven, giving rain and fruitful seasons.

There were a few godly people in the land who were careful to obey the commandments of the Lord. As the wickedness increased they knew that the judgment of God was sure to fall soon. There are three characteristics

given of this people:

1. They had that reverence for Jehovah that caused them to depart from evil, and to keep His ordinances.

2. They spake often one to another; they kept up the communion of saints. By mutual exhortation they strengthened each other's hands in the Lord.

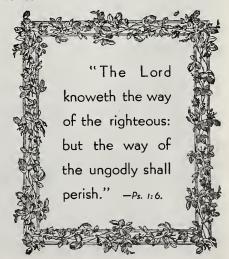
3. His name was sacred to them; it was a fruitful source of profound and edifying meditation. The name of God is God himself in the plentitude of his power, omniscience, justice, goodness, mercy, and truth. The Lord hearkened to their conversation, heard the meditations of their hearts; and so approved of the whole that a book of remembrance was written before the Lord, for all their names were carefully registered in heaven.
"There are three remarkable predictions in chapter four: 1. The ad-

vent of John Baptist, in the spirit and authority of Elijah. 2. The manifestation of Christ in the flesh, under the emblem of the Son of righteuosness. 3. The final destruction of Jerusalem, represented under the emblem of a burning oven, consuming everything cast into it. These three prophecies, relating to the most important facts that have ever taken place in the history of the world announced, here nearly four hundred years before their occurrence, have been most circumstantially fulfilled.
"In most of the Masoretic Bibles the

fifth verse is repeated after the sixth -'Behold, I send unto you Elijah the prophet, before the great and terrible day of Jehovah come;' for the Jews did not like to let their sacred book end with a curse; and hence, in reading, they immediately subjoin the above verse, or else the fourth—'Remembering ye the law of Moses my servant.'"—Adam Clarke Com-

mentary.

Malachi is a book of only four chapters which contain fifty-five verses. It can be easily read at one sitting. Passages from this book are quoted from the pulpit as often as from any other book in the Bible. It contains helpful messages with which we all should be familiar. If you haven't read this book recently sit down and do so now.



## "The WARTET Y Page"

#### YOUTH CONGRESSES OUT WEST

Delegates from the far flung areas of the "golden west" gathered for Regional Youth Congresses in Dallas, Texas; Phoenix, Arizona; and Yakima, Washington. Greater interest and enthusiasm is rarely seen than that evidenced in these meetings. From early morning until late evening the delegates received, shared and stored in-struction and inspiration. Workshops, lectures, quizzes, panel discussions and a variety of other projects furnished a constant source of help. Song, prayer and praise mingled in adoration to Christ until a portion of Heaven adorned the Congresses. It is believed that the natural beauty of the west has been touched with a supernatural glory that will cause it to be more lovely than ever. In the pictures below, you will

1. The South Central State Youth

Directors together with Brady Dennis, National Youth Board Member and Lewis J. Willis, National Youth Director. They are from left to right; George Vance, Oklahoma; A. L. Roberts, Kansas; Marion Hall, Nebraska; Brady Dennis; Lewis J. Willis; O. C. McCane, Arkansas; Wayne Heil, Texas; James Wynes, Louisiana; and E. H. Babb, Mississippi.

- 2. Reverend and Mrs. Wayne Taylor, Youth Director of Arizona in our Western Youth Congress.
- 3. A panel discussion during our North Western Youth Congress in Yakima, Washington. Seated from left to right are Rachel Anglin, La-Verne Selman, Georgina Gentry and Reverend Doyle Standfield, Chairman.
- 4. A part of the splendid congrega-tion that attended the Northwestern Youth Congress.

#### MY PLEA

By THELMA EDWARDS DURHAM

"And the Spirit and the Bride say Come" (Rev. 22:17).

Do you know my wondrous Saviour Have you hearkened to His call? Have repentant tears flowed freely He sees all the tears that fall.

Have you laid your heavy burden On the altar of His grace? Has your soul with joy been floode At a glimpse of His dear face?

Hast the cleansing stream of Jesus, Touched your heart, and made pure?

Has His blessed Holy Spirit. Entered in, and made you sure?

Oh, my friend take heed and lister Come to Jesus! Do not wait! God has offered you His Kingdon Come, oh, come, ere it's too late!



#### The First Thanksgiving

ORE than three hundred years ago, there were some Christian people living in England. They were very particular about litle things (as was right) and they tried b keep free from sin and live pure ves. Some other people made fun of nem and called them "Puritans." heir enemies teased them so much nd made things so hard for them nat they decided to come over to merica and live at peace. Now, merica three hunderd years ago was wilderness. Forests covered the hills; ears and catamounts and hyenas and ildcats filled the woods. However, the uritans preferred a wild country to acing men who were unkind and ade fun of their religion.

A ship called the Mayflower brought uite a number of the Puritans to merica. Their first winter was very tter. Because they had poor houses nd no warm clothes, they took sick. ver so many died. The next summer ley worked hard chopping down lees and pulling out stumps; they lanted all the corn they had and wed that summer on berries and uits.

They made scarecrows to drive the rds away and God sent the sunshine nd the rain that made the corn grow. y fall they had a fine crop besides egetables. They were very thankful God for keeping them alive in this ee country, where they could sing and pray as much as they liked.

The pastor of the little company aggested that they have a whole by of praising and thanking God. he people were delighted.

"Yes," said they. "Let us make a ast and invite some of our Indian eighbors." It was agreed.

They had corn for bread and the en decided to go hunting for deer nd wild turkeys. They found several enough for a feast.

The turkeys were carefully cooked and a wonderful spread they had uner the November skies. The Indians arned many things that day about te white people; they found they ere friendly. Such turkey, Indians ever tasted before, and such singing ey had never heard. The Puritans ught the Indians some of their ymns and together they praised the eat God of the whole earth.

That was the first Thanksgiving ay. We Americans still keep the ast. The important part of Thanks-ving is lifting our hearts to our kind ther for sending His sunshine and

"We plow the fields and scatter The good seed o'er the land. The blessing and the sunshine Must come from His dear hand."

-C. B. C. Slumber Time Stories.



#### Let us be Thankful

#### FATHER, WE THANK THEE

RALPH WALDO EMERSON

For flowers that bloom about our feet, Fother, we thonk Thee, For tender gross so fresh and sweet, Fother, we thank Thee. For the song of bird and hum of bee, For all things foir we hear or see, Fother in heaven, we thank Thee.

For blue of streom and blue of sky, Fother, we thonk Thee, For pleasant shade of branches high, Fother, we thank Thee. For fragront oir and cooling breeze, For beouty of the blooming trees, Fother in heoven, we thank Thee.

For this new morning with its light, Father, we thonk Thee, For rest and shelter of the night, Fother, we thonk Thee. For health and food, for love and friends,

For everything Thy goodness sends, Father in heaven, we thonk Thee.

#### NATURE'S PROTECTION By JACOB J. SESSLER

 ${f I}_{f T}$  is very wonderful how many of God's creatures take on the colour of the place where they live. The quail and the pheasant have almost the exact colour of the grass and stubble in which they live. The tree frog is green, so that it is very difficult to distinguish it from the green trees in which it lives. Caterpillars, which eat leaves, are as green as the leaves. So long as a grass-hopper does not move it looks as if it might be a part of the grass or branch to which it clings. In the cold north the rabbit is as white as the

Frogs have a colour which is nearly the same as the mud or sand at the bottom of the pond in which they live. The fish are so much in colour like

the stones and sand of the river-bed that it is almost impossible to see them. Because they take on the colour of the place where they live, they are very hard to find. In this way these creatures protect themselves.

We know that it is not these creat-

ures that plan it that way. The rabbit does not turn its fur as white as snow so that it will be hard to find by its enemies. God does that. These creatures do not know that God does this for them but we human beings should know all that God does for us. Animals cannot be thankful for what God does for them, but we can and should be.

GOD cares for us even more wonderfully than He cares for His other creatures. He has given us food for our hunger, water for our thirst, air for our lungs, lovely things to see with our eyes, sweet sounds and great music to hear with our ears. God has given us heat for our houses in the winter, cool shade in the summer, and all that we need to live well. He protects us even much better than the creatures of which we have just spoken. For all this we should be thankful to God.

We said that these creatures can take on the colour of the place where they live. The flounder is a very common ocean fish, and very good to eat. If a flounder is placed in a pool of water that has white sand at the bottom it will soon take on a light colour. Put it into a pool with a black, muddy bottom and it will turn to a dark shade. In other words, this fish can become like the place in which it lives.

That is also true of us. Not in colour, but in other ways we can become like the place in which we live. You know of Hawthorne's story, The Great Stone Face. The boy living in that valley had looked at the great stone face high on the mountain for so many years that he finally looked like it.

The flounder and many other creatures take on the colour of the place they live in. That is true of people. If you live among good books and read them your life will become like the good thoughts in those books. If you keep company with the best kind of friends you will become like them. If you go to school to learn to think you will become a thinker. Of course, the opposite is true also. If you read bad books and go around with evil companions, then you will become like that. Let us be thankful for good books, good friends and good schools.

Most important of all, we can live with Jesus so much that we can become more like Him. Read in the Bible what Jesus has said and then try to do it. Go to Sunday School to learn more about Him. Go to church to worship Him. The more you live with Jesus, the more you will be like Him. Many creatures take on the colour of the place where they live colour of the place where they live for protection. They are safer if they do that. The more we are like Jesus, the safer we are.

Yes, it is true of us that we become like that with which we live. —Junior Nature Sermons. Revell.

## Northwestern Youth Congress

By AURORA ANDERSON

HE NORTHWESTERN YOUTH Congress convened at Yakima, Wash., Tuesday evening, August 14th at 8 o'clock. Our National Youth Director, Rev. Lewis J. Willis, of Cleveland, Tennessee was in charge. Welcome addresses were brought by Rev. F. W. Goff, Overseer of Washington, and Rev. R. D. Harris, pastor of the local church. Rev. Doyle Stanfield, Overseer of Montana, responded with the thought "We have arrived to defeat the enemy." Lewis J. Willis then gave us a few good thoughts on "Why we are here". Charles W. Conn, Editor of The LIGHTED PATHWAY, brought us a powerful message from God's Word. He chose his text from II Tim 4:9-11 and gave us some great truths on endurance.

A large number of representatives from Washington, Oregon, Idaho and Montana were present. Several committees were engaged in order to make this Youth Congress a success. Space does not permit us to mention each individual, but we appreciated each one who was able to be there and fill his place. Rev. R. D. Harris, postor at Yakima, as Chairman of the Entertainment Committee did a splendid job of making everyone feel at home, and arranging places for everyone to stay. Sister Elma Savchenko, as Chairman of the Music Committee was kept busy arranging specials, which were greatly appreciated by all. A good-sized band along with the piano and Hammond organ furnished music for the services. Sister Allan Kile was usually at the piano and Martha Blackwell at the organ.

On deck at 9 o'clock Wednesday morning, Brother Grady Chaney led the devotional with Bro. Kile director of the singing. Rev. David Greene sang a solo, and Rev. and Mrs. Arnold Erickson sang a duet. Brother Willis then gave us some good pointers on Y. P. E. Organization," followed by a fine lecture on "Literature's Place in Christian Development" by Brother Conn. Mrs. Lewis J. Willis brought us a very stimulating session on "Daily Vacation Bible School". Many helpful ideas were given us.

Wednesday afternoon was devoted to a very upbuilding message by our esteemed General Overseer, Rev. H. L. Chesser. He brought out the fact there is gold in everyone, and it must be dug out, thoroughly cleansed and refined. Too often the gold nugget is hid, and failed to be brought to the light. At 3 o'clock a panel discussion was presented with Rev. Doyle Stanfield as Chairman, and LaVern Selman, Gorgenia Gentry and Rachel Anglin. Their discussion was "Youth's

Place in the Present Revival". Great truth's were presented by all.

The choir and congregation sang heartily unto the Lord during the evening service under the direction of Bro. Kile. A skit on "Do's and Don't's on S. S. Visitation" was effectively given by Bro. and Sis. Lewis Willis, Bro. Conn, Jeanette Chesser and Aurora Anderson. The Montana's Ladies Trio including Elma Savchenko, Sis. Erickson and Aurora Anderson sang "But This I Know". Lewis J. Willis, then brought us a glorious sermon and it seemed all of heaven was let down in our midst. The altar was filled at the close of the message and souls were greatly blessed.

Thursday morning Congress was in session again with Bro. Arnold Erickson officiating. Bro. Charles W. Conn lectured to us on "Youth Stewardship." This was a very profitable session with not a dull moment. There was food in every sentence. LaVern Selman then gave us an interesting lecture on "Pedagogy." Many new and interesting ideas were given us on how to teach children and not let a class become monotonous. The last session was "Understanding the S. S. Standardization Plan" by Lewis J. Willis.

The afternoon service was opened with Bro. Doyle Stanfield's energetic song-leading where we all were made conscious of the Great I Am in our midst. Elma Savchenko rendered us the lovely song. "The One Lost Sheep". The Coleman Quartet sang a lovely number. Rev. William Pcspisil then gave us an educational lecture on "Developing Youth Leadership". This was a very profitable session for those who are timid. Some need to be boosted forward while others have a natural tendency to go forward.

Jeanette Chesser gave a quiz to four young people, one from each state. Sister Kile, from Oregon, won first place.

The choir appeared on the platform again on the last night of the Youth Congress. The Montana mixed quartet rendered a number for us. Rev. H. L. Chesser then stepped behind the pulpit and brought us one of the most outstanding messages I have ever heard. The anointing of God rested upon our brother in a mighty way as he ministered to us. His message was built around the text "Arise and let us go hence." We shall not soon forget this great spiritual feast. At the close of the message a farewell song was sung as everyone shook hands and we departed with a warm feeling around our hearts, more determined than ever to go out and do our best to promote the kingdom of God.—Aurora Anderson, reporter.

#### PILGRIMS WITH A PURPOSE

(Continued from page 11)

to be pilgrims in the earth. There are many toils and snares on the pilgrin way, many heartaches and disap-pointments. The tendency is to be discouraged by these and fail to perceive the rewards of the journey. Sometimes a pilgrim allows the dazzling sight around him to blind him to the clea radiant glow of the heavenly city. He sees a pleasant and desirable camp site and decides to rest there awhile As he tarries, his ardor cools, and a voice whispers that he was a fool to ever start on such a visionary journey He then becomes conscious of a fain inner longing to be like the people around him. As he tarries, his voice grows louder and he soon finds himself ashamed to be different from the

How deluded he is! He knows that what the world offers will not satisfy the spiritual hunger which sent him of his journey in the first place. Unless he breaks away quickly and forcibly and resumes his journey, he will find himself hopelessly entangled in the cares of life.

The pilgrim life is not without it compensations. There is perfect freedom from conflicting duties. The pligrim has but one star as guide, and when he follows Him unquestioningly he always stays on the right road. "I the Son therefore shall make you free ye shall be free indeed," John 8:36

There is also the reward of living a testimony that will inspire other to seek the heavenly city, also. The pilgrim's path is ablaze with lightanyone can follow it. "But the path of the just is as a shining light, that shineth more and more unto the perfect day," Prov. 4:18.

The greatest reward of all is the pilgrim's fellowship with the Saviou along the way. "... and truly our fellowship is with the Father, and with his Son Jesus Christ," 1 John 1:3b Thousands of saints now in glory call to today's weary pilgrims, "Be noweary in well-doing...run with payience the race that is set before you... stand fast in the faith, quit you like men, be strong." And some day a poet may write of you,

"Lives of great men all remind u We may make our lives sublime, And, in parting, leave behind us



#### **Hurricane Brings Night of Terror** to Jamaica

By HENRY C. STOPPE

A vivid account of a terrible disaster. Will you help?

THE HURRICANE of August 17th, that struck the Caribbean Island of Jamaica, left thousands of people homeless and destitute. As the winds tore at rooftops with giant hands and the rain lashed against trembling walls, a terrified people huddled indoors, lost in a world

of darkness and danger.
All day Friday, the people stood
by for the big blow. They were warned by press and radio to prepare for the night ahead, but little did the people ealize that the island had a date with destiny at 11 p.m. that night. For at that time, the hurrican which was aging in the Caribbean was expected o hit there.

Stores, shops and offices throughout the island closed early. Clerks, office vorkers and other employees headed or home to fasten down windows, lay n stocks of food and water, and generally get ready for the force and fury

of a tropical disturbance.

Early rains preluded the terror to come, and at nightfall, the rain soaked sland lay limp and still, waiting. Then as the hurricane struck the coutheastern part of the island in the Parish of St. Thomas, the lights started to flicker, as if to warn the beople of impending doom and trouble ust ahead.

Slowly the hands of the clock crept oward the zero hour. When nine clock came, the lights in the Parishs of Kingston and St. Thomas had gone out. The rain resumed its soft paleful whisper and the winds wanlered around the rooftops and trees vith rustling menace.

I HEN came 9:30 with its error. Although the island was ready and braced for the blow, it came with rightening suddenness. The wind topped whispering and came down with a shout, transformed into a howl-ng monster; it roared and raged with violent strength. A blanket of darkiess came down and blacked out the ky. Time stood still as electric clocks, deprived of current, stopped in the rack of eternity. Radics gasped into ilence, leaving a void into which the vind and rain rushed with horrid noise. For the people of Jamaica, it was a night with no light, no comnunication with the outside world. The telephone, the magic instrument of unseen contact, was dumb. All one ould hear was the lash and wail of he rain, the crashing and flailing of he wind against the window panes. With mounting intensity, the tempo

rose. No longer did the wind and rain sing in a different voice. The two joined together in a chorus of terror and destruction which froze timid hearts and put numbing fear into the souls of the nervouse and weak. Zinc sheets, too frail to stand this awful assault, ripped frcm rooftops and sailed through the night. Panes of glass in windows and doors, shattered to pieces as the wind tore with savage fingers at the puny habitations of man.

Then, when the roofs were off, the windows and doors ripped violently from their hinges, the rain rushed in. Floors ran with rivers of menacing water; beds were soaked; furniture was ruined, while clothing and personal belongings went with the wind. Only houses with sturdy walls, strong roofs could stand the onslaught. Weaker structures collapsed. Roofs caved in, walls fell down. And in their falling, the howling death of a wild summer's night with a Caribbean storm on the rampage took its terrible devastating toll of more than 150 lives. Men, women, and children died as timber and masonry fell on them. Out of the death-laden blackness, trees added to the terror, falling across roofs and crashing heavily through them, while the death angel walked on the wings of the storm, flashing the sword of destruction.

For four frightening hours the terror lasted. There was nothing to do but wait for the merciful dawn when the dim light of the sun would change the monstrous aspect of the night. Yes, nothing to do but remain close to loved ones—to huddle in the safest room and pray.

I HEN the storm passed. The winds died down to a hypocrite's sobbing, and the rain stopped. The people were scarcely able to believe that they had gone into the shadows of death and had come out alive. Yes, it was calm after the storm. But for those with no houses to shelter them, those with no clothes to clothe their nakedness, those with dead to bury, there was no peace or calm.

As Brother Brummet and I visited the towns and villages in the Parish of St. Thomas, numbers of the people gathered around us, giving their story. each in his own words of that awful night of terror. Although thousands are homeless and destitute, living in tents provided by the government, their faith is unwavering and their courage is undaunted.

When the roads were opened and the Royal mail was able to bring us letters from the different pastors, we learned that 42 of our churches were completely destroyed and 62 damaged.

These are your Brethren. Funds are needed to rebuild these churches. Good used clothing will be greatly appreciated. Used clothing can be sent in 22 pound cartons by parcel post directly to Rev. A. W. Brummett, Box 390, Kingston, Jamaica. If barrels or large boxes of clothing are sent, please address them as above, but send them in care of the Eastern Shipping Company, Pier 3, Miami, Florida. The approximate cost of shipping from Miami to Jamaica is \$1.50 per barrel. Send this amount to us.-Rev. Henry C. Stoppe, Superintendent West Indies and Bermuda 770 N.E. 3rd Place Hialeah, Florida.

## Halley's Bih Z

An ABBREVIATED BIBLE COMMENTARY: with notes on every book in the Bible, lArchaeological Discoveries-How We Got the Bible, and an Epitome of Church History. There is nothing published, of its size, that bas anything like as much practical Bible information.

#### Book OF a Lifetime ... FOR a Lifetime Loved alike by Young and Old

Especially valuable for S S Teachers and Bible Students
Widely used in Colleges and Seminaries
Highly commended by leading Magazines and Ministers
(Full particulars sent on request)

764 pages. Cloth Binding. Only \$2.00. Order from your Bookstore, or

H. H. HALLEY, Box 774, Chicago 90, Illinois

#### ACCORDIONS

FAMOUS ITALIAN MAKES Available to Bible Students, Christian Workers and Missionaries of

SPECIAL DISCOUNTS Write Today for FREE Literature

CHICAGO ACCORDION CENTER, Inc.

Dept. LP. 754 N Damen Ave.,

Chicago 22, III.

## AGENTS, CLUBS, Etc. Get Facts Today!

Everyday Caris, Plaques, Calendars, Scaudiery, Blues, Books, Plastics, Novelties, Lovely Gifts, Good Profit/Satisfaction guaranteed, Wholesale price list free! write roday. C. W.BOYER CO., Dent LP, Dayton, 5, Ohio



#### "STA-TRU"

#### **Bible Picture Puzzles**

Beautiful full-color 101/4x131/4 pictures with appropriate Bible texts that both edify and entertain.

Tough, chestnut board background and "jigsaw" pieces that will last a long time and give endless enjoyment to children, invalids, and others.

Puzzle works into a die-cut frame, making it possible to use on your lap, in bed, as well as on table, etc.

Each puzzle is cellophane wrapped, to assure cleanliness when received and to present a complete, lovely picture. By gluing each piece in place you can make a permanent picture.

Excellent for gifts!

ORDER BY NUMBER



CHURCH OF GOD PUBLISHING HOUSE

922 Montgomery Avenue, Cleveland, Tennessee

#### When God Was Dearest to Me

(Continued from page 15)

brother and I were working together in evangelistic work in New Mexico and Texas. As we were not affiliated with a church and no other source of support we managed to sell some personal property and purchase a big 60-foot round tent to conduct our revivals in. After closing a meeting in Melrose, New Mexico, we felt an urgent leading to go to Friona, Texas. As these were new fields for Pentecost and we were backward about asking for an offering we found that we did not have enough money to move our equipment and both parties to this place.

In this case I took the lead and left out with my faithful wife and little son (I am glad to say that this little fellow made a Church of God preacher and is now pastoring a church.) to our new field. We did not know any one in the town, and no one for several miles away. No one knew that we were coming to this town, so far as we knew. After we arrived and set up camp in a new garage, and rented a stove to cook with, we had nothing but enough money to mail a letter back to my brother who was waiting patiently to know what the outcome was. We spent most of the night in prayer, as both of us were zealous for the new-found faith and my faithful wife did not mind sacrificing just to see God save lost souls.

The next morning I was on the way to the Post Office to mail the letter to my brother telling him nothing had happened on this end of the line yet, and to see if I had any letter from him. This is where the Lord made Himself real to me, this was the time when heaven came down not to be soon forgotten. I was going along feeling good after long hours of prayer, and to my surprise a Brother in Christ I did not know to be near that town pulled to the curb and honked the horn of the new Ford he was driving. I looked; I saw him with tears in his eyes motioning me to come to him. I approached to greet him but he was busy writing a check and only worked at the job until he had written the figure big enough to move the tent with my co-workers. Now let me tell you I had better news for my brother than I had sealed in the letter that I carried. It was hard fro me to know how to praise God for that miracle He had just wrought. That experience has always been a stone in my foun-dation of faith. It has led me to believe He can and will do anything that we ask Him to do.—C. C. Rains.

"I Did Not Know How Far It Was to Some Home Where I Might Find Refuge."

IT was a dismal winter night with the temperature 30 below zero on a lonely road in northern Maine that I felt a great nearness of God.

I was on a mission for the Church

and had made a visit during the day, not realizing the great danger of becoming lost and stranded on a slippery, snow-bound road. As I traveled from the church I had visited—back to where I was staying—I missed my highway and soon found myself behind a steep hill, Not having any chains, I was unable to climb the hill and get back on the right road. I tried and tried to climb the hill to no avail. I did not know how far it was to some home where I might find refuge. I knew not what to do except call on God to help me. I did not have enough gasoline to keep the car running so it would keep me from freezing. I looked to God; I prayed. The midnight hour passed; one o'clock came. I said, "God I am your child, your servant, come to my rescue some way."

Sweet assurance seemed to flood my soul and soon a minister, a Pentecostal minister, came along and gave me a push over the hill. Surely God was so real and near in time of need.—

R. R. Walker.

"A Feeling of Dread Stole Over Me.
I Realized I Was Lost—Both Physically
and Spiritually"

IN the year 1932, I was as most young men, I suppose, at the age of 16, rather carefree, pleasure engrossed and on the downward path. Religion, God and the Bible were very seldom mentioned in our home. hardly knew what the Bible looked like. I had never read one scripture from it. There was no church in our community to attend, so we were brought up without the influence of a Sunday School or church service. The first time I can recall hearing anything much about the Lord, except in the language of the unsaved, was when two men entered the restaurant one day and began speaking to someone on spiritual matters. I thought they were the boldest and queerest of people, bereft of common intelligence and people to be feared. Later I learned to love these same people and found they were two of the finest Christians in that community, and it was through their influence that I heard the gospel story.

Soon it was noised abroad that some people were holding meetings in the schoolhouse. In the company of a number of curious boys of my own age, I made my way to the meeting. We stood wide-eyed as we looked at those people dressed in white. They had long white flowing garments that hung loosely upon them and went to the ankles, and sleeves that came well over the wrists. And how they could sing! We'd never heard anything like it. One of the men seemed to be the spokesman, and the other gave out the numbers we were to sing. To keep time they used a tambourine. The first few nights that was all the music they had. Finally someone rounded up an old reed organ, and from then on it was organ and tambourine. People gathered from everywhere. The

schoolhouse was packed night after night, and cars, buggies, and horses lined the school yard. People sat atop cars outside the windows as there was no room within.

Those meetings made an impression upon this young heart that has never been erased. Numbers were at the front seeking God. To oblige a chum, I accompanied him to the front some weeks later. Getting no experience I began to shun the meetings, and for nearly a year wandered about in a miserable state. One day I was prevailed upon to accompany this same chum to a convention to be held some five hundred miles from home in Minot, North Dakota. It sounded adventuresome to me, having hardly been away from home. My unsaved companions cautioned me about going, and some said I'd get religion by going with that religious crowd for sure. I laughed it off and said I'd show them:

Arriving at the meeting place I hardly knew whether I had done the right thing or not in coming. The place was filled with people, and never had I been in a noisier place in my life. All over the place people were praying and praising the Lord. A number of preachers preached and it seemed that everyone had to make an altar call after each sermon. This made me very uneasy. And to make matters worse, my chum and others of our group who had come for this convention began to cry on my shoulder begging me to come to God. I fled from the building. On and on I went through the night farther and farther from the building, all the while the spirit of God pleading, "Why not come home to-night?"

I was so agitated and under conviction that I failed to take note of where I went. It was the first time I had been in the city, all was strange to me. I had left the lighted streets long ago and was in total darkness. A feeling of dread stole over me. I realized I was lost, both physically and spiritually. In my despair I cried out and said, "Oh God, if you will only show me the way back to my apartment I'll surrender my life to you at the next opportunity," It was miraculous how God directed me back that night. I met no one whom I could ask directions. Soon I found myself in familiar surroundings and I made my way to bed. That night was a sleepless

The following evening I was one of the first to make my way to the altar. There I accepted Jesus as my personal Saviour. The world seemed altogether different. I accepted God at His word, confessed my sins and then walked away believing He had forgiven me. No guilty conscience to torment me now, I was a new creature in Christ, old things passed away, and all things became new. Words fall to express the joys that flood the sinless soul. To me, God had become the dearest Friend and Treasure of all the earth.— Arnold E. Erickson.



#### A PREREQUISITE TO GREATNESS

By ALICE PULLIN

#### INTRODUCTION

Sometime there comes to every life a dream of greatness, an aspiration to rises above the commonplace, the mediccre; it is a desire to attain fame or fortune through outstanding accomplishment. Some few have been able to make reality from a dream, but by far most of the air castles vanish as the fading hues of a distant sunset, to become only fond aspirations of bygone days. True greatness is something more than the mere realization of fame or fortune. Na-poleon is famous; Pasteur great. That is why the French school children voted the latter the greatest of Frenchman rather than the conqueror. What are the ingredients that go into the making of true greatness? Many, perhaps; but the one which, though often completely ignored, is a source of greatness, we shall discuss tonight.

I. GREATNESS IN MEN

"And thy gentleness hath made me great," 2 Samuel 22:36. These are the words of the greatest king in Jewish history; they are the words of the greatest warrior of the Jewish nation. Gentleness—that blessed fruit of the Spirit that so often is only expected to appeal as a feminine trait. Not so here; it is the essence of greatness in a soldier's character, and cannot possibly be absent in that of a gentle-

Robert E. Lee is considered the greatest gentleman the United States can claim as her son. Strange it is that he too should be a military genius; and yet it is not that which makes him first as a gentleman. It takes more than that; therefore, we must look elsewhere. It is said, for instance, that one evening he was in the company of several officers who. worn by the grind of battle, lightened their spirits by telling favorite jokes. Said one, "I guess I can tell this one since there are no ladies present, but it was never told, for the general calmly stated, "No, but there is a gentleman." Yes, there is something in speech which betrays the whole heart and mind as great, mediocre or even vile. Words are powerful, but the gentle ones have greatness in them. (Other examples may here be used to emphasize gentleness in greatness.)

II. THE SOURCE OF GENTLENESS

The greatest Gentleman of all time is Jesus Christ. It was to Him David spoke when he said, "Thy gentleness hath made me great." Here is the source of greatness—perfect in physique; supreme in mental powers; sublime in nobility of character, and yet with gentlest touch His tender hands wiped away tears, healed dread diseases, and bound broken hearts! That gentle heart could never turn from human suffering without doing something about it; perhaps that itself prevented His ever becoming hardened to the misery always before Him. Gentle when the disciples would call fire from heaven to devour; gentle when the multitudes pressed Him into the ship; gentle in the rebukes He gave His disciples; gentle to the man who betrayed him; gentle as He answered the overbearing Pilate; and gentle as He welcomed a wretched dying thief to paradise. As gentle as His deeds were the gracious words that fell from His lips; "Rise up; be of good cheer; thy sins be forgiven thee; weep not; daughter, be of good comfort; go in peace; let not your heart be troubled...believe .. in me." It is true that sometimes He was angry, angry with a righteous indignation; harsh words He had, but these were only for the externally religious who knew all the rules, the letter of the law, but were completely lacking in the spirit of it. But the penitent saw by His deeds that "A bruised reed shall he not break, and the smoking flax shall he not quench," while all who listened to Him "wondered at the gracious words which proceeded out of his mouth." Christ is gentleness itself, that gentleness that makes for greatness. There is no premium on the harsh, the rude or vulgar; the meek and gentle will yet inherit the earth. Cultivate this precious fruit. Its returns may one day cause you to say, "Thy gentleness hath made me great."

#### THE LIGHTED PATHWAY

By SAMARA STANFIELD

Our lives are very much like candles. King Solomon, the wisest man of all times, wrote: "The spirit of man is the candle of the Lord," (Prov. 20:27). Every man, woman, boy, and girl whom God has created has hidden within him or her the spirit or the candle of life. But if the candle is never lit, then that person lives in darkness all his days.

(Have six different people here to portray the "Lighted Pathway"— a little boy about eight or ten, then a boy in the early teens, then one the Army enlistment age, then a man in his thirties, then a middle-aged man and finally an aged man. Draw a large white candle for each, letting the little boy's be the longest with just a tiny flame and then draw the others becoming smaller as they progress in

age but with their flames becoming bigger until the candle of the aged man is about all burned but the flame

is huge.)

(Stand beside the small boy.) We shall call this person on the "Lighted Pathway" Johnny. When Johnny was just a little fellow, he knew right from wrong and he tried hard to be a good boy but he just couldn't seem to do it. That is because Johnny was walking on the pathway of sin. When Johnny was ten years old he came to the Lord Jesus Christ Who is the Light of the world (John 8:12). Look, now Johnny has a light and it is started on the pathway of the just. The flame of this candle is not very large but it can have a steady glow. It was the new life of the Lord Jesus Christ within young John that gave this glow. In order for his candle to become brighter he must let Jesus increase within his life and Johnny decrease (John 3:30). His daily reading God's Holy Word and praying will bring this about. Scmetimes Johnny became discouraged when tempted to do wrong by his companions but he always remembered that Scripture in 1 John 1:9: "He that saith he is in the light, and hateth his brother is in darkness even until now." He was happy once again and the glow on his pathway returned.

(Now go to the second boy.) Johnny is now ready for High School and the flame of John's candle is growing brighter. At this period of a person's life, it seems the most difficult to shine for the Lord, but if we fight against those things that would molest us and let Christ be our Victory it is also at this time that we can have one of the greatest lights of all times. Oh, what an influence you can be to those class-mates that need an everencouraging word. A good Scripture to remember at this time is 2 Cor.

6:17-18,

(Now go to the next young man.) When the bugles of war sounded, Johnny was ready and willing to go. What a good thing that John was well on his way of the just. His candle of life was glowing quite brightly. But there were still many lessons for him to learn and God permitted him to learn many of these while lying on a hospital bed. Yes, he was wounded in battle. While lying on his bed he spent much time in prayer and thinking about the Lord and being a testimony to those that he came in contact with until his light became brighter and brighter. (Go now to the young man in his thirties, which represents a veteran and point out his bright flame.)

(Now go to the fifth person and a black band should be placed around his arm.) Here is Johnny in his forties and we can see that the marks of war are left upon him as he walks about with the support of a cane. He has had to endure a good deal of suffering both in body and spirit. It has been hard to earn enough money to support his wife and family, relatives and friends often jeer at him for his faith in Christ, but he knew that his afferings did not compare with the afferings that his Lord bore for him. e endured all things gladly and rediced more and more in His Lord and laster. Thus it was that the more e was tested and tried the brighter is light shone. The sorrow that John hadured at the time of his young son's eath was very great but when he emembered what it cost the Father heaven to give His only Son as a acrifice for all our sins, he took courge. He decided to devote the remainer of his life to help young men, like he son he lost, to know the Lord esus Christ. Truly he could say with the Apostle Paul: "For to me to live is hrist..." (Phil. 1:21).

(Now go to the aged man.) Now ohn is an old white-haired man but e was aflame with the love of Christ and he could say with the Apostle aul: "I have fought a good fight, I ave finished my course, I have kept he faith; Henceforth there is laid up or me a crown of righteousness, hich the Lord, the righteous judge, hall give me at that day. (1 Tim. 17-8)

Yes, it has been plain to see that phnny had been made a new creature of Christ Jesus. He had been willing to decrease and allow the Lord Jesus of fill his life with all the fulness of the od. He was ready indeed to enter the Glory Gate and receive his eternal the eward. Oh, this is the great part of the file is as though we can call this the crowning day of our life.

God's path grows brighter and righter. Therefore, if you are not nining more and more for your aviour each day, then there is someting wrong. Perhaps you are sliding ackward on the Pathway of God. For ther you go forward or you go ackward; there is no standing still God's wonderful pathway of the 1st.

(Have congregation to sing, "Let My ife be A Light.")

#### N EVERYTHING GIVE THANKS

By JOSHUA E. THOMAS

Leader read Psalms 69:30.

This scripture tells us that God will a magnified by thanksgiving. This eing true, let us consider how much ecould and should magnify Him ith thanksgiving. Every good and erfect gift that we enjoy daily is om God above and we should thank im for each one. Perhaps if we did to have so many of the luxuries of and even had to do without some the necessities, we would be more ankful each time we receive someting from God. All that we ever own ants to see us prosper, yet how many mes during the day do we say Thank You, Heavenly Father, for less wonderful blessings"? If we as hirstians would be more thankful by the two downs as well as inward, the God would be magnified more in the eyes of the world. The world to-

day does not fail to express its thanks to its gods. How much more should we as Christians express our thanks to the one true God!

Someone to read Psalms 148.

First Speaker read Leviticus 22:29.

Many times we receive blessings both material and spiritual and we fail to give thanks until we are reminded by someone. Our material blessings are so numerous that it seems almost impossible for us to fail to give thanks all during the day, yet the day is gone and hardly have we thought of how good the Lord has been to us by supplying our every need. Why should we have to be reminded by someone about giving thanks? We should not! If we really love the Lord and appreciate his bountiful blessings we will of our own free will give thanks to God for such bountiful supplies. When we receive a gift from a friend, do we have to be urged by someone to tell that individual how we appreciate his gift? No. Then why should we have to be urged to give thanks to God who gives us all things good. Let us from now on offer thanks to God each day for every blessing and offer it at our own

Someone read Psalms 150.

Second Speaker read Psalms 147:7.

In all our ways we should give thanks to God. It is true that sometimes words cannot express how we appreciate the many blessings that God so richly bestows upon us. It is for this purpose God inspires men to write beautiful songs and music so that we can give thanks to Him this way when other ways seem to fail. We should be careful what songs we sing, because many songs today express anything but thanks. We as Christians should refrain from singing such songs. Many of our church songs would be of greater blessing to all of us if we were more conscious of what the words express rather than listening only to the melody. Anyone who is conscious of the fact that all his daily blessings are from God will have a song in his heart and upon his lips daily.

Song: Praise Him, Praise Him.

Third Speaker read Rev. 7:12b.

We have seen the different ways to give thanks to the Lord and I trust that each of us have seen where we have failed to give God the thanks He is due. If we are faithful in this life by giving thanks and showing our appreciation for all that God has done and will do for us, then we will also be privileged to express our praises to Him forever with the redeemed of all ages. The greatest gift that God ever gave to anyone He gave to all. This was Jesus Christ, His Son, who came and ransomed us from our sins. This alone is worthy of eternal praise and thanksgiving by all men of all ages for all eternity.

Song: Thank You Lord For Saving My Soul

#### DEVELOPING YOUTH LEADERSHIP

(Continued from page 7)

duce the friction of human interaction.

ATTITUDES—A great deal can be done to destroy wrong attitudes and to develop right attitudes by the breadth of one's experience and by one's opportunity to see the whole of any situation. Understanding breeds a different feeling within us. The growth of knowledge will mean a change in attitude and usually an improvement in the quality of attitude.

HUMILITY—The development of a humble spirit is also largely a product of one's experience and knowledge. Conceit is the by-product of ignorance, while the growth of true knowledge will lead one to humility. One cannot see the vastness and the timelessness of the universe in which he moves without standing in awe and humility before it and its omnipotent Creator. Our own failures will teach us humility and deflate our ego if we have intelligence to see our failures and the practical wisdom to learn from them. Self-confidence will grow as a result of such successes as may be ours and humility will season self-confidence so that it will have none of the qualities of egotism and conceit.

SPIRITUALITY—At this point we deal with the growth of that factor we have called the very capstone of church leadership. It grows with our own private devotion, dedication, and prayer. It is a product of our experience, of our learning to rely upon the simplicity that is in Christ rather than upon the profundity of the wisdom of man.

IV. The Means by Which Our Youth

May Become Leaders

The process by which we believe youth leadership is developed is self-evident in the foregoing statements. The best means of developing such leadership is the developing of those factors which contribute to good leadership. Therefore, it becomes a matter of personal effort and personal growth, not by the application of some magical formula nor the following of a few simple rules taught in "ten easy lessons." Whoever would lead others must have the patience to build a life and a character that is worthy of the emulation of his fellows.

But we rightly ask, "How may we motivate youth to develop these elements?" Seeing that the task is not an easy one, nor something to be mastered in the popular "ten-easy-lessons" plan, how can we motivate our young people to stay with it? I believe the secret of this lies in our readiness to trust youth. Because the young man or young woman cannot do it as well as we who have been at it for years, we tend to distrust them with the task.

Someone has wisely observed that the only difference between a youth revival and any other revival is that we get a younger evangelist to conduct it. All other factors and methods remain constant. Why should not seventeen-year-old Bill take over the full preliminaries of the service and sixteen-year-old Mary plan the music? They may not do it as well as the pastor and the seasoned music director, but you will be surprised These responsibilities will bring great spiritual growth and motivate our young people to develop into good leaders. They will develop self-confidence and poise. If we are willing to trust youth with responsibilities commensurate with ability and experience, growth in leadership abilities and factors will be continuous. We will be both surprised and delighted with the results.

Youth of today, accept the challenge! A task is yours. It may be small, but do it and do it well. You will learn by doing. Maturation of your abilities will be realized by using them now and using them often.

#### BECAUSE OF THE THORN

(Continued from page 5)

cold, and without clothing. But through it all, he was not concerned for himself. His anxiety was for the churches.

Janet began to feel ashamed. What had she endured? Nothing. Yet, there was horrible suffering on the other side of the earth—even on this bright Sunday morning. It could come to this little community all at once

little community...all at once.
Rev. Hodges went on. Enduring all of this was evidently not enough for Paul. You might think that he was a great, robust, man; but he wasn't. He was afflicted with some kind of malady, a thorn in the flesh, he called it. Three times he had prayed that God remove this, whatever it was, but he was not healed. Rather, the Almighty assured him of Divine support in his weakness, and Paul said—that is sufficient.

Janet thought of her own ailment the leg. She thought of her work. Here God wanted to use her in the tiniest way: He wanted her to speak to a dozen or so young people once a week, and *no* persecutions. Would not His grace sustain her as well?

grace sustain her, as well?

All at once she lifted her soul to the Maker as a plant turns toward the sun. She thought of the red geranum, asking no questions, just blooming. A great load slid away from her and dissolved itself into nothingness. God could take care of the pain, of the job, and the cottage, and of the young people. He could take care of everything. Of course, she would take the class.

She felt impelled to look at Scott. His eyes, already upon her, were shining in a new awareness. He understood. He would help her. A sense of awe struck her, wonder at the silent and unseen ways of the Infinite. The teaching had been her task from the very first. She had pictured an awakening for the people in this church; a miracle she would see; not dreaming that it was already beginning with herself... and with Scott.

A tiny stirring, Scott's hand edged over, and his smallest finger curled gently around her own. Janet's inner radiance deepened. The growing fervor of Rev. Hodges' voice seemed to echo her pledge in the apostle's words, as he said: most gladly therefore, will I rather glory in my weakness, that the power of Christ may rest on me.

#### THE NATURAL LAW OF THANKSGIVING

(Continued from page 3)

What were the Pilgrim Fathers thankful for,

Those refugees upon a frozen shore, Meeting new perils, fleeing perils old, For scourge of persecution, scourge of fold.

Undaunted hearts in famine-wasted

frames,
Unyielding to winter's icy flames?
To God alone those Pilgrims bent the knee,

For life, for love, for faith, for liberty.
Rising above a torrent of dismay,
They found—and founded—our
Thanksgiving Day.

What is there for any of us to be thankful for? Look and see. I know ca wonderful old song with a beautiful thought but an impossible challenge

Count your many blessings, Name them one by one. Count your many blessings, See what God hath done.

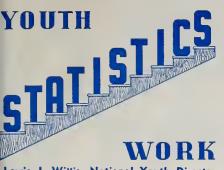
Try it. Realize its impossibility. Yo cannot know all that God has done fo us. He is too great, too loving, to merciful, too abundant with His bless ings for us to enumerate them. Yiel to that urge to give thanks in AL things. Say with David, and me, "Bles the Lord, O my soul: and all that i within me, bless His holy name."

That is the natural law of Thanks giving.



CHURCH OF GOD PUB. HOUSE 922 Montgomery Avenue Cleveland, Tennessee





Lewis J. Willis, National Youth Director

#### "THANKSGIVING DAY"

We give Thee thanks, O Lord!
Not for the armed legions, marching
in their might,

lot for the glory of the well-earned fight Where brave men slay their brothers

also brave; But for the millions of Thy sons who

work and do Thy task with joy,—and never

shirk, And deem the idle man a burdened

slave: For these, O Lord, our thanks!

We give Thee thanks, O Lord!

Not for the turrets of our men-ofmar—

war—
'he monstrous guns, and deadly steel
__they_pour_____

To crush our foes and make them bow the knee;

tut for the homely sailors of Thy deep the tireless fisher-folk who banish sleep

And lure a living from the miser

For these, O Lord, our thanks!

We give Thee thanks, O Lord!
'ot for the mighty men who pile up gold,

Not for the phantom millions, bought and sold And all the arrogance of pomp and

greed; ut for the pioneers who plow the

field,
Take deserts blossom, and the mountain yield
Its hidden treasures for man's daily

need: For these, O Lord, our thanks!

We give Thee thanks, O Lord! ot for the palaces that wealth has grown,

There ease is worshipped—duty dimly known,

And pleasure leads her dance the

And pleasure leads her dance the flowery way;

ut for the quiet homes where love is queen

n live is more than baubles, touched and seen,

And folks bless us, and dear children play:

For these, O Lord, our thanks!

Robert Bridges

#### YOUTH REPORTS FOR JULY

ved	3.016
NCTIFIED	1.409
PTIZED IN THE HOLY GHOST	1,173
DDED TO THE CHURCH OF GOD	857

#### **EIGHT BIG FIVES**

Largest Y. P. E. Attendance for Month of August

Average Weekly Attendance

	GROUP	AA	
North Carolina .		1	3,225
Florida			9.243
Tennessee			8.501
			8.229
South Carolina			7.481
			.,
West Virglnia	GROUP	A	- 440
west virginia			5,443
Kentucky			4,503
Texas			4,083
Vlrginla			3,211
	GROUP	В	
Misslssippl			3,892
Illinois			2,403
Callfornla			1,938
	GROUP	C	
Arkansas	GILOUI	· ·	1 850
Arkansas Pennsylvania			1 557
Michigan			1.551
Oklahoma			1.230
Louisiana			1,163
			1,103
	GROUP		
New Mexico			. 621
	GROUP		
Arizona			543
Iowa		***************************************	303
Delaware			259
Maine			256
Washington			167
	GROUP	To .	
Oregon	GILOUF	F	152
Montana			1102
Dist of Col			82
Dist. of Col			50
Colorado			
Idaho			. 30
Wisconsin Central Canada	GROUP	G	
Wisconsin			99
			45
Minnesota			24
Connectiout			15

#### EIGHT BIG FIVES

Largest Sunday School Attendance for Month of August

Average Weekly Attendance

	GROUP	AA	
North Carolina .		********	20,063
South Carolina .			14,422
Tennessee		********	13,707
Florida		***************************************	12,928
Georgia			12,608
	GROUP	Α	
West Virglnla			8.390
Kentucky			
Virginla			5.174
Texas			5,036
	GROUP		,
Mlssissippi			4.632
California			
Camornia			2,012
	GROUP	C	
			2,219
Pennsylvania			2,136
Oklahoma			1,813
Louisiana			1,767

South Dakota	382
North Dakota	322
GROUP F	
Montana	332
Oregon	290
Idaho	130
Nebraska	124

GROUP D

GROUP E

633

769

500

New Mexico

Dlst. of Col.

Arlzona

Iowa

NUMBER NEW Y. P. E.'s

ORGANIZED SINCE

ASSEMBLY

172

GROUP G	
Wisconsin	111
Central Canada	66
Minnesota	25
Connecticut	15
Massachusetts	7

#### NATION'S BIG TEN IN Y. P. E.'s

Month of August	
Average Weekly Attendance	
	50
Dallas, N. C. 2,0	
Atlanta (Hemphlll) Ga. 54	47
	00
	43
7	
S. Gastonla, N. C	43
	25
Davido Maria III	
	20
Springfield, N. C. 20	60
2	
N. Chattanooga, Tenn.	53
	36
11 Calo ville, 11. O	00

#### NATION'S BIG TEN IN SUNDAY SCHOOLS

Average for Month of August	
Average Weekly Attendance	
Tremont Ave. (Greenville, S. C.)	701
Kannapolis, N. C.	621
S Gastonia	539
N. Chattanooga, Tenn.	486
Dillon, S. C.	453
Lenoir, N. C.	433
Daisy, Tenn.	415
Biltomore, N. C.	387
Jacksonville, Fla.	358
Rossville, Ga.	349

#### THE LARGEST HOME DEPARTMENTS

Durham, N. C.	4.141
La France, S. C.	864
Kimberlin Heights, Tenn.	800
Tucson, Arizona	740
Southside, Arizona	610
Amarillo, Texas	490
Chicago Ave., Arizona	468
Rome, Ga.	408
Henderson, N. C.	302
Tampa, Florida	277
Winter Haven, Fla.	277

#### STATES REPORTING HOME DEPARTMENTS

Tennessee	40
South Carolina	36
West Virginia	24
Florida	21
North Carolina	16
Pennsylvania	16
Georgia	13
Arkansas	11
Mississlppi	10
Texas	9
Iowa	4
Vlrginia	3
Arizona	
Arizona	3
Louisiana	3
	2
	2
	2
	2
North Dakota	2
Connectlcut	1
Wisconsin	1
South Dakota	1
Maryland	1
Michlgan	1
Dlst. of Col.	1

NUMBER NEW SUNDAY
SCHOOLS
ORGANIZED SINCE
ASSEMBLY

215

#### Your State Is Automatically a Contestant in This

## **Extraordinary Contest**

BEGINNING OCTOBER 15 the Church of God Publishing House will stage the most unusual contest ever conducted in the Church of God. This is done to encourage the circulation of our Church publications. The rules are simple. Every contestant will have a fair chance of winning. The one that has the largest increase above the membership in that state will win. The prizes are of extraordinary value and desirability.

In the AA and A groups, to the state overseer who has the greatest increase in circulation of EVANGELS, LIGHTED PATHWAYS and Tennessee Music song books will be given a free airplane trip to the World Pentecostal Alliance in London, England, in June of 1952. In the B and C groups, to the state overseer who has the largest increase will be presented a \$200 cash prize to be applied on his Assembly expenses. In the D, E, F, and G groups, to the state overseer who has the largest increase of EVANGELS, LIGHTED PATHWAYS, and Tennessee Music song books will be presented a \$125 library. Your percentage of increase will be judged from your total distribution of the EVANGEL, LIGHTED PATHWAY, and song books. Each LIGHTED PATHWAY, EVANGEL or one of any of our song books counts one point. Included in the contest will be all EVANGELS, LIGHTED PATHWAYS, and song books sold between October 15 and April 15. All merchandise must be paid for before or on the date that the contest closes in order to be counted.

#### STATES ELIGIBLE FOR TRIP TO LONDON

AA ALABAMA FLORIDA GEORGIA NORTH CAROLINA SOUTH CAROLINA TENNESSEE

KATTUCKY
MISSISSIPPI
OHIO
TEXAS
VIRGINIA
WEST VIRGINIA

#### STATES ELIGIBLE FOR \$200 GENERAL ASSEMBLY EXPENSES

B ILLIMOIS C ARKANSAS CALIFORNIA INDIANA LOUISIANA MARYLAND MICHIGAN MISSOURI OKLAHOMA PENNSYLVANIA

#### STATES ELIGIBLE FOR \$125 LIBRARY

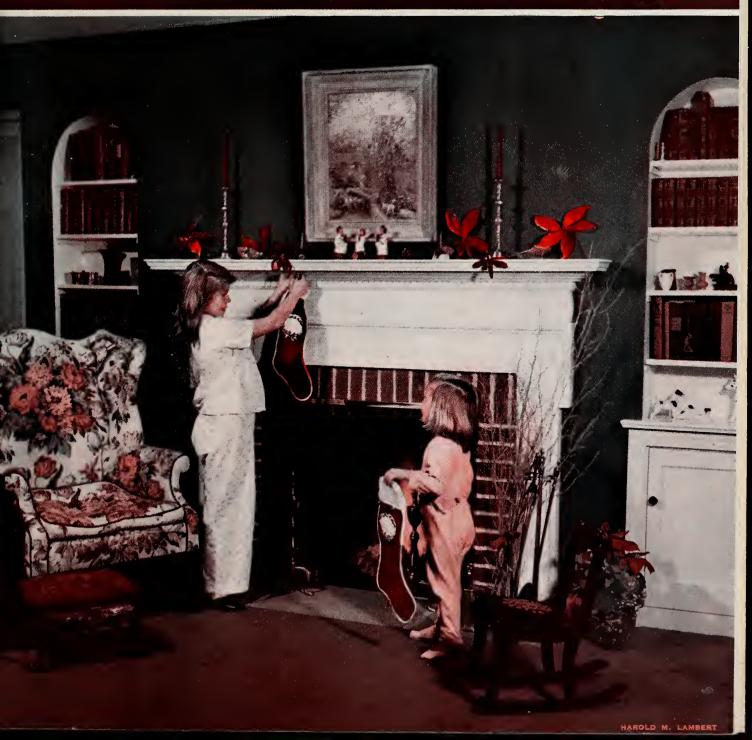
D
KANSAS
NEW MEXICO
E
ARIZONA
DELAWARE
IOWA
MAINE
MONTANA
NORTH DAKOTA
SOUTH DAKOTA
WASHINGTON
WESTERN CANADA
F
COLORADO
DISTRICT OF COLUMBIA
IDAHO

NEW JERSEY
NEW YORK
OREGON
WISCONSIN
G
CENTRAL CANADA
CONNECTICUT
MASSACHUSETTS
MINNESOTA
NEVADA
NEW HAMPSHIRE
NOVA SCOTIA
RHODE ISLAND
UTAH
VERMONT
WYOMING

**NEBRASKA** 

The LIGHTED

DEDICATED TO THE CHURCH OF GOD YOUNG PEOPLES ENDEAVOR





#### GOD CHOSE A STAR

Gertrude M. Glaw

God chose a star to be the sign Sa many years ogo: To tell the world that Christ was barn In a manger just below.

The star shone like o silver flome, **Exalting purity;** It was a symbol that the rich And paor olike could see.

#### CHRISTMAS GLADNESS

Aren't you glad that Christmas time Cames to us every year? It makes the dull cald winter seem More happy, bright, and clear.

Don't you like the colored lights That luminate the trees? And all the other lovely things That fill your heart with glee?

Aren't you glad that Christ was barn To Mary long ago? The sky was calm and clear that night, And stars were all aglow.

Once more it's time to celebrate The birthday of our King; Sa wear a smile, sing loud o song, And let the church bells ring.

-Gertrude M. Glow.

#### **COVER PICTURE**

Again the season of Christmas has come and with it has come renewed joy and expectation in the hearts of all people. To the young ladies on our cover Christmas is the time of joy and expectation, a time of excitement and laughter. Even though they have carefully been told the Christmas story it remains for them to catch the full significance of the birth of Jesus Christ. When Christmas is recognized by us for what it really is, it is not a childhood holiday but is a day that never loses its excitement and never ceases to bring rapture to our hearts. If we will carefully ponder the significance of Christmas this and every season will contain the enthusiasm and glee of those of our childhood.

## DEDICATED TO THE CHURCH OF GOD YOUNG PEOPLES ENDEAVOR

J. D. BRIGHT Editor-in-Chief Church of God Publications CHARLES W. CONN Editor The LIGHTED PATHWAY

ALDA B. HARRISON Honorary Editor The LIGHTÉD PATHWA

Vol. 22

DECEMBER, 1951

No. 1

#### CONTENTS

#### The Lamplighter

Christ for You _____

#### Features

The Christmas Train	Delnora M. Erickson
Charles G. Finney: Pioneer Preacher	Bennie B. Bengtson
The Salvation Army	Edna Hull Miller
If Christ Had Not Come	Avis Swiger
A Courageous Warrior and Judge	Geneva Carroll
Youth and Pentecost	A Symposium
God's Gift to the World	Evelyn Blackstone
I Met Her on the Road to Bethlehem	James R. Thomason
The Joyful Sound	Ruby Slay

#### Departments

nappy name Circle	Ketlections of a Mother
Helps for the Tempted and Tried	Alda B. Harrison
Children's Page	
Christmas Eve	Edna Conn
Bible Lessons for Youth Services	
Vault Wark Chatistics	Lavvia I Millia

#### Variety

Youth in the Spotlight: R. L. Platt; Ruby Thompson Beckman	17
Missionaries to Guatemala	17
The Pace-Setter Church Charles W. Conn	18
Carran Diatorna "Christman Fre"	

Cover Picture: "Christmas Eve

#### Word is a Light Unto My Path"

National Youth Board

Lewis J. Willis, Choirmon; Brody Dennis; Roy Hughes; L. E. Pointer; Rolph E. Willioms

#### Contributors

Geneva Corroll; Edno Conn; Morgie M. Mixon; R. L. Plott; Avis Swiger; Manuel F Campbell; M. M. Mortenson; LoVerne Selmon; John E. Douglos, Jr.; Alice Pullin; D. B Hatfield; Doniel Homner.

Subscription Rotes

Single Subscription, per year . . , Rolls of 14

Published monthly at the Church of God Publishing Hause, Cleveland, Tennessee,
All moterials intended for publication in The LIGHTED PATHWAY should be addressed to Charles W. Cann, Editor. All inquiries concerning subscriptions should be oddressed to Bookkeeping Department, Church of God Publishing House, Clevelond, Tennessee.

ENTERED AS SECOND-CLASS MAIL MATTER AT POST OFFICE, CLEVELAND, TENNESSE



#### **CHRIST FOR YOU**

HE MOST BEAUTIFUL CHRISTMAS PAGEANT ever performed was the first one-even though it was staged on a lonely Judean hill. The most gloriis Christmas message ever preached was the first one, even lough only a handful of men and a sleepy flock of sheep ere present to hear it. The light that came upon the repherds made sunlight dim by comparison. The beauty the heavenly singing made mute earth's most haronious symphony. The message of the angels to the epherds of Bethlehem was earth's most startling news. he majesty of that scene was unprecedented in the four illeniums before and has not been duplicated in the two illeniums since. The message of that heavenly vision as couched in words sublime like a string of dazzling earls, each flawless in itself and joining with the others form one radiant and crystal pattern.

"And there were in the same country shepherds abiding the field keeping watch over their flock by night. Ind, lo the angel of the Lord came upon them, and the lory of the Lord shone round about them: and they ere sore afraid. And the angel said unto them, Fear of: for, behold, I bring you good tidings of great joy, hich shall be to all people. For unto you is born this ay in the city of David a Saviour, which is Christ the ord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. Ind suddenly there was with the angel a multitude of the eavenly host praising God, and saying, Glory to God at the highest, and on earth peace, good will toward men."

fair and radiant daughter of Israel had iven birth unto this Son and He was the fulfillment of rael's loftiest dreams. It was Mary who was to nurse im at her bosom and train Him at her knee. It was Iary who was to watch Him grow, to love and cherish im as He grew, and feel her own heart break with each eartbreak of His. It was Israel who had looked for a lessiah for more than a thousand years; it was Israel ho had prophesied of Him and dreamed of Him; it was srael through whom He had come into the world. Yet, hen the harbinger angel proclaimed His birth on that monentous night, he did not say "Unto Mary is born," or, "Uno Israel is born," but rather, "Unto you is born this day n the city of David a Saviour, which is Christ the Lord." What strange tidings was this? Had it not been Mary tho had borne Him, who had suffered for Him, who had lain restless at night with visions of Him? And yet, it could not be said that He had been born to her? Had it not been Israel who had suffered toward His coming through the heat of the day? Was it not Israel to whom a Messiah had been promised? And yet it could not be said that He had been born to them? That was strange. The Jews had always been bigoted and selfish about their Jehovah; and they had no thought of sharing their Messiah. Other lands and peoples had their local dieties—and the Jews would have their Christ. But when He was born, it was stated simply that He was born unto you. Judean shepherds, He is yours, come behold Him. Persian Wise Men, He is also yours, come adore Him. Unto Mary was born a Child; unto Israel was born a Son; and to all the world was born a Saviour. Mary would hold Him and train Him; Israel would have a son of the synagogue and a brother of the people; but the world would have a Saviour. He was born unto you, not unto the beautiful Hebrew lady alone, or to the proud Hebrew nation alone. He is the hope of all the world. He is the fulfillment of all earth's yearning.

HE brief days of Christ on earth were spent for you. Could He refuse the Gentiles when they needed a Saviour too? The old and holy Simeon adored this child as "a light to lighten the Gentiles, and the glory of thy people Israel." No longer was there to be Jew and Gentile, but a common religion for the common people—Christianity. During His earthly sojourn He healed the Gentile as well as the Jew. In the hour of His death He prayed for the forgiveness of the Roman as well as the Jew. After His resurrection He did not limit the apostles' commission to the boundaries of Israel, but rather that they should "go therefore and teach all nations."

This was the hour of grace that all the world had yearned for—this was the portal of their salvation. Christ was born the God of every man—every man of Israel, Rome, Greece, Gaul, Spain, Egypt, Britannia, and every nation that should be thereafter. The arm of Christ is extended to you—and unto me. There is no difference in man in the eyes of Christ. In the radiance of His love there is no black, white, yellow, red, or brown-He sees only you. In His ear there is no sound of English, French, Russian, German, or Spanish—there is only the sound of your petition. Your need is as important to Him as the need of your neighbor. To the dead He is the resurrection; to the living He is the life; to the hungry He is the bread of life; to the thirsty He is the living water; to the sick He is the great Physician; to the toiler He is the giver of rest; to the sinner He is the Lamb of God that takes away the sins of the world.

Let angels their glad tiding sing;
Let all wise men their tribute bring;
Let all the earth rejoice and ring.
Blest little Stranger,
Snug in your manger,
Thou art far more than Lord or King.
Christ is this day born unto you. Will you receive Him?

HE LIGHTED PATHWAY staff wishes you the merriest Christmas and happiest New Year that has ever been yours. All who have a part in its creation and production trust for each individual the richest of God's blessings and the most Christian of Christmases of your experience.

### The

BY DELNORA M. ERICKSON

## CHRISTMAS TRAIN



Illustrated by Chloe Stewart

## A heart-warming story of a Christmas reunion

COLD FLURRY of snow swirled into Don's face as he walked. It was getting colder. The paper said twenty below by morning. It was Christmas weather as Don had always known it, cold, bitter weather with heaps of snow all around, the still frosty whiteness of Christmas morning, the comfort of a warm house. He hated the thought of going away for the holidays but he turned his collar up and kept steadily on his way

to the depot to inquire about trains. Never in his life had he faced such indecision. His cold fingers closed over the piece of paper in his pocket. If it hadn't been for that letter everything would have been as usual yet he could not forget it or ignore it.

"Your father needs you but he will not send for you because he doesn't have the money to pay your fare." It was a very short letter. He wished she had told him what was wrong with his

father. It was signed Mrs. McGuier. Holdin't know who Mrs. McGuier was be he supposed she was his father's land lady from the way the letter sounded Don had never been West. He and his Mother had always lived in Iow Since his Mother's death he had a tended a mid-western College. It will home to him here. He had no desift to go to Portland. He tried to think an alternative. If he just knew some one out there, some minister who could find out about his father are let him know exactly how things were but the thing that always stopped him short was his own responsibilities. As near as he knew his father was not a Christian. He himself had on been saved a year. It had been a procious experience to him, one that he longed to share. If he could go one to Portland and win his Father for Christ it would be a trip well spent in assurance that he could do that an ano assurance that his father real wanted him. He tried to think bacten years to the last time he had see his father.

IT was Christmas morning, the big tree stood lighted in the corner of the living room. Underneatit's tinsel laden branches were heart of presents, most of them for him. But the gift supreme was an electric train with enough tracks to completely ercircle the living room rug. It was wonderful day, there was no naggir, between his parents, no arguing blind closed doors. His father, a tadark man with a soft smile and intense dark eyes that could flash firin moments of anger, knelt on the rubeside Don and helped him put that track together. They built a depot wit lincoln logs, then Don got out hold blocks and they built bridges for the train to pass under. It had been perfect day, one which Don had been reluctant to give up even when the clock confirmed the lateness of the hour. His father had gone with his to his room, tucked him in, kissed him goodnight. Then in the morning when Don jumped eagerly out of bed the renew the fun of the day before, his father was already gone. He had never seen him again. His mother had examplained that his father must go away a week later she told Don that his father would not be coming back. That was all, no real explanation of why his father had walked out of his life. He remembered how, sick with fear an loneliness, he had packed his trainino the box and put it high on a she in his closet. He never took it dow again until his Mother's death whe he packed his things and went away the school. He had brought it with him without opening the box. It was on the top shelf of his closet now back at the dormitory.

THE Union station was it the next block—it didn't take long the find out that the train for Portland left at seven the next morning. Sometime in the night he decided to go, explained to the Dean early in the morning and arrived at the station a few minutes before the train left with tw

cases and a faded box tied firmly nake sure that no part of the electrain fell out.

e wondered now as the trees and ds flew by in rapid succession and tone town and then another betrain with him and what his far would say. Two days and two r would say. Two days and two hts into Portland and as each mile pt by he felt more lonely. He won-ed if someone would meet the train he hadn't notified anyone that he coming so he had no hope of their ig there.

eeling refreshed after a cup of cofand toast he took a taxi to the adss on Mrs. McGuier's letter. A tired ring gray haired woman opened door in answer to the bell.

Mrs. McGuier?" he asked, "I'm Donnch."

am Mrs. McGuier,' she said, me in," and then as Don set his case inside, "I have bad news for but I am relieved that you came. r father has been taken to the pital." Don didn't know what he expected to find but it wasn't. He felt suddenly like a little boy alone in a big world and no one whom to turn. In a few minutes he been told the whole story of how father had become ill and lost his How things had gone from bad worse until two nights ago the dochad said he must have an opern and sent the ambulance for him.

He was a good man," said Mrs. Guier as she blew her nose loudly wiped the tears from her eyes. He good to my grandsons," and for first time Don paid attention to two boys playing in the next room, lived here for five years and I er had a better tenant but he was enely man, a very lonely man." Done reminded again of the aching eliness in his own heart when his near had left them ten years before her had left them ten years before.

Did he ask you to send for me?" wanted to know but he hated to

Oh no indeed, I took it upon my to write to you. He often showed a picture he had of you when you be a wee might of a boy. Then he me once what College you went to l, well I thought you needed to know I wrote the letter. And it's a pity idn't write it sooner but I don't bw yet how he'll take you're being e." That was the thought that ried Don too, just how his father ald take his being here. He washed and changed his shirt when Mrs. Guier showed him to his father's m. Leaving his things there he rted for the hospital, praying that d would go ahead and prepare this eting.

I'm sorry," said the nurse at the k, "but Mr. French is not allowed k, "but w visitors.

But I'm his son," insisted Don, we come a long ways to see him." e nurse shook her head and finally desperation Don went out of the spital and walked for blocks. He pped at last in a small park to rest. Dear God," he prayed, his head

bowed on his arm," please open the way for me to see my father and most of all to talk to him about the Lord. If he must die don't let him go with-out knowing Him whom to know aright is Life Everlasting." He went back to the hospital and this time he asked to see the doctor who was taking care of his father. There was quite a long delay but at last he was shown into an office where a kindly faced man sat at a desk.

"You're Mr. French? he asked and at Don's nod he went on. I'm glad you came. Maybe you can do what we have failed to do. You're father has no will to live. If you can give him a reason for wanting to get well I believe he will."

"I'll do my best sir," answered Don, "how soon can I see him?" The doctor said he might see him at once and Don was admitted to his father's room.

REMEMBERING only as he had seen him ten years before, Don was shocked when he saw the gray aging face on the pillow.

"Father," he said gently but though the eyes opened and seemed to see him the man on the bed said nothing. In another minute he turned his away and closed his eyes again. Don had expected difficulties but nothing like this. He sat for an hour by his father's bed and several times made an effort to speak to him but could get no response. He got up then and went out, wondering what he should do and where he should go. He de-cided to go back to the rooming house. A plan had begun to formulate in his mind. He wondered if he dared try it. The bus he took seemed to crawl along but at least it gave him time to think and pray. He didn't explain to Mrs. McGuier except that he had seen his father but he hadn't seemed to know he was there. Taking the box he brought with him he took another bus back to the hospital. He wondered if he should ask the doctor about the plan he had in mind but decided against it. He couldn't see how it could do any harm and it might do a lot of good. He didn't ask this time at the desk but went right to the room where his father still lay in the same sort of apathy in which he had left him. Quickly he laid out a small circle of tracks on the floor by the bed and set up a few cars and engine of the train. He wondered if it would work after being put away for so long a time. He found an outlet and plugged in the wire but nothing happened.

'Say, what's going on around here," said a gruff voice from the doorway. Don looked up from where he knelt on the floor and saw the doctor with a puzzled look on his face. He laid the wire down and sitting in a chair near where the doctor sat down he explained the meaing of the toy train. It didn't take much explaining for the doctor to understand.

"I think the idea's alright," he said, "will it run?"

"That's just the trouble," said Don, "it doesn't run."

"Here," said the doctor, taking a bill from his pocket and handing it to

Don. There's an electric shop a block down from here. Get a new transformer for it. That's probably all it needs." Don hurried out to make the purchase after thanking the doctor. But he realized as he hurried down the street that the thing he felt the most thankful about was the fact that the doctor had become his friend.

The doctor's diagnosis has been right. The new transformer soon had the train humming around the small circle of track. Don kept his finger on the starter but his eyes were on the figure on the bed. Minutes went by before there was any sign that his father heard.

The hand on the coverlet moved and a weak voice said,

"It sounds like a train, a child's train." Don went to him took the hand in his own and bending over his father spoke to him again.

"It is a train, Father, the train you bought for me for Christmas long ago. I brought it with me when I came out to see you."

"Don", said the weak voice, "it's been a long time, you've changed. You're not a little boy any more." Don went back to the train to turn off the switch. He had a feeling he wouldn't be needing it any more. He sat by his father and did most of the talking. Convinced finally that Don had come because he wanted to be with him his father relaxed into an untroubled

In a few days his father was well enough so they could have long talks together.

"Have you forgiven me Don, walking out of your life like I did? I really had no choice, it was either your Mother or myself who had to go and you needed your Mother more. But I've often wondered if she explained. When she acknowledged the money I sent through the years but there was never a letter from you I felt sure that she had never explained that I did love you."

"Let's just forget about it," said Don, "it's all past and if there was any wrong I have forgiven you long ago but there is one to Whom you need to turn to for forgiveness, One who is always ready and waiting to forgive us our sins. I want you to know Him father."

"I guess you're right," said his father with a heavy sigh, I've never known just how to get to Him. Perhaps this Christmas you can show me the this Christmas you can snow me the way. It's good to have a son after all those lonely years. Until that moment Don hadn't realized that it was in reality Christmas Eve. Taking his small Testament from his pocket he read the Christmas story to his Father, then he knelt by the hospital bed to thank the King of Kings who had here here in a manger so long ago been born in a manger so long ago for leading him to Portland and his Father for this Christmas.

"And please God," he prayed, "help my father to open his heart so the light of Jesus may shine in even as the star shone over the stable that Blessed night."



## CHARLES G.

... Pione el

OT all men who do a great and effective work for the Lord come from homes where they received religious training. Nor are all of them products of our Sunday Schools. This is not to say that the Christian home and the Bible class are unnecessary—far from it. They help immeasurably and if anyone achieves a large measure of success in the Master's work, it is in spite of the lack, not because of it.

Such an one was Charles G. Finney, who became one of this country's most outstanding evangelists. Born in Connecticut in 1792, just after the close of the Revolutionary War, he spent his boyhood and youth in what was then the wilderness of central New York State, where the family had settled when he was only two years old. Neither his parents nor anyone else in the frontier neighborhood had much interest in religious matters, so young Charles grew up in almost complete ignorance of the Bible and its teachings.

His schooling was meager too, being only what he could pick up in the public schools of the pioneer settlements. But it was enough so that he was allowed to teach a country school on the frontier. Desiring more education he went back to New England to go to college. At the preparatory school he attended, one of his instructors, a graduate of Yale University, advised him to forget about college, telling him that he would learn nothing there that he could not learn from books and by private study.

It looked like good advice to Finney, who possessed an independent mind to begin with, and he decided to give the idea a good trial. Besides he had very little money with which to pay his way at college. So he found a school

in New Jersey where they needed a teacher, and taught here for two years, meanwhile continuing his own studies on the side. When he was twenty-six he entered the law office of Benjamin Wright, in Adams, New York, where he worked and studied law until he was admitted to the bar.

At Adams the young lawyer met George W. Gale, a young man about his own age, and who was the Presbyterian minister in the village. Finney loved music, and began going to Gale's church to hear the singing and the musical part of the services, which he liked. Gale invited him to join the choir, and began calling at the law office, where the two men would discuss religious topics, the young minister's Sunday sermons among them. There was singing at the prayer meetings also, and so Finney began to attend them.

About this time too, Finney bought his first Bible. In reading the law books he came across references to the Mosaic Code, and he got the Bible so that he could look these up and study them first hand. The Bible in his hands, he read much more than the Mosaic Code: he read the life of Jesus as told in the Gospels, the letters of Paul, and the songs of the Psalmists. The message coming direct from the pages of the Bible itself was more effective than the sermons he had heard—it set him to thinking about salvation, and about God, and his own life.

In his "Memoirs," written years later, Finney tells the story of his conversion. The suddenness with which it came, and the complete change it made in his life, suggests at once the story of another conversion, related in the Book of Acts, which happened on the road to Damascus. Finney's conversion came on Sunday morning in October of 1821 when he determined to reach a decision as to the salvation of his soul. The next day as he was walking to his office the question came to him: "Will you accept salvation now, today?" He answered: "Yes, I will accept it today, or die in the attempt." Instead of continuing on to his law office he entered a wood north of the village where, after hours of prayer, peace came to him. He spent the evening alone in his office, where, he relates, it seemed as if he met and saw the

Master face to face.

Going about the village on Tuesche urged everyone he met to accomply the control of his conversion, and of his conversion, and of his conversion, and of his conversion to preach the Gospel, beginning at once. He gave up his law practivating, as he expressed it, "accepta retainer from the Lord Jesus plead His cause." For some months preached locally, working especial among the young people of the town When he decided to prepare for the Presbyterian ministry he was urged enter Princeton Theological Semina but he declined.

He stated very frankly that he could desire the kind of training thought he would receive in a self-inary—that again he would study his own, outside the walls of a schotthe Presbytery appointed two minters, one of them his friend Gale, guide him in his studies. In the meatime he preached whenever at wherever the opportunity can Preaching in villages near Adams attracted many people by the earnerness of his appeal, and in a shoutime a revival was under way. On when on a journey, he stopped at blacksmith shop to have the smishoe his horse. A crowd gathered at he spoke to them—they then ask him to hold a meeting at the loss choolhouse. He did, and was urg to carry on the services. The resu was that the meetings continued from time.

IT was much the sam no matter where he went througho the frontier communities which the made up northern New York Stat It was estimated that some three thousand people were converted these meetings. As he became bett known he received invitations speak in cities farther east, at Aubur and Troy, and elsewhere. Here encountered opposition from the who considered his methods unorth dox and undignified. There was o jection to the way he advertised meetings; his permitting women pray in public; and to his custom praying for people by name. The may appear to us as strange and evisilly reasons for opposing his meetings—in some things at least mat has advanced along the road of tole ance in the century and a quart since Finney preached to the peop

## INNEY

#### Preacher

By BENNIE BENGTSON



orthern New York State.

spite of the opposition—or perselecture of it—he gained renown forceful and eloquent exponent he Word. More and more people led to hear him, and he was also in demand for meetings. In the lede between 1825 and 1835 he rose in obscurity to a position of promice. Before the decade ended he conducted successful revivals in a cities as Wilmington, Rochester, ding, Boston, Philadelphia, and York. In New York City Finney uched for a year to large crowds the church bought for his uses by noted philanthropist Anson G. lps.

AT one time he numbered ng his opponents Lyman Beecher, ous preacher and father of Henry d Beecher and Harriet Beecher we. Beecher's distrust of Finney ished when he came to know him er, however, and he invited the ngelist to hold meetings in his church in Boston. During the y 1830's a new church, the adway Tabernacle, was built for ney in New York City. He preached with great success for several is.

hen he went to Oberlin, Ohio, to ome professor of theology at a college—Oberlin—being built built e. He remained here the rest of life, though he continued to devote of each year to holding revival tings. He conducted two evangec campaigns in England, the first 850, and the second in 1860. Ober-due largely to Finney, was the American college to admit negro lents on the same basis as whites. fifteen years—1851-1866—he was sident of Oberlin, and during this e the student enrollment increased over a thousand. Students came n all over the world—David Livstone's younger brother from Scot-d among them—attracted by Fin-'s magnetic personality and wide atation. The great evangelist died 875 at the age of eighty-three.

## The Salvation Army

By

Edna Hull Miller

TEARLY eighty-five years ago a noble-hearted pastor in London, England, was deeply touched by the awful need and the suffering from physical and spiritual starvation of the poor people of the slums. This pastor's name was William Booth.

Doubtless many other men of his day also saw and were stirred by this pitiable condition of these people, still it was for Booth to conceive and formulate a plan, whereby thousands would really be reached and helped.

Booth felt the deep import of Christ's meaning when He said, "If a brother or sister is naked, and desittute of daily food and one of you say unto them, Depart in peace, be ye warmed and filled: notwithstanding ye give them not those things which are needful to the body; what doth it profit?" Truly Booth planned a work that really gave to the needy food and warmth.

His plan which was carried to a wonderfully successful conclusion was the organization of a Christian army of men and women who volunteered to give their lives in the service of humanity.

His first followers were won by the effect of his street preaching. Together with his wife, he would hold evangelistic meetings out in the open, on busy street corners or wherever masses of humanity were found.

The nucleus of this Christian army was thus won. They followed in their organization the pattern of our national armies. Leaders were appointed and these were named according to the names of the regular army officers. The highest officer was called the general, the others on down were captains, lieutenants, corporals and cadets. The Army was supported by offerings, gifts and profits of their press. The "War Cry" is their best

known periodical. Their literature is published in twenty-four different languages and their work is carried on in fifty-one different countries.

So thorough is their organization, so tireless their workers and so Christ-like their mission, that the result of their good work in the world is tremendous. Every large town in their district is occupied by a corps of their workers under a captain with lieutenants to assist him.

Their mission is to help all needy people as far as possible. The hungry are fed, the naked clothed, the sick given medical help, the erring pitied, the gospel preached to the sinner and a helping hand given to the discouraged and fallen.

WHO but a spirit-filled humble Salvation Army lassie would sit on the street corner all day long in the cold, stinging wind, receiving money to feed the hungry at Christmas time? Who but the Salvation Army soldier would pull a dirty drunken man from the gutter, give him food and shelter until his drunken fit was over and then help him to be a man again?

In the first and second world wars none deserve the credit (unless it be the Red Cross nurses) that the Salvation Army people do, for their kind ministrations, their daring and faithfulness to the soldiers close up to the battle front.

Theodore Roosevelt said of them, "Whatsoever the lots of men, the Salvation Army is found with them."

General Booth died in 1912 but his noble army victoriously marches on. Other leaders have caught his vision. So long as there is need and suffering in the world, so long their good work will continue. His daughter, Evangeline Booth, carried on her father's work until her death.

# If Christ Had Not Come

By AVIS SWIGER



There's a song in the air There's a star in the sky! There's a mother's deep prayer And a baby's low cry! And the star rains its fire While the beautiful sing, For the manger of Bethlehem cradles a king!

"His name shall be called Emmanuel... Gad with us." Matt. 1:23.

TEARLY TWO THOUSAND years

ago HE was born-the Saviour, the Redeemer, the Messiah and His Coming changed the world! Christ's birth, life, death, resurrection and ascension separated men and time. Christ stands as the Supreme figure of all human history. He was the supreme gift of His Father; the exemplification of supreme love; His life was one of supreme good; His death a supreme sacrifice; His resurrection an example of supreme power; His ascension crowned the supreme plan for the sal-

> O what a Saviour O hallelujah!

vation of man.

We have what we have in our souls today-by the grace of God-because Jesus came! We feel "joy unspeakable and full of glory," today, because He came! Yes, we are happy because this is His birthday and that made it possible for us to feel his presence with us now.

You and I testify that Jesus means all in all to us. Do you guess we really understand what we mean by that statement? Let us look into the negative side this Christmas day and see if we can find something that will help us to appreciate what He means to us in a greater measure than e before.

Go with me, please, to the land "imagination" and we shall try see what life would be like if Chi had not come.

The day before Christmas has be a busy one and I am tired and fret because the tasks have been max Nightfall finds me with numerous ( tails yet to be completed. At midnig the last candle has been placed, t last gift wrapped and in order und the tree. As I fall asleep I find m self wondering-is it worth it?-I a so tired-I wish Christmas wor never come again -..

December the twenty-fifth daw clear and cold and I awaken with start. Why do I feel so strange, heavy, so oppressed on such a gl day? This is Christmas Day! The ch dren, why are they not awake, tur bling down the stairs, shrieking t the gifts that are under the tree i them. I hurry, hoping to be ready k fore the first one awakens for th their excitement cannot be strained. I tiptoe into the room to g one last look at the tree to see th everything is in order. But horro there is no tree, no gifts, no Chris mas lights, no expressions of our lov In the kitchen I find no sign preparation for a festive meal. N a thing that points to the joyous d is apparent! I am bewildered-wh has happened?

I call the family and ask them wh has happened to all our preparatio for the celebration of Christ's birt day. They seem not to understan What did I mean-Christmas-Chri —who was He?—they never heard Him-anyway if He had been bo y should they celebrate His birthy? They could not be bothered to awakened so early.

SURELY I can find unrestanding from my good pastor. I ll go quickly to the church and inire of him. To my complete belderment there is only a vacant lot here the church had been. I inire of a passerby what has hapned to the church house that was this lot yesterday. His only answer—"Church? You had better go home at sleep it off. What is a church? hat lot has always been vacant."

I meet a weeping mother as I alk. Upon learning that her child ad died, I seek to comfort her. But a comfort can be found for there is a preacher, no church, no compasion, no Savior. "Ashes to ashes and ast to dust"—what despair settles are me! There is no hope—no hope alywhere! Oh miserable wretch that find myself to be!

Then I remember my Bible, I can ways find comfort there! So I hasten ack home and open the pages of od's Word. To my great surprise iere are many blank spaces through . Frantically I search for the conolation of the name "Jesus" or Christ" or "Son of God" but always ank spaces meet my gaze. There no promise of a coming Redeemer, o mention of One who would save is people from their sins! No story f a Babe in a manger, no Wise Men om the east, no angels singing, no nepherds keeping watch over their neep! No Christ! Then I realize the errifying truth—He Has Not Come! I weep uncontrollably for now nere is nothing worth while in fe....

Then I was awakened with a start nd a great shout of joy escaped my ps for this had been a dream! He ad come—the Saviour, Christ the ord—had come and the joy of salvation was still present.

Then I felt the great weight of esponsibility that is mine because I mow the Christ. Can I not now let my heart go out to the people in leathen lands who have no glad Christmas Day because they have no

Christ?

"Go your way, eat the fat, drink he sweet, and Send Portions to Them for Whom Nothing Is Prepared." Neh. 3:10.

### The Shepherd of Sheep

By A. M. Quick

The Shepherd of Sheep, on the mountain steep
Searched far through the stormy night
For the lamb that had strayed from the fold that day,
Away from the warmth and light.

For the Shepherd mild knew that out in the wild His lamb was all weary and cold, All draggled and wet in the icy rain While the flock lay safe in the fold.

So He searched with care, and He found it there
In the tangled brush and thorn,
In the wild rough rocks of the mountainside,
And the lamb was wounded and torn.

Then the Shepherd kind was so glad to find The lamb that had gone astray, That He took that lamb in His loving arms And carried it all the way

Right back to the fold, away from the cold, From the rain and the mountain steep— And I am the lamb who had gone astray, And my Lord is the Shepherd of Sheep.

#### HOLY LIGHT

Haly, Holy, Haly Light—
Barn of choos, nava star;
Brilliant light eternal
Gleaming through the blackest, dismal night;
Gem symbolic, seen ofor
Both to good and evil seeming
As o jayful, wandrous sight,
Quelling care and bringing peace.
Haly, Haly, Holy night,
In the orms of Bethlehem—
Held forever by the faithful
As salvation of the world.

-Somuel L. Shacklette.

#### THIS, TOO, IS THINE

By Helen Beoch

When I consider the works of thy hands, Thy boundless blessings to me; So smoll and whally warthless, Lard, Is the gift I offer Thee.

But, Lard, Yau taak the looves and the fishes

Fram the hands af ane small lad,
Ta feed a tired and hungry multitude
Fram the only gift he had.

Sa toke this feeble talent of mine; Increose it, Lord, I proy, That fram its fruitoge I, taa, might have A crown at Thy feet to loy. HE WRITER of the Book of Judges has preserved very little information regarding the life of Gideon, except that which belongs to one very brief period. He was evidently a man of great influence in Central Palestine, for his own personal character is more clearly portrayed than that of any other hero except Samson, whose life was of quite another character.

Israel was prone to sin, but when the nation called upon God, He always sent a deliverer. They should have learned by this time to forsake idols and to worship God alone, but sad to say, they did not; and after the death of Deborah they again did evil in the sight of the Lord. This time the Lord let the Midianites oppress them. Since the unity of Israel was broken, its unhappy people were a helpless prey in the clutches of their fierce and merciless tormentors, who swooped down on them and devoured all their crops. They plundered the land of Israel every year and enjoyed the fruits of the harvest.

After three years of this cruelty, Israel became wise to their tricks and moved to the mountains, thus forsaking the plain country. They made themselves hollows and caverns under the ground, and in this way preserved what food they could hide from the enemy. This oppression lasted for seven years and during that time there was a famine in the land. Finally the people cried unto God for help. When people get into trouble and will cry unto God, He always answers. This was the condition Israel had to reach before God would help them. The Lord answered by an unnamed prophet, whose mission was to remind them that they had been serving idols a long time and had been very disobedient to the commandments of God.

One evening an angel came and sat under the oak which was close by the town of Ophrah. The angel was dressed as a traveler, and sat down in the shade to enjoy a little refreshment and rest. "The Vulgate renders it, the Lord (himself)."

Gideon was beating out his wheat at the winepress. The dust was thick around him, but it was no thicker than his doubts. When we first read of Gideon he does not impress us in the least as being a man of faith. He seems to have looked on the dark side of everything. It was hard for him to think that God cared anything about his people, or if He did, surely He was not the kind God that his father, Joash, had taught him about. The God of whom Gideon had learned from the history of his own people was a God of might. He was the One who had been able to put His hand on a certain aged shepherd named Moses and set him to the seemingly impossible task of delivering Israel from bondage. But those glad days were passed now.

"And the angel of the Lord appeared unto him, and said unto him, The Lord is with thee, thou mighty man

of valour.

### A Courageous Warrior

By GENEVA CARROLL

and Judge

"And Gideon said unto him, Oh, my Lord, if the Lord be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, Did not the Lord bring us up from Egypt? but now the Lord hath forsaken us, and delivered us into the hands of the Midianites."

"And the Lord looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?"

the Midianites: have not I sent thee?"

It was while Gideon was brooding over the wrongs of his family and of his country that the call came to him. He had succeeded in getting together a small amout of wheat, which was to be food for his family. Having saved it from the searching eye of the robber, he brought his grain to the winepress to thresh it. He was in this act when the angel appeared to him. Gideon's position and occupation brought out most significantly the low and unhappy condition into which Israel had fallen. He was threshing wheat, not in the usual place and manner—but by the winepress, to hide it from the Midianites. There was great poverty in the land, and his family, as we learn from his own lips, was the poorest in Manasseh, and he was the least in his father's house.

The angel talked on with Gideon and before he was ready to go Gideon told him to wait until he brought him a present. His idea for this was to prove, by entertaining the stranger, whether or not he was more than man. He went into his house and prepared a kid, and made a bushel of flour into unleavened cakes; the meat and cakes he put in a basket for the stranger to take on his journey, the broth he put in a pot to refresh the stranger, and then he brought the food to the angel and presented it to him under the sacred oak.

"And the angel of God said unto

"And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay them upon this rock, and pour out the broth. And he did so

did so.

"Then the angel of the Lord put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the Lord departed out of his sight."

When Gideon saw that his present had become a sacrifice, he rejoiced and no longer doubted that the Lord would help him. He built an altar there unto the Lord, and called it "Jehovah-shalom"—the Lord sent peace.

A SECOND CALL came to Gideon and this time with the aid of ten confidential servants, he destroyed his father's altar to Baal. Joash was an idol worshipper as were most all the people of that time. On the appointed spot he erected an altar of the Lord. All this had to be done at night since they feared the worshippers of Baal. The next morning there was great commotion among the townspeople. They were enraged and threatened to take Gideon's life, but Joash, his father, persuaded them to let Baal plead for himself. In this way he was enabled to quiet the mob Surely Gideon was a man of great courage for he began his work among his own people and in his father's house. The Midlanites punished the people physically, but idolatry struck at the heart of the people. Gideon has to get Baal out of the way before he could strike at the enemy.

could strike at the enemy.

After this work was performed so successfully, Gideon began to plan an attack on the enemy. Troops of Midianites, Amalekites and their neighbors crossed the Jordan and camped in the plains of Esdraelon. Gideon called in all the neighboring tribes and they responded readily. Then he further sought God's direction and put out a fleece unto God. At a distance the battle seemed exciting, but when it was next door he became nervous and wanted proof that God was going to help him. Since he was an untrained soldier and ignorant of the methods of war, there is no wonder that he slipped away and poured out his heart to God. He again asked God to confirm his call by a simple sign. This time he put a fleece on

der that he slipped away and poured out his heart to God. He again asked God to confirm his call by a simple sign. This time he put a fleece on the open threshing floor, requesting that his fleece would be wet and all the soil around dry. When he arose the next morning he wrung a bowl full of water out of the fleece. The next night he reversed the fleece, and God answered as Gideon had requested. This gave him courage to do as God had commanded him. After this his mind was made up and he believed that God had called him to fight his country's battle. We never again read of a sign being asked by

this courageous man.

GIDEON and all the people with him moved their camp beside the well of Harod: so that the host of the Midianites were on the north side of them, by the hill of Moreh, in the valley. At this time the Lord spoke to Gideon and told him that his army was too large for Him to give the Midianites into his hands. He had an

my of 32,000, which was only oneth the size of the Midianites; but
de said that if He gave the Midianites into the hands of that army,
e people would pride themselves of
ving gained the victory instead of
asing the Lord for it. He was inructed to let all those who were
arful at heart go home, and 22,000
In thome, leaving an army of 10,000.
Then God instructed him to take
army about noon to the water's
ge. The reason for their going at
on was because at that time the
ople would be thirstier and more
xious for a good drink of water.
is test was for courage. God did
t need men in this battle who were
nthearted; and those who got down
hands and knees to drink were sent
me. Three hundred men were left
aer this test.

The same night after Gideon was twith the three hundred men, God structed him to go down to the dianite camp for He wanted to courage him and strengthen him for e battle. Gideon took with him urah his servant, and they crept wn very quietly lest they awaken to of the sleepers. They reached some the camps on the outskirts of the st and slipped up against the wall one of the tents. Some of the felws were still awake and one was ating a dream to the other. He deamed that a barley cake, so that no man could hardly eat it, drolled through the camp and erthrown the royal tent and all the last of the soldiers. The other soldier plained the dream as meaning the struction of the army, and added at the Israelites were known to be evilest people of Asia.

This interpretation gave Gideon

courage. He went back to camp and related the dream to the three hundred men. He divided his men into three companies. They each took empty pitchers, a lighted torch and a ram's horn. His reason for dividing the men into three companies was to make the Midianites think that a great army had surrounded them. They marched to the enemy's camp with their lighted torches hid in the pitchers, like a candle under a bushel. Each man was instructed to blow his ram's horn in the most terrible manner and clatter the earthen pitcher to pieces at the same time.

The midnight watch had just been changed when Gideon's trumpet shrilled, with three hundred others on the silent air, and the flash of the lights gleamed across the waking camp. The enemy was thrown into confusion, and Midianite and Amalekite, perhaps not too trustful of each other in clear daylight, began to kill one another, and the valley of dreamy silence became the threshing-floor of shrieking Death. Those who escaped death fled headlong down the descent to the Jordan.

The Midianites feared the Israelites. They did not know the size of their army, and knowing the terrible things that they had done to the people, they supposed that a great army had gathered against them with so many trumpeters and torchbearers. But there was more of a supernatural power impressing this terror upon them.

"The men of Israel gathered themselves together." Evidently these men were those whom Gideon had dismissed because they were fainthearted, and also because they failed to pass the test at the water's edge.

Though they had stayed in the background, they were ready and eager to join in when they saw how the battle was going.

Was it not Hastings who said:
"Wha ordered Gidean farth
Ta starm the invader's camp,
With arms af little warth,
A pitcher and a lamp?
The trumpets made his coming knawn,
And all the hast was overthrawn.

"Oh! I have seen the day
When with a single ward,
Gad helping me ta say,
'My trust is in the Lard,'
My saul hath quelled a thausand foes,
Fearless of all that could appase.

"But unbelief, self-will,
Self-righteousness and pride
Haw aften da they steal
My weapan from my side!
Yet David's Lard and Gidean's friend
Will help His servant to the end."

But Gideon's work was but half done. The Midianites were only scattered; they had to be exterminated. Their aim was to cross the river at the fords of Beth-barah. It was just under the mountains of Ephraim, and to the Ephraimites messengers were sent to interrupt the passage. The great tribe, roused at last, was not slow to move. By the time they reached the river, the two great chiefs had already crossed, and the encounter took place with the two lesser chiefs, Oreb and Zeeb, who were both captured and slain. To prove that they had been victorious, they cut off their heads and took them to Gideon, and accused him because he had failed to call them into the battle earlier. But Gideon was a master of diplomacy, as well as of strategy, and won the friendship of Ephraim by magnifying their accomplishment in comparison with his own.

THE LEADER and his men were entirely exhausted but still determined to persue the enemy. They came to Succoth, a city of Gad, and asked for bread because they were faint. It would have only been right for those people to offer to assist in the pursuit, but they even refused to give bread to the hungry soldiers. They feared if they did help them and the battle was not a complete victory, the Midianites would raid them later. They said, "Do you have Zebah and Zalmunna in your hands?" Their scornful manner of acting was heartless and disgraceful. Gideon told them that when he returned he would tear their flesh with thorns of the wilderness, and with briers. That was a form of punishment practiced in that day.

of punishment practiced in that day. He went on to Penuel, another city of Gad, and made the same request of them. They likewise refused to give bread to the hungry soldiers. Because of their heartlessness Gideon said to them, "When I come again I will break down this tower." His confident anticipation of a triumphant return manifested the strength of his faith,

(Continued on page 21)



The valley of dreamy silence became the threshing-floor of shrieking death.

### HAPPY HOME CIRCLE

EAR PARENTS: God Bless You. Ten years ago we ran a series of articles in The LIGHTED PATHWAY which helped our young parents to see their responsibility to their children. The parents of today, many of them were only eight and ten years of age themselves at that time. We are republishing them now for their benefit. Watch the continuation in the next few issues. We give credit to the Christian Home Builder for this splendid material.

### REFLECTIONS OF A MOTHER

I see it now. If only I had seen it then. But it is too late. The children are nearly grown. I must abide by all my mistakes."

"You seem to be in a reflective mood today, Mrs. Harwood. Why the de-

pression?"

"Regrets, you mean, Helen dear. Sometimes I long to warn all young mothers to avoid my blunders."

"Well, begin on me. I'm a young mother with two lively offspring. What should I do and not do to give me a satisfied feeling fifteen or twenty

years from now?"

"Such advice is seldom heeded, my dear, but listen, anyway. Something I say may help you. If you care to, ask questions as I ramble along. I'll go way back to when we began life together, Fred and I. Picture, if you can, the beginnings of my married life—a good Christian husband, plenty of friends, church affiliations, in fact, the best surroundings for making life ideal. We really intended making ours a Christian home, I'm sure, but instead of being definite about it, we

drifted along day by day, coming, and going like the rest, but doing nothing special either to shape our own lives or others. Now I clearly see we were sidestepping the issue, not taking our task seriously or defining what we meant by a Christian home."

"I don't believe Jack and I have ever done that either, Mrs. Harwood, and we are both Christians."

"Well, you see married life is somewhat of a business, a partnership you know. Firms need to take inventory, to buy in stock, to know periodically how they stand. A Christian home should have an ideal, an aim. It pays to check up occasionally to see whether that ideal is being realized. Certain standards must be set, daily and weekly activities planned, goals in physical, mental, social and spiritual attainments decided upon."

"Now, Mrs. Harwood, aren't you making this altogether too much of a business? Sounds rather preachy to

me."

"Maybe so. To be more concrete then, let me say that it will pay a young couple one thousandfold to be in dead earnest to make their home truly Christian, the kind which emanates the Spirit of the Master. To do this takes time, thought, careful reading and application."

"I'm sure you're right. I feel guilty already. I wish Jack could hear what you have said. May we run over some evening and go on with our talk?"

"If you feel helped, Helen, nothing would delight me more. I still have many reflections, regrets, or whatever you call them, to tell you about."

"We'll surely be on hand some evening soon, Mrs. Harwood. Good-bye."

### THE CHILDREN'S RIGHTS

It has taken a good many centurito catch up with the teachings of Jesus about the rights of children maybe we are not in pace with Hillyet. He exalted them, set them in the midst, and declared that they possessed the qualifications for membership in His kingdom. In fact He mad the traits and attitudes of chidhoo essential for adults who seek admission into God's kingdom. These are such qualities as humility, trustful mess, teacheableness.

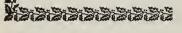
How old the children were whos parents brought them to Jesus to re ceive His blessing, we are not told, bu evidently they were quite young; prob ably they were babies in arms. It mus not be overlooked that according the custom of the day children were taught early the things about God and as they grew in years they would continue to have religious instruction. There was no risk to run in expectinal religious development in a child thu taught.

More thought is being given toda, to the religious nurture of children than in some former times. The value of the child is rated high. The potentiality of the unfolding child in reck oned with today. The intensive and elaborate plans for his religious growth and development show the place to which the Church today has exalted the child. Christian home unite with church schools in this farvisioned undertaking. We erect buildings to meet the needs of the children We give them literature and teacher adapted to their capacities and abilities. It is the earnest desire of all farseeing Christians to share in assuring the children that their inherent right are recognized and provided for.

-Selected.

### On Going Home for Christmas

Edgar A. Guest



He little knew the sorrow that was in his vacant chair; He never guessed they'd miss him, or he'd surely have been there;

He couldn't see his mother or the lump that filled her throat.

Or the tears that started as she read his hasty note; And he couldn't see his father, sitting sorrowful and dumb,

Or he never would have written that he thought he couldn't come.

He little knew the gladness that his presence would have made,

And the joy it would have given, or he never would have stayed.

He didn't know how hungry had the little mother grown Once again to see her baby and to claim him for her

He didn't guess the meaning of his visit Christmas Day Or he never would have written that he couldn't get away. He couldn't see the fading of the cheeks that once were pink,

And the silver in the tresses; and he didn't stop to think
How the years are passing swiftly, and next Christmas it
might be

There would be no home to visit and no mother dear to see. He didn't think about it—I'll not say he didn't care. He was heedless and forgetful or he'd surely have been

there.

The you going home for Christmas? Have you written you'll

Are you going home for Christmas? Have you written you'll be there?

Going home to kiss the mother and to show her that you care?

Going home to greet the father in a way to make him glad? If you're not I hope there'll never come a time you'll wish you had.

Just sit down and write a letter—it will make their heartstrings hum

With a tune of perfect gladness—if you'll tell them that you'll come.



### Helps for the Tempted and Tried



Conducted by Alda B. Harrison

#### **VOYAGERS**

tired ald doctor died today and o baby little new saul that was pink and froil nd a saul that was gray and warn, nd—halfway here and halfway there— In a white high hill of shining air, 'hey met and passed and paused to speak in the flushed and hearty dawn.

he man laaked dawn at the soft, small thing with wise and weory eyes, and the little chap stared back at him with startled, scared surmise: nd then he shook his dawny head— I think I wan't be born," he said. Yau are ta gray and sad!" He shrank from he pathway dawn the skies.

ut the tired old dactar roused once more at the battle cry of birth, and there was memory in his look of grief ond tail and mirth. Go on!" he said. "It's good—and bad: I's hard! Go on! It's aurs, my lad!"

le stood and urged him aut of sight, down ta the waiting earth.

-Ruth Comfort Mitchell Young

HE poem above reminds me of something I said to a friend not long ago. We were talking about the Lord's work, and how little the Lord's work, and how little vas being done for the unsaved round us, and I said that I wish I vere young again." Then I said, "I hink when I get over on the other ide I'll ask the Lord to give me anther body and let me come back and pend another life for Him." But she aid, "You'll never want to come back f you ever get there." "But I think 'd like to spend another life living nd working for God." And when I ead this poem and in my imagind working for God." And when I ead this poem and in my imagiation I saw the tired, sad face of the ld man, I wondered about it. I think I had been imagining as this poet was, I would have pictured the old nan with a happy face on his way to Ieaven, leaving all the trials and dispointments behind. However, we'll ake it as the poet has pictured it. We son't have to live very long in this world to find that there is good and and along the way. We see many sad ad along the way. We see many sad acced old people in this world today nd we wonder if they couldn't be nade happier if people would try.

Not far away from my home in cleveland, there is a boarding house, and almost every time I pass there, here is an old man sitting on the borch, sad and lonely looking. I inuired about him and understand that te has a son with a good business who pays for his lodging there. I asked im one day if he liked to read and the told me he couldn't see to read. God pity the person who cannot see o read and must sit all day with heir thoughts of the good and bad llong the way as the old man in our loom pictures life. I wonder if there hould not be someone who could drop n occasionally and read to them some

of the good things we find on our library shelves and talk to them about the Lord and allow them to talk out of the fulness of their hearts. "I just don't have time," we say, and that is true. Life is full of so many things which are unimportant that we must neglect the important ones.

WHEN I worked with my husband in the Presbyterian chruch, we occasionally had Old Folks Day for those over 60. We would go out and bring the old folks from every direction. We would sing the old songs. They would conduct the service, lead the testimony meeting and then he They would conduct the service, lead the testimony meeting, and then he would preach the sermon especially to old folks. Not just old folks enjoyed it, but the young folks enjoyed it too. My, how they sang those good old songs and how they enjoyed going back into the past and telling of the joys of salvation. We reached out to avery denomination not only Presbyevery denomination, not only Presby-terians, but every old person from every church. We brought those who were not members of any church, and many were won for Christ and made a new dedication to the Lord.

Is there any class of people who need encouragement more than those who are on the downward slope of time? What are we as a church doing

SEVERAL years ago I published an article in The LIGHTED PATHWAY. The title was, "Is your car a Christian?" I think maybe I should

publish it again, but because of space I will only remind you of its contents. There are many folks in the world today who are old or crippled or have some affliction who would give anything to go to church. They have attended all their lives and are longing to go Oh my at the heautiful cars tended all their lives and are longing to go. Oh my, at the beautiful cars rolling by on their way to church. How little trouble it would be for someone to call and say, "Get ready, and I'll be along to take you to church." And when you bring them home let them know that you plan to come for them each Sunday.

A group of men on horseback and

A group of men on horseback approached a swollen river, neck deep to the horses. An ill clad footman stood by, and watched the riders enter the ford. The last rider was President Thomas Jefferson. He asked the president to take him across which he cheerfully did. The man was asked why he waited to ask the last man. On the face of some there is written no and on the face of others yes.

Now it is very hard to ask some people for a favor, but others make you feel so welcome that it is a pleasure. Now, I'm not preaching for my own benefit, for I can still walk to church. However, I have some friends who seem to enjoy coming for me and bringing me home, for I can see a yes written on their face. I do not feel that I'm being any trouble to them that I'm being any trouble to them. Do you have a yes or a no written on

Only one life twill soon be past Only what's done for Christ will last.

### The Good Old Hymns

There's a lot of music in 'em—the hymns of long ago, Inches to told in the control of the

There's lots of music in 'em—those dear. sweet hymns of old, With visions bright of lands of light and shining streets of gold, And I hear 'em ringing—singing where Memory dreaming stands, "From Greenland's icy mountains to India's coral strands."

They seem to sing forever of holier, sweeter days, When the lilies of the love of God bloom'd white in all the ways: And I want to hear their music from the old-time meetin's rise Till "I can read my title clear to mansions in the skies."

We never needed singin' books in them old days—we knew The words, the tunes of every one—the dear old hymn-book through! We only sang to praise the Lord "from whom all blessings flow." We didn't have no trumpets then, no organs built for show,

An' so I love the good old hymns; and when my time shall come—Before the light has left me, and my singing lips are dumb—
If I can hear 'em sing them, I'll pass without a sigh
To "Canaan's fair and happy land, where my possessions lie."

-Frank L. Stanton.















Thompson

Thomas

McAfee

Mixon

Selman

Buxton

OUNG PEOPLE from every walk of life today enjoy the Pentecostal experience, or baptism of the Holy Ghost. Some would have us believe that the Pentecostal faith is too strict for today's young people. Others would have us believe that it is purely emotional with no appeal to scholarly minds. Scores of thousands of Pentecostal young men and women daily refute these negations and are living testimonies to the reality and blessedness to the Pentecostal experience. The testimonies in this symposium are from nine young people from all walks of life with varied backgrounds and training. They relate simply and frankly why they are of the Pentecostal persuasion. When we realize the myriads of the fellow young men and women, we can believe that there is vitality, blessedness, and spiritual satisfaction to be found in the Holy Spirit baptism. These are students and alumni from various colleges and universities-well trained in mind and

body and genuinely Christian in heart.
(1) Wayne McAfee, missionary to
Guatemala; Maryville College.

(2) LaVern Selman, youth worker in Salem, Oregon; Northwest Music and Bible Academy.

(3) Clyne Buxton, evangelist; Lee College.

(4) Alice Pullin, translator and linquist; Vanderbilt University.

(5) Newby Thomspon, Youth Director of Tennessee; Furman University. (6) Margie Mixon, LIGHTED PATH-

WAY Secretary; Lee College.
(7) William Pratt, Youth Director

of Michigan; Peabody College.

(8) Joshua Thomas, youth worker from Crisfield, Maryland; Lee College.

(9) R. H. Gause, Jr., Professor of Theology: Presbyterian College and Columbia Seminary.

"Pentecost is profusely backed by Scriptural truth. Every phase of Pen-tecost can be adequately defended by the Word, therefore this is the most important reason for my being Pentecostal."

I am Pentecostal because:

1. Of my environment. I hope that had my grandparents and parents not been Pentecostal, that I would have "come to the knowledge of the truth" -yet to deny their influence upon my choice of the Pentecostal faith is to deny Biblical examples. My grandmother, Mrs. Neel Dobbins, of Joplin, Missouri, was among the very first to receive the Pentecostal Baptism at the beginning of the 20th Century outpouring, having received in 1903, under the ministry of Charles Parham, a servant greatly used of God during those days of primitive Pentecost. My mother received the Baptism quite young, and as Timothy, a young Pentecostal preacher, I inherited "a faith that dwelt first in ... grandmother 'Lois,' and ... mother 'Eunice.' " 2 Timothy 1:5.

2. I want power to witness for the Lord. Jesus said to some Sadducees one day, "Ye do err, not knowing the Matthew 22:29. Having studied the Scriptures concerning God's power, I have found that that power is Pentecost. The very commandment to seek the Baptism of the Holy Spirit says, "... tarry ye... until ye be endued with power." Luke 24:49. And among Jesus' last words before His ascension were these: "But ye shall receive power after that the Holy Ghost is come upon you." Acts 1:8.

3. I like to praise the Lord. Through the Pentecostal experience I can praise Him in a manner otherwise unobtainable to me. We are no longer required able to me. We are no longer required the animal sacrifices of the Old Testament, but "therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name." Hebrew 13:15. One of the ways to praise God is through the gift of tongues, "For he that speaketh in an unknown tongue speaketh . . . unto God." 1 Corinthians 14:2 "Likewise the Spirit tongue speaketh . . . unto God." 1 Corinthians 14:2. "Likewise ,the Spirit also helpeth our infirmities, for we know not what we should pray for as we ought, but the Spirit Himself maketh intercession for us." Romans 8:26. What other way is more appropriate to praise the Lord than through the Spirit? And what other group teaches, advocates, and practices such praise than the Pentecostals?

4. It is the gift of God through Jesus Christ to us. It even cost the life of the Son. "Christ [was made] a curse for us that the blessing of Abraham might come upon the Gentiles [and] that we might receive the promise of the Spirit through faith." Galatians

3:13, 14.
5. "It is written." Pentecost is profusely backed by Scriptural truth. Every phase can be adequately detection to the Word, therefore this is fended by the Word, therefore this is the most importnat reason for my being Pentecostal. As Brother A. E.

McAlister states it: "Like every other fundamental truth in God's Word, w find it clearly typified in the Lat prophesied by the Prophets, promise in the Gospels, fulfilled in the Act of the Apostles, referred to through out te Epistles, and experienced to all the primitive apostolic Church To anyone who may doubt the scriptural backing of the Pentecostal experience, may I give the command of the Lord Hinself, "Search the Scriptural Laboration of the Scriptural Lab tures." John 5:39.

With all these reasons before me I can not but be Pentecostal!

-Wayne McAfee

"After watching the lives of man who had received the Holy Ghost bap tism, I knew for a certainty that i was a wonderful gift from God, and that it was for all believers."

I belong to a Pentecostal church by choice. Although I was reared in Pentecostal atmosphere, I was fre to make my own decisions. Afte watching the lives of many who had received the Holy Ghost Baptism, knew for a certainty that it was a wonderful gift from God and that i was for all believers. (Acts 2:39.)

My first appointment as the loca youth leader awakened me to the fact that I was terribly in need o something greater from God. Two nights before the first service I was to lead, I felt such a deep hunger for something from God that I prayed as I had never prayed before. God met me there as I earnestly sought Him for power in my life to do whatsoever He would have me do. For many hours I sought Him, and then, after leading my first Y. P. E. service, God heard my earnest prayer and sent the Holy Spirit into my heart bringing me the most wonderful peace and satisfaction I had ever known. I could only weep for joy as this new glorious feeling flooded my being and the Holy Ghost spoke through me in a language unknown to me.

Since that day, I have felt the Comforter (John 14:26) by my side in times of need and distress; I have felt this Guide (John 16:13) leading me into the truths of God's Word; I have felt the intercessor as I poured out my burdened heart, make intercession for me with groanings which could not be uttered (Romans 8:26); and I have felt the power of the Holy Spirit upon me giving wisdom, power, and words to speak in witnessing to others about my Lord. (Acts 1:8)
I shall always thank Him for includ-

## YOUTH and PENTECOST

A SYMPOSIUM

Nine outstanding young people answer the question "Why am I, a young person, Pentecostal?"

ing me in this promise: "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy..." How happy I am that I learned of this wonderful truth while a young person for He has been everything to me that I leans said He would he Jesus said He would be.
—LaVerne Selman.

"My conclusion was that this great Pentecostal doctrine was not the doctrine of a group of people in this wentieth century alone, but that it a wonderful doctrine of God's Word."

I was reared in a home of Pente-costal faith, for before I was six years old both of my parents accepted this doctrine, and my mother received her paptism. A few years later my fa-ther was wonderfully baptized in a cottage prayer meeting in our home. Though some of the folk in our comnunity doubted the genuineness of such a new and unusual experience, there was no doubt in my mind but that it was of God.

When I became an adult I began to wonder if I had been misled in my earlier youth; if the Pentecostal peoble were on a tangent concerning this eaching. I was aware of the fact that had never been intimately acquainted with any church doctrine other han that of Holiness people. I began to search the Rible open-heartedly. I and re-read the Aposte Paul's writerings on the subject. I discovered that every writer of the New Testament poke with tongues. Then I studied ecular history on the theme of ongues speaking. I found there were authentic accounts of tongue speaking the Holy Ghost down authentic accounts of tongue speaking upon receiving the Holy Ghost down hrough the centuries. I discovered hat some of the converts of White-ield, Wesley, and Moody spoke with ome unknown language. There were rust-worthy accounts of St. Augusine's converts speaking with tongues in the fourth century. I found many other such accounts. My conclusion was that this great Pentecostal docrine was not the doctrine of a group of people in this twentieth century alone, but that it is a wonderful doctrine of God's Word.

The Holy Ghost is a glorious companion to me. He is a Guide and a Teacher. He gives me power when otherwise I would be powerless. As a young person I would not live without this blessed third member of the Trinity in my heart, when all who will receive Him may have Him.

-Clyne W. Buxton.

"My faith is more than a venerable heirloom; it is the belief that the Pentecostal message contains that source of power God has provided for His children."

My Christian faith is Pentecostal because I am persuaded of its truth. I am aware of the powerful influence of godly missionary parents in such a decision,—an influence that prevailed when because of the nature of their calling, I was sent away to schools of other denominations for secular and religious education. From such a background it is impossible for the intolerant of any shild of such a background it is impossible for me to be intolerant of any child of God whose faith in Christ makes him my brother; neverthless, being fully persuaded of its truth, I retain my belief in the Pentecostal doctrine. If ever I am otherwise convinced, I shall reject it as no longer adequate.

I am Pentecostal because I believe the fullness of the Holy Spirit is God's answer to the dominion of the powers

answer to the dominion of the powers answer to the dominion of the powers of darkness that are exercising in the age in which we live. The simple fact that "old-time religion" was good enough for my forefathers, does not make it good enough for me. There are any number of things that were good enough for them that are no longer useful, desirable or even tolerable today. Should I find my religion able today. Should I find my religion such, I would certainly discard it for something that could better meet my need in the world in which I find myself. My faith is more than a venerable heirloom; it is the belief that the Pentecostal message contains that source of power God has provided for His children to sustain them in a day when civilization is undergoing terrifying "earthquakes." When has there been a greater demand for the strengthening dynamic power of God than today?

The few years I have lived in a land





of pagan darkness and satanic superof pagan darkness and satanic superstition have convinced me that to challenge such requires a power in the Christian greater than he that is in the world; for this purpose was the Holy Spirit given. It is His power that makes our warfare not defensive, rather offensive— "mighty through God to the pulling down of strongholds."

Finally I am of Pentagostal faith

Finally, I am of Pentecostal faith for my very personal need. How well I know what a coward I am—hardly the material of which heroines or martyrs are made. In me there lies the great possibility of a Peter who vows his loyalty and devotion to his Master in very certain terms and then in the time of crisis shamefully denies his faith. As such I need a faith that will empower me to conquer the world, Satan, and most of all, Alice.

-Alice Pullin.

"It was the holy change in the lives of converts fostered by a little holiness church that made me want just what

they had."

they had."

Born in the mountains, the fifth of six children, I first found my parents to be Baptists. Some few years after moving to town, a little holiness church was organized within a block of where we lived. Its members were extremely poor—poorly clothed, poorly educated, and poorly housed for worship. Their building (could you call it a building) had no floor other than the one God gave it, home-made the one God gave it, home-made benches, and an old pump organ. It was hard for me to see why anyone would want to go to church there; you froze in the winter and scorched in the summer.

But for some reason, and I don't know why, under strong protest from my father, Mom went to the holiness church one night, and then she went back again, and after that again, and again—well, unless sick she's there even now as I write this sentence. Of course Dad didn't stop his tobacco, but Mom soon threw the snuff box out the back door

back door.

It had been my observation over a period of years that the boys who professed religion in the "better" churchfessed religion in the "better" churches never quit going to the shows, playing ball, smoking cigarettes, or chewing tobacco. I had also noticed that the Pentecostal crowd immediately lost interest in all these things. The women let their hair grow long, pulled off their rings, and didn't use cosmetics. They didn't close church early like other churches—it seemed like they just couldn't get enough of it.

(Continued on page 23)

# God's Gift to the World

EVELYN BLACKSTONE

t the time Adam and Eve were driven from the garden of Eden, they had the promise that One would come, sometime, to deliver the human family from the curse of sin. All down through the ages the people looked for a king who would rule the world in righteousness. When Abraham was preparing to offer his son on the altar as a burnt offering, the angel of the Lord called from heaven and told him not to touch Isaac; for the Lord said to Abraham, "In your seed shall all the nations of the earth be blessed; because you have obeyed my voice." The Old Testament prophets tell the story of the wonderful Saviour who was to be born in the city of Bethlehem of Judea. He was to be a king of peace and reign on the throne of David forever. In time past, many kings had ruled and a great number of them were wicked rulers.

During the days of King Ahaz the Syrian army led by their king Rezin and the Israelites led by Pekah went up to take possession of Jerusalem. When this news reached the royal court, the hearts of the king and his people quivered like trees quivering before the wind in the jungles. The Lord said to His prophet Isaiah, "Go out, with your son Shearjashub to meet Ahaz at the top of the conduit from the upper reservoir, on the road to Fuller's Field. Tell him, he must be calm, never quail, never be afraid of these two fag-ends of flickering torches of Rezin and the son of Remaliah with their blazing fury. Aram and Ephraim and the son of Remaliah have planned mischief against you, thinking to invade Judah and reduce it to straits, to break in and seize it and set Tabeal's son upon the throne; but this is what the Lord the Eternal says: "Their plan shall fail, this shall not be; Damascus is but the capital of Aram, and only in Damascus Rezin rules (within sixty-five years Ephraim shall be so shattered that it ceases to be a nation), Samaria is but the capital of Ephraim, and only in Samaria rules Remaliah's son.'"—Moffatt.

Then the Lord through His prophet made a gracious offer to King Ahaz. This was made to prove to the King that the Lord's words would come true. Ahaz was bidden to choose a sign. He could ask for a sign in the air, or earth, or water, and God would see

that his sign was fulfilled.

But Ahaz rudely refused this offer.
He said, "I will not ask, neither will
I tempt the Lord." Because Ahaz was
so fearful that the alliance between
Syria and Israel would destroy Jerusalem, he seems to have been prone to
doubt. Very likely he used as his excuse for not asking the sign, Deute-

ronomy 6:16, "Ye shall not tempt the Lord your God . . ." Actually for him to ask for a sign would not have been tempting God, for God had invited him to do so. The reason he refused to accept the sign was because he did not want to accept the message of Isaiah. Instead he wanted to depend upon his own strength to defeat the

Isaiah rebuked the king and the whole royal family. He told Ahaz that it might be a small thing to weary men, but he should not go so far as to weary God. Then the prophet in the name of the Lord gave the king a sign. Even though Ahaz would not ask a sign, unbelief of man should not make the promise of God of none effect. The Lord Himself would give the king a sign, a double sign—a sign in general of His good will to Israel and to the house of David.

"Behold, a virgin shall conceive and

"Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel (God with us). Butter and honey shall he eat, that he may know to refuse the evil, and choose the good."

Of this child it was further foretold that though He should not be born like other children, but of a virgin, yet He should be really and truly man. He was to eat butter and honey like other children did, particularly the children of a land which flowed with milk and beneve.

As a sign for the speedy destruction of the enemy of Judah, Isaiah said, "Before this child which I now have in my arms (Shear-jashub, his son whom he was commanded to take with him for a sign) shall know how to choose good and refuse evil, the land that you abhorrest shall be forsaken of both her kings." Within two or three years after this, Hoshea conspired against Pekah and slew him. The king of Assyria took Damascus and slew Rezin. Thus the signs that God gave Ahaz were fully accomplished

In Isaiah fifty-three the prophet fortells the sufferings of Christ. The meaning of His suffering is seen in vicarious, substitutionary atonement that results in full redemption. The pure for the unholy and the righteous substitute for the sinner. He was wounded, bruised, chastised, pierced, plagued, crushed — not for His sins, but for ours. He bore on His own person the sins of the world. Yahweh is a forgiving God who provided this holy Substitute.

FROM the time of Malachi until the coming of Jesus was about four hundred years. The remnant of the Jews who had returned from the Babylonian captivity during the time of Malachi's prophecy had settled down in a sort of lethargic state to



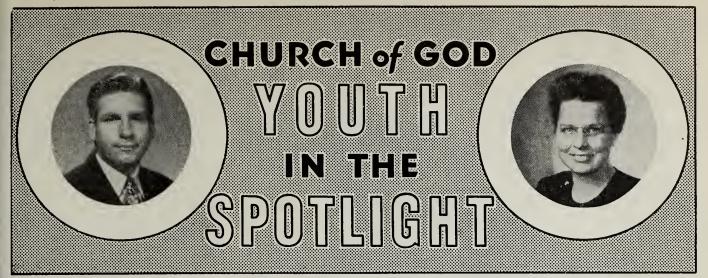
await the coming of the Messiah Malachi assured them that He would come, but he also told them that the Lord would bring judgment rather than comfort to such as they; for the priests were lax and degenerate, the sacrifices were inferior, the tithes were neglected, and divorce was common.

priests were lax and degenerate, the sacrifices were inferior, the tithes were neglected, and divorce was common. Indeed, the world was in deep sire and darkness when the angel appeared to the shepherds on the hill-side and said, "Fear not: for, behold, bring you good tidings of great joy which shall be to all people. For unit you is born this day in the city of David a Saviour, which is Christ the Lord." After that announcement, desire seized the hearts of those shepherds, causing them to go to Bethlehem to see the wonderful Child who had been born, and on their way back to their flocks, they told everyone with whom they met about the birth of Christ.

Joseph and Mary remained in Bethlehem for some time after the birth of Jesus. Very likely they thought that was the place where they should live since it had been prophesied that Christ was to be born in Bethlehem. While they were still there, wise mensuame from the East to visit the Babe. These men studied the stars and were therefore, called Magi, a word meaning wise men. King Herod was greatly troubled when he heard the story of the wise men. He quickly gathered all the high priests and scribes of the people together and demanded of them where Christ was to be born. He had them all searching the records feverishly. At last one of the scribes read what the prophet had written about the Lord, "In Bethlehem of Judea: . . . And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel."

The star guided toward Bethlehem from the beginning, but the Wise Men evidently ceased to follow it when they went to Jerusalem (knowing that Jerusalem was the capital)) and, therefore, soon lost sight of it. As soon as they were headed again toward the proper place, they found the star. It led as a brilliant and silent guidepost directly above the house where Joseph and Mary lived with Jesus. Falling down on their knees before Him the Magi opened their treasures and presented to Him gifts; gold and frankincense, and myrrh. These were very

(Continued on page 17)



Rufus L. Platt was born November 12, 1919, in Palmetto, Florida, nd there graduated from high school. Serving in the Navy for four ears during the last war, he did a great amount of personal Chrislian work. He is an alumnus of Lee College and George Peabody Colege in Nashville, where he received his B. A. and M. A. degrees. Being n ordained minister, he served as pastor in Nashville while attending Peabody.

This young man was recently appointed Administrative Assistant at Lee College. In this position he handles detailed problems in the general administration, much of it centering around the high school livision. He also teaches manual arts and social science.

His wife, the former Mary Daniel, is from Sylacauga, Alabama, and hey have one daughter, JeNean.

The young lady in the spotlight this month is Ruby Thompson Beckman. She was born and reared in the Dakotas, of Scandinavian parentage. In 1935 she graduated from high school at Mandan, North Dakota, and while attending Business College at Lemmon, South Dakota, the next year, she attended her first Church of God Service. Through the faithful prayers and sweet Christian example of an older brother she was converted that year. She graduated from Northwest Bible school at Lemmon in 1942, and from Junior College at Sevierville, Tennessee in 1944. For four years she served as State Youth director in the Dakotas. After several years of inactivity due to ill health, the Lord has wonderfully healed her body. She was married in 1944 and she and her husband have been called into the ministry and are serving their first pastorate in Mound City, South Dakota, a small town near her farm home.

### INTRODUCING REV. AND MRS. WAYNE McAFEE MISSIONARIES TO GUATEMALA

We are especially nterested in intro-lucing Mrs. McAfee to our readers since his is the first time he has appeared beore you. Mrs. McAfee, he former Charlotte Hewett, daughter of ne of our ministers, vas born April 30, 929, Charlotte, North Parolina. At the tencarolina. At the ten-ler age of 16 she re-leived a call to the hission field. She ac-legan at once to pre-ters for this great are for this great vork. She attended 3. T. S. in Sevierville, lennessee, and lend, lendessee, Cleveland, her 'ennessee. In her enior high school ear she was Valedic-orian of the class and was an out-

tanding student of her college class. he did part time work and was active

n the Mission Club. At the age of 10 Wayne felt the call o the ministry and began preaching. le, like Charlotte, received a call to he mission field at the age of 16 and egan at once to prepare himself for nis great work. Wayne attended I. T. S. in Sevierville, Tennessee, Sum-ler Institute of Lingiustics, Norman, klahoma, and Maryville College,



Maryville, Tennessee. While attending Maryville he pastored Thompson's Chapel. For a short time he worked with Rev. J. C. Jernigan who was then General Overseer of the Churches of God. In January, 1948 he received an appointment to Guatemala. He returned home on furlough December, 1950, during which period he and Charlotte made their final plans for marriage. They were married in January, 1951, received an appointment to Guatemala, and left the States in

June, 1951.

Charlotte is doing a splendid job of adjusting herself to the work and country. From all reports she is making a wonderful missionary with the able assistance of Wayne.

#### GOD'S GIFT TO THE WORLD

(Continued from page 16)

costly gifts and I am sure Mary and Joseph were greatly surprised that such should be presented to their Child; however, the gifts were used to a good advantage while the Holy

family was in Egypt.

The little boy Jesus grew up in the village of Nazareth, and we know very little about Him until He reached the age of thirty. At this time, He began preaching the gospel of salvation to lost humantiy. Twelve disciples were chosen and trained by the Lord Himself to carry on His work after He ascended to the Father. Jesus suffered to the forther control of the world. on the Cross for the sins of the world as no mortal ever suffered, yet His death was caused from the breaking of His heart. Just imagine that? You who have suffered heartbreaks know a little of what our precious Lord suffered.

Just before His ascension, He said to those gathered around him, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: lo, I am with you alway, even unto the end of the world."

## "The WARTETY Page"



The Greenville, South Corolino, junior orchestra.

### The Pace-setter Church

For years the Tremont Avenue Church of God in Greenville, South Carolina, has set the pace for other churches in the movement. Under the vital and electric leadership of Pastor A. M. Phillips, the church averaged 1,004 in Sunday School attendants for the month preceding their homecoming Sunday, and climaxed it with an attendance of 1,517.

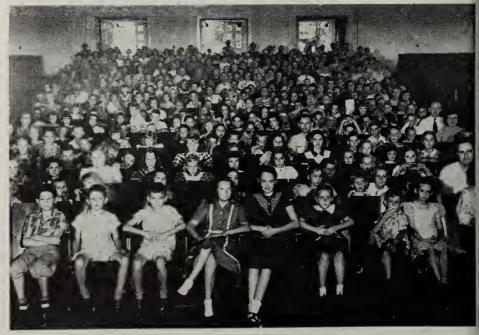
As soon as we visitors began to arrive on Saturday morning, we were aware that great things were afoot. Each Saturday morning at 11:30 "Youth Time Broadcast" goes forth over radio station WMRC. This youth broadcast is under the direction of Mrs. A. M. Phillips and originates in the small auditorium of the huge church plant. Five minutes before broadcast time the 400 children present (with only a few parents present) were compelled to leave the overcrowded small auditorium and go to the main auditorium. Mrs. A. M. Phillips had the children well organized and trained, and a typically splendid program was broadcast. One of the most outstanding features of the children's work is a twenty-two piece junior orchestra. The good of this "Youth Time Broadcast" is incalculable.

The Sunday School Department of the Tremont Avenue church is indeed a pace setter for the Church of God. It is completely departmentalized with superintendents over each department and 47 trained teachers. So efficient are the officers that 1,000 students can move from the Sunday School plant to their seats in the main auditorium within ten minutes time. This is one of the most inspiring sights visitors to the church have ever seen. The twenty-five piece orchestra provides the music for the Sunday School march. On this homecoming Sunday there were 1,517 present, including a number of state and church officials. Of those present, 849 were children. The morning speaker for this gala

occasion was Dr. Earl P. Paulk, Overseer of North Carolina, and former pastor, under whose leadership the large structure was erected. Dr. Paulk brought a masterful message on "Faithfulness." Others present for the occasion were the Rev. John C. Byrd, Overseer of South Carolina; Rev. Joseph L. Milligan of Bonne Terre, Missouri, former Associate pastor of the Greenville Church; the Rev. Lindsey Pratt, evangelist, who was conducting revival services at the church; and a number of other prominent visitors.

Following the morning service all the people were treated to a special phome coming dinner. The slogan for the day had been "Don't bring a well-tilled basket—bring a friend." Fifteen hogs had been barbecued, and helped to make the lunch for 2,200 people. It was a great day in the life of a matchurch accustomed to great things. It was the fruit of months of hard well-abor by Brother Phillips and his efficient staff.

During this great occasion, it was pointed out that ninety per cent of the patients in Greenville hospitals over any week-end receive a copy of the current LIGHTED PATHWAY while they are there. This can be done only by excellent organization on the part of the Y. P. E. During the past one year the church has had an increase of over 200 members and \$30,000 has been paid on the church indebtedness. Besides the aforementioned "Youth Time Broadcast," the church also sponsors a one-hour broadcast from 10 to 11 p. m. Saturday, and devotional broadcast from the show why the pastor and congregation of the constantly rushing and toiling, and why we have called it the pacesetter church. It sets the pace for no other churches to follow.



The Youth Broodcost of the Greenville church.

### Christmas Eve

Edna Conn

hristmas Eve at last! And what a perfectly lovely Christmas Eve it is! On Main Street the gay shoppers hurry for their last inute purchases, their arms laden th brightly wrapped packages. Many top-keepers are already closing their bors, anxious to be free for their own nristmas holidays. A few bright-eyed uildren skip happily along, their par-its tugging at their arms, as they tze with delight and wonder at the imerous toys and goodies in the indows. Everything is bustling with citement and good cheer. Tomorrow Christmas!

But come with me for a moment nd let us visit the home of the Manselds. Since they are one of the richt families in town—surely we will nd everyone there happy, especially an and Freddie. Pull your coats ther and let us hasten. It is cold

and soft snow is falling faster. Just a w more blocks and we'll be there.

Look, there it is—the Mansfield's tate. How beautiful the Christmas corations are. Oh, it must be wonrful to live in a mansion like that d have just everything you want. ;-h-h, Be quiet! Someone is coming! About this time the side door, lead-About this time the side door, lead-g to the garage, opens and a richly essed young couple come out. Sur-isingly, they don't look as happy we expected. Mrs. Mansfield speaks her husband, "John, I wish we did by the to go out tonight. But you now how it is. The Riches would feel and if we refused to come to the highow how it is. The Riches would feel dif we refused to come to the bigst party they have given this year." "Yes, yes, I know," Mr. Mansfield iswered impatiently, "But what out tomorrow? Do you think we can ave a litle time to ourselves then?" "Oh, but John, I thought you knew a were having the Stanleys for dinger The servents have been busy all er. The servants have been busy all ty preparing for them. They invited last year, you know, and I felt that just had to return the kindness and

k for them this year."
"Oh well," the husband answered signedly, "I'll be glad when it's all

Soon the large limousine disappears own the street and our attention is



turned to the upstairs nursery. The colored servant sits in a chair reading. Jean and Freddie, standing together in the window, watch the snow flakes falling against the pane. The gloominess of their sober little faces hardly seem in keeping with the brightness of the huge Christmas tree

in the nearby corner.

"Oh, I wish Mother and Daddy would stay at home tonight," said Jean. Dorothy Jones told me at school that her mother had been reading them lots of beautiful Christmas stories. There was one about a baby who was born in a stable. She said His name was Jesus and that we have Christmas because it is His birthday. I asked mother today to tell me more about it. She said she would later. But I wish I knew about Him now if it really is His birthday."

"Well, I've heard about that in school too. But I don't know it well enough to tell you," answered Freddie

slowly.

There was a long silence and then Freddie spoke abruptly, "I don't care whether I get that old electric train or not. I told Daddy to get it for me and he said he would. But Larry says that his daddy plays train with him. Lots of pictures show the daddy helping you play with them and that is really what made me want it. It won't really be much fun I guess, 'cause Daddy will be gone so much he won't have time to help me play with mine. Even tomorrow that pokey old company has to be here. I wish they would at least invite someone who had a little boy."

"Yes, or a little girl," said Jean slow-. "I wish we could even do like they did in the story our teacher read to us, and have Christmas dinner for lots of poor children. But when I told

Mother she said she had everything already planned for Christmas and couldn't change it."

"Well," answered her brother with a sigh, "I guess when we get big we can make Christmas just like we want it to be."

"Alright Children "I are to be to be

"Alright, Children, it's bedtime," the nurse's voice interrupted. And the two little Mansfields turn slowly to obey.

IT is getting late now and snowing harder—but if we hurry perhaps we'll have time to visit one more home. Little Jean mentioned Dorothy Jones and I know just where she lives. We might find something different there. Of course, the Joneses are not wealthy like the Mansfields; but perhaps it isn't money that makes Christ-

mas happy, after all.

Oh, there is the cottage where the Jones' family lives. Some one is playing the piano and singing. Let's move closer so we can see what is going on.

### ONCE IN ROYAL DAVID'S

Cecil F. Alexander

Once in royal David's city Stoad a lowly cattle-shed, Where a mather laid her Baby In a manger for His bed. Mary was that mother mild, Jesus Christ her little Child.

He came down to earth from heaven Who is Gad and Lord of all, And His shelter was a stable, And His cradle was a stall. With the poor and mean and lawly Lived on earth our Saviour haly.

And through all His wondrous childhood

He would honour and obey, Lave, and watch the lowly maiden In whose gentle arms He lay. Christian children all must be Mild, obedient, good as He.

For He is our childhood's pattern: Day by day like us He grew: He was little, weak, and helpless: Tears and smiles like us He knew; And He feeleth far our sadness, And He shareth in our gladness.

And our eyes at last shall see Him, Through His own redeeming love; For that Child so dear and gentle Is our Lard in heaven above; And He leads His children on To the place where He is gone.

Not in that poor lowly stable, With the oxen standing by, We shall see Him, but in heaven,
Set at God's right hand on high,
When, like stars, His children crowned
All in white shall wait around.

-Masterpieces of Religious Verse.

Here, look through this window.

Mrs. Jones face is a picture of peace and joy as her fingers move over the keyboard, playing the melodious strains of the beautiful hymn, "Silent night, Holy night, All is calm, all is bright—." Dorothy and Bobby sing with all the feeling of two children who know the meaning of the old and wonderful story of the first Christmas wonderful story of the first Christmas. Mr. Jones sits silently listening, as he rocks little Ruth to sleep. His worn Bible is still open on the nearby table at the second chapter of the gospel of Luke. Tonight he has led his family again in their devotion to Jesus whom they all know and love. Here is a lovely scene of peace and contentment. In the happy faces of this little group one can see the real Spirit of Christmas. The Spirit of the Christ Child is here with all His glorious gifts of joy and grace.

Come, let us go now and leave this family to their happiness. If we stayed perhaps we could learn what gifts they are expecting to give and receive, and what their plans are. But suddenly, it doesn't really matter so much! We know that whatever they have, though it may not be costly, will be shared with Christian love—and they will be truly HAPPY.

### I Met Her on the Road to Bethlehem by James R. Thomason

HE morning sun had just peeped over the Mount of Olives as I left my room, which was just across the street from the "Tower of David" in the old city of Jerusalem. I walked along the narrow street called "The Way of the Cross" and al-ready the place was crowded with early morning shoppers and the hun-dreds of vendors which fill Jerusalem's narrow streets every day. I edged my way through the crowd, stooping occasionally to view some sight that was not familiar to my eyes. Soon I passed through Damascus gate, be-yond the city wall and only a few yards from Mount Calvary where Jesus was crucified.

The square just outside the gate was filled with ancient Arab busses and dilapidated taxis with the drivers all yelling out their point of destination, and each one trying to get his vehicle loaded first. My guide directed me to the Bethlehem bus. I edged our way down its narrow aisles and found a seat near the back. A blind Arab woman probably in her late fif-ties or early sixties came on the same bus and found a seat beside me.

After hearing me speak English to the guide she turned to me and said, "Could you tell me the time please?" Of course, I was glad to do so, and then I asked her if she was going to Bethlehem also. She said, "Yes, I am going there to give electric massage treatments to the refugees." I complimented her for her interest in those poor unfortunates, and assured her that she was doing a "good Sa-maritan's" job. "It is a good work" she said, "if the Lord blesses it." By this statement I knew she was a Christian, and being a minister myself, I was interested in hearing her testimony. She was very glad to have someone to talk to and she told me the following story of her life which has been one without many roses.

AT the age of eight months she was stricken with infantile paralysis which left her totally blind the rest of her life. Her parents were Arabs, and when she was two years old her father died. Her mother was very poor, and was forced to place her little blind girl in a school for that purpose.

When she was about six years old two American missionaries came to Jerusalem and visited the school where

Mathilde, for that was her name, was being cared for. For some reason these missionaries became interested in this little girl and adopted her. They took her back to America and placed her in a blind school in Pennsylvania where she completed her education. It was also in this school that she was converted at the age of ten and unit-ed with the Christian Missionary Alliance Church, where she has remained a faithful member ever since. When she finished her schooling, she felt the call of God on her heart to return to her native Palestine to do work among the Jewish hospitals there. She had completed a course in electric massaging in addition to her other studies in school, and felt that she was well equipped to minister to the physical as well as the spiritual needs of her fellowmen.

HER friends and parents insisted that this would be too great an undertaking for one who was handicapped as she was, and told her that it would mean suffering and that they forced the would regret bere do they feared she would regret her decision if she went. At this point she smiled and said, "It has meant suffering, much suffering, but I have never regretted it."

"Our Lord's Word said," she continued, "for us to glory in tribulation, knowing that tribulation worketh patience and patience experience and experience hope." Again she smiled and said, "If we suffer with Him we shall also reign with Him."

So, in spite of all the pleadings of her friends, she returned to Palestine and obtained a job in a Jewish hospital, and there she has worked continuously there tinuously for twenty-seven years. When the Jewish-Arab War started she was forced to flee the city, and had never been permitted to return to the Jewish side again.

At this point I asked, "Where do you live now?"

"Oh I live in a little room on the

you live now?"

"Oh I live in a little room on the the edge of 'No Man's Land' (a narrow strip of bombed out buildings which divide the Arab section from the Jewish section) and I am a refugee now. However, I do not mind being a refugee, for my Saviour was a refugee, too. His Word teaches us that His people are only 'Strangers and Pilgrims' here, and that in this life we have no continuing city, but that we must seek one to come, a city

we must seek one to come, a city wherein dwelleth righteousness."

I ASKED her if she wa not disappointed because she coul not work longer among the Jewis people and she said, "I would prefer to work among them rather than the Arche but rouses (all things) the Arabs, but you see, 'all thing work together for good to those wh love the Lord, to those who are calle according to His purpose,' and thoug! I may not understand everything, must not fret and ask why thing are as they are, for God is workin His will and His will is always best. I "If we look around we become dis H

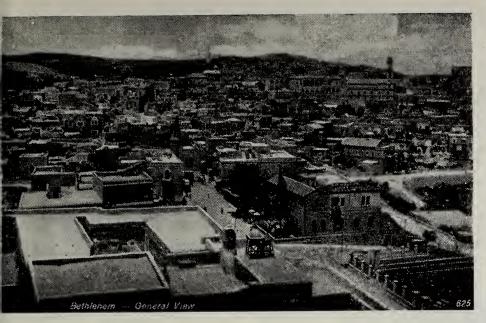
couraged; I always look up."

When I asked about her means of support she told me, "In the Jewis" support she told me, "In the Jewis hospital I used to receive a small sal ary, but for the last three years, have had no pay, except perhaps, free-will offering which is handed to me occasionally. I make no charge for my services. The Lord," she con tinued "has promised in His Word that the will supply all my needs accord to He will supply all my needs according to His riches in Glory by Chris Jesus."

I could not help but marvel at th undefeatable courage of this grea woman, and to think that all she had accomplished, she had done in the face of seemingly overwhelming difficulties. So I told her how wonderful it was to meet such an one as she one who had mounted her difficultie and obstacles and rode them to suc

Then she said, "Being blind all my life has been a great hindrance bu when the Lord takes one thing from you He always gives you a hundred fold of something better, though have never seen any of the thousand to whom I have ministered physical and spiritual help. Though I have never seen a text book, God has en abled me to master the Hebrew Greek, Arabic, French, and English languages. I can speak and read them all perfectly. The knowledge of thes all perfectly. The knowledge of these languages has been a wonderful hell to me in the thirty years that I have served my fellow travelers of man nationalities, all for the glory of the lowly Nazarene."

"The Lord has been very good to me," she continued, "whereof I an glad and give Him the praise. As long as He gives me strength I intend to continue to devote my life in the service for others. The greatest jo of my life has been to nurse the sick to health, and often times have been able to bring them to the



knowledge of spiritual help as well. I don't have much longer to work in His vineyard. I am of the opinion that He will return soon, and my only desire is that I may be found faithful, having fought a good fight, and to hear His words, 'It is enough, come up higher.'"

By this time the rattling, ancient bus had wound its way around the Judean hills, and we were nearing Bethlehem. Once in the town, she would go first to the blind school and offer any assistance that might be needed, and then she would go to the refugee camps and minister there. At the close of the day, when this "Angel of Mercy" had finished her Master's work, she would board another dilapidated bus with most of the windows broken out; then, over the signless road that is little more than a goat trail, around treacherous curves and past precipes without a guard rail, she would go back to her one room home on the edge of "No Man's Land," where she would find her sightless way, happy as a Queen on her throne.

As I said goodbye to her, I placed an offering in her hand. Rather hesitatingly she accepted it, and then said, "I will not use it for myself, I will buy supplies for the refugees."

My life will always be much richer for having met that wonderful little old lady. I hope that in the future, every time I am tempted to complain and ask the "Whys" of life, that my memory will travel back over all those miles of land and sea, back to that springlike morning in February when I met Mathilde Davis on the road to Bethlehem. To relive that journey again in my memory, will help me to take life as it comes, and to realize, as she said that "all things work together for good to those who love the Lord," and whatever my station in life may be, God is working His eternal plan for me. Though I

may not understand the "whys" of it all now, the hand of an all-wise God has ordained it, and when the mysteries of this life have all been revealed and made clear as the day, I shall then see plainly that His ways have been best and that what seemed like utter defeat was really a blessing in disguise.

She added an indelible chapter to my life; she taught me anew a lesson that I wish all the world could learn—"that real joy is not found in wealth or fame, but in simple child-like faith and trust in a loving heavenly Father, a lesson that teaches that our losses and disappointments are meant for our good, and the effect it has upon our lives will all depend upon the attitude we take toward them." Somewhere in that far-away country, among the ragged tents of an Arab refugee camp, is a little grey-haired blind woman who has proved this to be so. She literally mounted her difficulties, and used them toward success, for she realized early in life that her trust must be placed in the eternal, not in the material things of this earth. She "remembered her Creator in the days of her youth before the evil days came upon her."

If we could look in upon her now we would see her, happy as a bird on wing, feeling her way from one miserable hovel to another, speaking words of comfort and ministering to the needs of as many of those 800,000 homeless refugees as she can reach. She asks no pay, she asks no praise or approval from men, she only asks that when the evening shades gather at the close of her earthly day, she may be found faithful in the sight of her God, and that she may be accounted worthy to enter into the rest of the faithful where there are no blinded eyes. Her hope is in the words of Him who once said, "For whosoever shall give to drink unto these little ones a cup of cold water, verily I say unto you, he shall in no wise lose his reward."

### A COURAGEOUS WARRIOR . . .

(Continued from page 11)

and his specific threat was probably provoked by some proud boast from these haughty men when they thought their lofty tower would protect them from all danger.

Zebah and Zalmunna were overtaken by the three hundred men in Karkor, a town on the eastern side of Gad, and they came upon them unexpectedly. These two chiefs were resting among their own tribes, but nevertheless Gideon captured them and won complete victory. He must have returned by a shorter route than the one he followed in pursuing the enemy, and before Penuel and Succoth thought he had had time to overtake the enemy, he was back and ready to punish them.

The men of Succoth were rolled in thorns and briers and perhaps some instruments pressed the thorns into their body. Because of the thin clothing that the people of the East wore, this was great punishment to them. He went on to Penuel and there killed some of the leading men who had so scornfully treated him, and threw down their tower, about which they had always boasted.

Gideon's brothers had been killed by these two chiefs, Zebah and Zalmunna, at Mount Tabor, while they were in hiding there during one of the Midianites' invasions, and Gideon questioned them about it. They begged for mercy and said that they were forced by their rulers to kill them, but Gideon turned a deaf ear to their pitiful pleading.

On his return from battle, the people said, "Now, you have won this great victory for us and delivered us out of the hands of the Midianites, and we want you to rule over us." Of course, they could not have found a better ruler in the land. But Gideon refused the offer by telling them God was their ruler; however he did become the judge of Israel. He justly judged the people and settled their difficuties as they came to him. What he decided upon was esteemed valid by all. His devotion to God was sincere and earnest, but he made a great mistake in setting up the ephod, which was an image with the representation of the priestly ephod. Since God did not authorize this, it caused the people to sin.

This courageous leader judged Israel for forty years and enjoyed the happiness and peace of the land. He lived in his paternal city, Ophrah, with the ephod set up there. He was the center of all the people, and around him gathered the different tribes. He had seventy sons and a household like a prince. After having lived in wealth and honor, he died in peace and was buried in the sepulchre of his father at Ophrah when he was a very old man. In the beginning of our story, Gideon's family was the poorest in Manasseh, and he was the least in his father's house, but at the close of his life, he was the greatest man in the land.

## LANGE'S Commentary on the Holy Scriptures

### A GREAT, UNABRIDGED, REPRINT CLASSIC

The Ideal Set to Make the Preacher's Ministry More Effective!

In these volumes there is something helpful and usable on practically every word, phrase and verse in the Bible. This set leads in the

field as a true complete scholarly work.



### BIG BEAUTIFUL AND DURABLE VOLUMES AT A LOW PRICE

Motthew, 578 poges	Now	reody—\$3.95
Mork-Luke, 582 poges	Now	reody— 3.95
John, 666 poges	Now	reody— 3.95
Acts, 488 poges	Now	reody— 3.95
Romans, 458 pages	Now	reody— 3.95
Corinthians, 584 poges	Now	reody— 3.95
Galotians-Colossions, 566 pages	Now	reody— 3.95
Thessolonians-Hebrews, 558 pages	Now	reody— 3.95
Jomes-Jude, 532 poges	Now	reody— 3.95
Revelotion, 446 poges	Now	reody— 3.95
Genesis, 665 poges	Now	reody— 3.95
Exodus-Leviticus, 385 poges	Now	ready— 3.95
Numbers-Deuteronomy, 464 pages	Now	reody— 3.95
Joshua-Ruth, 502 pages	Now	reody— 3.95

Somuel, 616 pages	Now	reody—	3.95
Kings, 572 poges	Now	reody—	3.95
Chronicles-Esther, 540 pages	Now	reody—	3.95
Job, 673 poges	Now	ready— 3	3.95
Psolms, 820 poges	Now	reody—	1.95
Proverbs, Songs of Solomon, 608	Now	ready— 3	3.95
Isoioh, 745 poges	Now	reody—	1.95
Jeremioh-Lomentotions, 646 poges	Now	reody—	3.95
Exekiel-Doniel, 773 poges	Now	ready— 4	1.95
Minor Prophets, 667 poges	Nov.	1951 3	3.95
Complete set-only		\$97	7.80
The 10 Volumes in the New Testament, pe	r set .	\$39	9.50
The 14 Volumes in the Old Testoment, per	set	\$5	3.30
Size of each book 6½ x 9½ inches			

ORDER YOUR SUPPLY OF THESE VOLUMES TODAY FROM

### The Church of God Publishing House

922 MONTGOMERY AVENUE, CLEVELAND, TENNESSEE

#### YOUTH AND PENTECOST

(Continued from page 15)

It was not preaching that made me a Pentecostal; but, outside the influ-ence of a godly mother, it was the holy change in the lives of converts fos-tered by a little holiness church that made me want just what they had. Certainly there have been times of bereavement and distress, but those times also came before I received this experience. But now I have the solution to my every problem. During a season of extreme uncertainty and indecision in my life I was once driven to a night of prayer. Somewhere around two or three o'clock the Holy Ghost suddenly began speaking through me in a language with which I am not familiar. After a few minutes, without an effort on my part and without any knowledge of what I was about to say, sentences began to emanate from my lips that revealed the solution to that which I was faced.

When I need the undergirding of a strength not produced by this world, I lean heavily on this mighty Spirit. He leads me through paths of groaning, travail, and agony to places of holy entertainment, creating heavenly joy within my heart that I am unable to describe with earthly words. God help me so to live that from me He may ne'er depart.

J. Newby Thompson.

HE year was 1941, the

"The Holy Ghost baptism has been a source of never-ending help to me through the years, and has been the 'Guide of all guides.'"

month was June, the place was a small town in southern Louisiana— Covington, and the event was the annual convention of the Church of God. During the Monday night service in which Rev. J. H. Walker, Sr. delivered the evangelistic message, I stepped forward when the altar call was given to make the greatest step of my life. Two months after becom-ing a Christian I was baptized with the Holy Ghost and joined the Church

of God. This Pentecostal service was the first one I attended that made me feel the need of salvation. Naturally, my allegiance and support have gone to the Church of God since that service in which I claimed Christ as my Re-

deemer and Saviour.

How young people see anything worthwhile in life without having Christ as their personal Saviour constantly perplexes me. A Friend like Jesus means much to me in these days of uncertainty and impending doom. A future without Him to me seems void and enmeaningful.

The Holy Ghost baptism has been a source of never-ending help to me through the years, and has been the "Guides of all guides." My opinion is that the Christian who has not gone the step further in receiving this blessing is living far beneath the realm of security and happiness intended for every Christian.

I am proud to be numbered with the group of Pentecostal youth of our day who are not ashamed of the Gospel of Jesus Christ preached in its fullness, and who are heeding the admonition of Paul, "Come out from among them, and be ye separate... and touch not the unclean thing."

-Margie M. Mixon.

"After diligently searching the Scriptures, I have concluded that Pentecostalism is a truth taught in the Word of God."

Why be Pentecostal? After diligently searching the Scriptures, I have concluded that fundamental Pentecostalism is a truth taught in the Word of God. Some persons testify that they are Pentecostal because this group believes in feeling its religion. I do not follow that line of thought; for, "As it is written, the just shall live by faith." Faith in what? I have faith in God and His Word! I do not trust my feelings, for they have led me wrong. Feeling must follow faith.
The Holy Ghost baptism in my life

means the following:

 Gives me power—Acts 1:8
 Helps me bear good fruit—Gal.  $5:2\overline{2}, 23$ 

3. Guides me-Romans 8:14

4. Teaches me-Luke 12:12

-William H. Pratt.

"It is a real heart and soul Bible experience given by God to everyone who knows Jesus Christ as their personal Saviour and who desires to have it."

I was born and reared in a Pentecostal home, but that is not my reason for my being a Pentecostal young person. Much credit is to be given to Mother and Dad for teaching me this wonderful way. It means a great deal to be taught in the right way when you consider the millions that are bewrong instructions at home. Words cannot express how I appreciate Mother and Dad for training me in the way I ought to go, and now that I am older I have not departed from am older I have not departed from it, (Proverbs 22:6). However, all this training would be of little value in the end if I had not personally received my own salvation. Parents and friends may teach and train, but all must experience for themselves. Mother and Dad's daily lives, instead of literal scriptural training, was the way they taught me that Pentecost is right.

Nearly five years have passed since I married and left my parents, yet I am more Pentecostal now than ever. Why? I have personally experienced the same spiritual blessing that Mother and Dad had experienced and which made them live such Godly lives. This experience, which creates Pentecostal believers, is for every be-liever in Christ who will ask for it and meet the conditions, (Luke 11:13).

If I were to say that the only reason anyone is Pentecostal today is because they were reared and taught Pentecost, then I would have to be honest with all and say that whatever form of worship you have been taught is just as good as Pentecost, but thanks be unto God, there is more to Pentecost than just being taught about it. It is a real heart and soul Bible experience given by God to everyone who knows Jesus Christ as their personal Saviour and who desires to have it. To be Pentecostal is to be baptized in the Holy Ghost with the initial evidence of speaking in other tongues as the Spirit of God the utterance, (Acts 2:1-4; 10:44-46).

The Bible knowledge I have received in the past few years about Pentecost would be enough to con-vince me that the Baptism in the Holy Ghost or the Pentecostal experience was ordained of God and commanded of all believers. Many believe it, but fewer possess it.

Having experienced this Pentecostal blessing I know I could never be satisfied with anything less and by the help and grace of God I shall always live Pentecost in my heart, soul, and mind.

-Joshua Thomas.

"The experience of Pentecost meets the demands of man's character, taking full account both of the earthly and heavenly and the material and Scriptural."

IT was in the Providence of God that I was born into a Pentecostal home. This is one of the great contributing factors in my choice of the Pentecostal Faith. I thank the Lord that He so placed me in life that I was brought up under the holy influences of consistent Pentecostal living. This was the rule, not the exception; therefore, as a child, I was convinced of the rightness of Pentecost.

This, however, was not and should not be the determining factor. There are certain more basic reasons why I am an adherent to the Pentecostal

Faith.

First of all, I am convinced that Pentecost actually occured as recorded in Acts 2, and that it must be reduplicated in every believer. The Pente-costal system is the only system that fully harmonizes with the Scriptures. I am Pentecostal because I think it is

Scriptural.

The experience of Pentecost meets the demands of man's character, taking full account both of the earthly and heavenly and the material and Scriptural. Anything less than Pentecost falls short. God's plan for man is that man's spiritual experiences must agree exactly with God's perfect idea of man. Pentecost is vital to this plan, which involves the elevation of man from weakness to power and from

glory to glory.

Finally and foremost, by the grace of God I am what I am. The mercy and goodness of God so directed and kept me that I have been brought into this glorious Faith and Experi-

ence.

-R. H. Gause, Jr.



### "HONESTY, THE BEST POLICY"

By JEANETTE CHESSER

INTRODUCTION

"A false balance is abomination to the Lord: but a just weight is his delight," Proverbs 11:1. According to Webster, a policy is a settled course adopted and followed by an institution, body, or individual. We, as individuals, must choose which course we shall follow: the course of honesty or the course of dishonesty.

FIRST SPEAKER
The policy of dishonesty includes
(1) Bribery—the act of giving or receiving a bribe which is perhaps most vividly displayed by Judas as he planted a kiss on the cheek of Jesus for 30 pieces of silver. A story very descriptively told to us by Mattthew, Mark, Luke, and John
(2) Deceit—the practice of mislead-

ing is seemingly more frequently practiced today than any of the other dishonest acts. Hardly a day passes in which we do not hear an exaggerated radio advertisement, while if closely tested we might find it much different from what we were led to believe. Many times a seemingly trust-worthy friend may say untruths of our character when we are not present. Deceit is destructive, but if we trust God we are able to avoid and defeat it.

SECOND SPEAKER

(3) Lying-any untruth is probably the most dangerous weapon of all time. Revelation 21:8 tells us that "the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters and all liars shall have their part in the lake which burneth with fire and brimstone: which is the second death." Surely this warning should cause the lowest sinner to repent. "A spoken lie is no worse than an acted one. It takes less time to do a thing right than it does to explain why you did it wrong.'

(4) Crookedness is usually thought of in terms of thievery or crimes, but today it has a more innocent appearance. Even in school, when we think no one is watching and look only once at our neighors' paper, we are cheating-and cheating is crooked-

ness.
"Money dishonestly acquired is

never worth the cost, while a clear conscience never costs as much as it is worth.

THIRD SPEAKER

The story is told of a young aspirant for office in Iowa who drove up to a hotel and engaged a room. He desired his trunk taken to his room; and seeing a man passing whom he sup-posed to be the porter, he imperiously ordered him to take it up. The porter charged twenty-five cents, which he paid with a foreign quarter worth only twenty cents. He then said, "You know Gov. Grimes?" "Oh, yes sir!" Well, take my card to him, and tell him I wish an interview at his earliest convenience." The man answered, "I am Gov. Grimes, at your service sir."
"You—I—that is, my dear sir, I beg—
a—thousand pardons!" "None needed at all, sir," replied Gov. Grimes. "I was rather favorably impressed with your letter, and had thought you well suited for the office specified; but, sir, any man who would swindle a working man out of a paltry five cents would defraud the public treasury had he an opportunity, Good evening, sir!

The course of dishonestly is being trod by millions today, either in bribery, deceit, crookedness, or lying. But as this holds true there are many others walking in the will of our Saviour, Jesus Christ, by following the course of honesty. Being honest is to be upright, truthful, and sincere. These are the people who have their reward in Heaven, the ones anticipating the second-coming of Christ. Honesty is our measure of life on this earth. Honesty is truly the "best" policy and may we as Christians give nothing less than our "best." He that loseth his honesty, hath nothing else

to loose."

A PECULIAR TREASURE

By VIVIAN BACKMAN INTRODUCTION

A treasure is something highly valued by some individual, yet not necessarily of high value in itself. Any item considered a treasure receives much attention and the best of care, even though it may be just some china dogs or the like. It is not usually given to children to play with or left behind unlocked doors if of high value. Money is a very common treasure and greatly loved and sought after by many people. Some folks have some very strange treasures that possibly you're not able to list. God has chosen a very strange treasure but we can be very happy about it.

WHAT IS GOD'S TREASURE

Exodus 19:5; Deuteronomy 14:2; 1 Peter 2:9, 10; Acts 15:7-11; God's purpose in creating man was for His own pleasure and fellowship. He chose the Israelite nation from out of the many nations, and later showed His approval upon the Gentile by saving them by faith in the Lord Jesus and in turn baptizing them in the Holy Ghost. By this extension of His love and affection you and I became God's treasure. He of course has insisted upon a few requirements as mentioned in the

above verses, that of being obedient unto all His commandments and holy. If we have accepted Christ as our Saviour from sin we are partakers of His righteousness by faith and confidence in Him (Hebrews 3:14), and if we love Him we will surely be obedient unto His word. You, as His child, are God's treasure. Thank God for parents who make their children their treas-

THE TREASURE OBTAINED

In order for anything to be your treasure you must prove ownership. This could involve much work and expense but because you greatly desire it you gladly do it. The devil stole man but God has gone to much work and expense to reclaim him. This expense cannot be tabulated in silver and gold, for a world full of it could not have paid the price...John 3:16; Matthew 13:45; 1 Peter 1:18, 19. Whosoever will may become God's treasure. God is not willing that any should perish or go without the communion and fellowship of God which brings innumerable blessings and benefits in this present world and in the world to come. The price is paid for you. Will you accept His love and affection for you?

GOD'S ATTITUDE TOWARD THIS TREASURE

"Fear not little flock, for it is the Father's good pleasure to give you the kingdom." Luke 12:32. God expects to enjoy His treasure. After all a great price has been paid for us and He expects to enjoy it, Revelations 4:11. His pleasure is realized by what He can do for us. This fact is borne out. even in our natural walk of life where we love to give to our children and do for them. That pleasure is enlarged when we have obedient and loving children who love to be an honor to their father and mother. I'm sure God's pleasure is intensified by those who are appreciative of what has been done in their behalf and who return to Him love, worship and adoration. To trust God completely is very pleasing to Him. Note the sad tone of Hebrews 10:38. God wants to give abundantly and help us eternally, but in unbelief we draw back, straining the cords that bind us to Him. Then, on the other hand, we may expect too much as is mentioned in Malachi 1:10, doing nothing unless we are sure of a great reward. Yet God does take note of every loving deed in His name. Still, you must watch your attitude and the spirit in which you perform. Maybe you had a selfish motive. Remember we did not choose God but He chose us. How humbly and reverently we ought constantly to walk before Him that He may have the pleasure due

THE CARE OF THIS TREASURE Even after much of our haughtiness, disobedience and irreverence He continues to keep us and care for us. His philosophy is that the "goodness of God leadeth us to repentance," Romans 2:4. God grant that this may be so in our lives. He has given us security and protection from the onslaughts of the enemy, for we are hid with Christ in God. He cannot lower is standard to keep us there but has ven us His precious Word to help s abide there. Colossians 3:14; Psalms 13:9. Not only have we found need f a hiding place from time to time, ut think what it will mean to have shelter in the Rock in the day of ne Lord's wrath, Zechariah 2:3. Con-ast the consolation of this scripture ith Rev. 6:16. Either we are crushed the Rock of hid in the Rock. If we re not hid in Christ a day will come hen we will want to be hid from im...I rejoice with the poet who ays "I have found a hiding place hen sore distrest, Jesus, Rock of ges, strong and true..." Make Him bur hiding place tonight. our hiding place tonight.

### THE CHRISTIAN'S CHRISTMAS

MRS. LEWIS J. WILLIS

cripture: Matthew 2:1-12; Luke 2:1-14

ong: "Silent Night" or some other

appropriate song.

lannelgraph Lesson: "Christmas" (This lesson may be purchased from the Church of God Publishing House for \$1.25)

rpressions from Juniors Lead the Juniors in a discussion pout Christmas. Help them to plan ctivities that will make someone appy during the holiday season. Lead nem to express freely why we celereate Christmas and why we give gifts, irect their thinking in the channel giving to express love. We love and the because "God so loved the world at he gave ..."

emarks by Leader

raver

This discussion with the Juniors as caused us to recognize more fully at the Christmas Spirit is upon us. here is Christmas everywhere. At his season of the year all of us seem be in our height of ectstasy. Preprations are being made for a big elebration. Homes are decked with olly. There's a decorated tree in very dwelling. The streets are crowdl with shoppers who hustle about to ake ready for the big feast or a iletide party. The children are filled ith enthusiasm and expectancy while ne older people enjoy reminiscence. riends and neighbors are being rawn close together; gifts are being achanged; and hearts are made to ap for joy.

But in all the enchantment and stive cheer we will lose the real eaning of Christmas if we fail to do onor to the Lord of lords, the One ho lived and died that peace and ood-will might abide with each of us. We have chosen four speakers who ill discuss with you four implications at Christmas holds for the Chris-

an.

Divine Love: John 3:16; Romans 5:8; Jeremiah 31:3; 1 John 3:1; 1 John 4:18

Christmas is the outgrowth of ivine Love. The Nativity with its any glorious implications could have ever been if there had not been a eavenly Father who loved. "For God

so loved the world that he gave..." Jesus was the only adequate measure of God's love. His love bridged the chasm from heaven to earth with a "love gift" that transforms darkness to light and the sinner to a saint. "Behold what manner of love the father hath bestowed upon us, that we should be called the sons of God...."

II. Saving Power: 1 John 4:10; Acts 4:12; Matthew 1:21Matthew 1:21, "And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his peo-

ple from their sins."

It was through the birth of Jesus that redemption was made possible. There is salvation for every people; red, yellow, black, and white. The angels' message that a Saviour had been born indicated that deliverance had come. Faith in this Saviour brings freedom, for through Him the powers of evil are defeated and the sinner is rescued from the mire to take his place among the redeemed.

Let us as Christians ever be reminded that Christmas signifies more than gaity, laughter, feasts, etc. It signifies redeeming power. May we strive to spread this news to every lost person within our reach.

III. Abiding Peace: Luke 2:14; Ephes-

ians 2:14

On that blessed day the heavenly host began to praise God and say, "Glory to God in the highest and on earth peace..." That very message told us that peace should reign on the earth. Our trials may be many and our burdens heavy, but in Jesus we can find the peace that passeth all un-derstanding. Though there be war and strife about us we can rest in the deepest recess of God's great peace even as Paul said, "for He is our peace."

IV. Unspeakable Joy: Juke 2:10; John

17:13

Christmas brings with it joy. Not joy as related to pleasure but a genuine Christian experience. Every person who is acquainted with Jesus realizes this profound happiness. It is joy that no one can take from us. Then angels brought us glad tidings of great joy with the announcement of Christ's birth. When He at last enters the heart He becomes "joy un-speakable and full of glory," to us. Conclusion

With these four thoughts in mind it becomes increasingly evident that the Christians' Christmas differs from that of the average individual. I trust that these discussions have enriched and deepened your experiences as related to Christmas. May we allow ourselves to show forth the effects of these four implications that Christ-

mas holds for the Christian.

Suggested Activities for Y.P.E. Groups:

- 1. Organize to sing Christmas carols to Shut-ins.
- 2. Buy and decorate a Christmas tree for a Shut-in.
- 3. Prepare baskets of food for needy

4. Give toys to under-privileged children.

5. Make simple gifts or write cheerful messages for hospital patients, orphanage children, or aged people in convalescent homes.

6. Plan a Christmas party for a group of shut-ins or unfortunate

7. Sponsor a supper or sale to benefit worthy Christians.

"Make someone happy this Christ-

### SEPTEMBER PRIZE WINNER

C. D. HOLCOMB Greenville, South Carolina

700 papers

RULES: A cash prize of \$5:00 is offered each month to the person who (1) sells the most LIGHTED PATH-WAYS and (2) pays for the papers by the twentieth of the month. Payment for each month's issue is due on the twentieth of that same month.





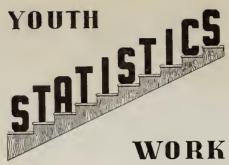
• Appeals to children through its stories and to adults throughlife-building examples of courage, vision and triumph over difficulties. "I always keep a supply on hand for gifts." Illustrated, beautifully bound, \$1.25 (mailing 10c).

\$1.25 (mailing 10c).

Order from your Dealer or direct.

### JOHN RUDIN & COMPANY Inc.

Also Publishers of "The Book of Life" 1018 S. Wabash Ave., Chicago 5, Ill. DEPT. LP anna karamana da kanan kan



Lewis J. Willis, National Youth Director

#### CHRISTMAS GREETINGS

Those of us in your Youth and Sunday School Department wish you the very merriest of Merry Christmases. Sister Willis and I extend a personal greeting to our friends everywhere. It is our prayer that the richness of His presence this Christmas will more than compensate for any sadness that has touched you this year.
"Christmas Gifts"

Christmas is the time of gifts. It, of course, commemorates the supreme gifts ever made—God's gift of His Son. Christ has become the basis upon which all true gifts find their meaning.

ing.
Perhaps there has never been a time when the attitude of giving should be analyzed more severely than now. There is a danger that our gifts will not be inspired by the Christ spirit but rather by the spirit to influence those who are able to favor us. This spirit certainly dominates the world and strong symptoms of it are being seen among some professed Christians!

The true gift is born of love. "God so loved he gave . . ." John 3:16. His gift represents the love that gives its best. It stands in holy rebuke against the sham of so called "love gifts" to day. While His gift was offered in love. day. While His gift was offered in love, many gifts are made today purely from social necessity. Any gift bathed in love retains an endearing fragrance even though its cost is small.

Your love gift is needed today. The cause of Christ is dependent upon you for its progress. The Church with the Sunday School and Y.P.E. must look to you for sustenance. The work progresses only as you love and give. The advancement of the Kingdom of Chirst keeps stride with your "measure of love."

Most of all, Christ needs you. To give Him yourself is the greatest gift of all. Christ can use you, however, only if you give yourself because you love Him. To offer yourself in complete dedication to His will is to find Christian sublimity. It is a beautiful day when the Christian discovers the true meaning of Christmas and gifts.

### TEN LARGEST HOME DEPARTMENTS

Durham, N. C2	,770
Pike Ave. (B'ham) Aia.	,535
Eldorado, Ill.	
Southside, Ariz.	
Chicago Ave., Ariz.	
Rome, Ga	
Henderson, N. C.	
Amariilo, Texas	490
Warrenville, S. C.	468
Johnson City, Tenn.	405

#### EIGHT BIG FIVES

Largest Y.P.E. Attendance for Month of September Average Weekly Attendance GROUP AA

	GROUP AA	
North Carolina		15,10
Georgia		9,55
Tennessee		9.20
South Carolina		8.570
Alabama		7,01
	GROUP A	
West Virginia		5.79
	***************************************	5.00
		3 97
Virginia		3.36
v ii giiiid	GROUP B	
Illinois		3,89
	GROUP C	
	- GIWOUI C	2 50
	= -= 00 00 0 000 0000 0 mm 000 0000 0 000 0 000 0 000 mm 0	
Louisiana		1.33
	GROUP D	
		46
New Mexico	GROUP E	420
		404
Delaware		
10wa		290
Maine		214
wasnington	200 x 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0	240
South Dakota	~	240
*****	GROUP F	100
Wisconsin		137
Oregon	· · · · · · · · · · · · · · · · · · ·	110
Dist. of Col		98
Idaho		8
Colorado		50
	GROUP G	

#### EIGHT BIG FIVES

Largest Sunday School Attendance for Month of September Average Weekly Attendance GROUP AA

North Carolina	24,227
Tennessee	
South Carolina	19.196
Georgia	16.880
Alabama	16.108
GROUP	A
West Virginia	9.701
Kentucky	7.492
Virginia	6,658
Mississippi	5,198
Texas	5,037
GROUP	Р В
Illinois	3,731
GROUP	C
Caiifornia	
Pennsylvania	3,161
Michigan	2.896
Arkansas	2,726
Louisiana	2,473
Arizona GROUP	1.017
New Mexica	705
GROUP	705 E 700
South Dakota	720
Iowa	564
Washington	562
Delaware	
Maine	376
GROUP	F
Wisconsin	334
Oregon	293
	173
Dist. of Col.	169
Nebraska	152
GROUP	
Connecticut	19
Maccochinette	0

### YOUTH REPORTS FOR SEPTEMBER

Saved				3,015
Sanctified				1,322
Baptized in	the Holy	Ghost	**********************	1,102
Added to the	he Church	of Goo	1	1,021

#### NATION'S BIG TEN IN Y.P.E. Average for Month of September

488 424

### NATION'S BIG TEN IN SUNDA' **SCHOOLS**

Average for Month of September Average Weekly Attendance Tremont Ave. (Greenville, S. C.)
Kannapolis, N. C.
S. Gastonia, N. C
Lenoir, N. C.
Dilition, S. C.
N. Cieveland, Tenn
Biltmore, N. C.
E. Gastonia, N. C.

### LIGHTED PATHWAY DISTRIBU-

TION FOR SEPTEMI	BER, 1951
Alabama	2,60
Aiaska	
Arizona	
Arkansas	
Caiifornia	
Central Canada	
Western Canada	7
Colorado	6
Connecticut	
Delaware	8
Florida	2 05
Foreign	
Georgia	
Idaho	
Iliinois	1 25
Indiana	
Iowa	
Kansas	
Kentucky	
Louisiana	
Louisiana Maine	70 31:
Maine	
Massachusetts	
Maryland	65
Michigan	1,10
Mississippi	1,30
Minnesota	3
Missouri	48
Montana	
Nebraska	
New Mexico	
Nevada	
New Hampshire	
New Jersey	13
New York	2:
North Carolina	4,57.
North DakotaOhio	171
Ohio	2,05!
Oklahoma	75
Oregon	17:
Pennsylvania	1,12
South Carolina	6,14
South Dakota Tennessee	150
Tennessee	3.69
Texas	1.57
Utah	
Virginia	
Washington	
Washington D C	41
W. Virginia	2 82
Wisconsin	
Wyoming	2
11 J 01111115	
	47,03
	71,00

### NUMBER NEW SUNDAY SCHOOLS ORGANIZED SINCE ASSEMBLY-236

mmmmmmmm

NUMBER NEW Y.P.E.'S ORGANIZED SINCE ASSEMBLY—190

### THE JOYFUL SOUND

Continued

stead, He sent a babe. It is such wis he men by lowly doors, attended by starr; ideals and simple sentiments. They are indeed "wise men" who bow at such a shrine. By such faith, men are truly wise, knowing that no hope is too high no dream too holy to be fulfilled—ever the hope and dream of "peace on earth among men of good-will."

# The Joyful Sound

By RUBY SLAY

Luke 2:10-12. And the angel said unto them. Be not raid: for behold I bring you good tidings of great joy hich shall be to all the people: For there is born to you is day in the city of David a Saviour, who is Christ the rd. And this is the sign unto you: Ye shall find a babe rapped in swaddling clothes, and lying in a manger.

EVER BEFORE had the future looked so dark for the children of Israel. Just as the darkness of night engulfed the lonely shepherds on the Judean hill-side, so had it enveloped the children of God. At this time Rome was mistress of the world, and the Roman soldiers sought to make her power felt. He Jews were an oppressed people, heavily taxed, but the epressed state of the nation could not alter their views

shake their confidence. hat did it matter that the umaean Herod had usurped e throne of David, except far as his own guilt and eir present subjection were ncerned? Israel had passed rough deeper waters, and bod triumphant on the her shore. For centuries emingly hopeless bondsen in Egypt, they had not ally been delivered, but had ised the God inspired orning song of Jubilee, as ley looked back upon the a cleft for them, and which ad buried their oppressors their might and pride.

Again, for weary years had eir captives hung Zion's arps by the rivers of that ty and empire whose colosal grandeur, wherever they rned, must have carried to e scattered strangers the solate feeling of utter ppelessness,—and yet, that npire had crumbled into 1st, while Israel had again 1st while Israel had again 1st while Israel had again 1st while Israel had ever ecceded the dawn of a orning brighter than any 1st had yet broken. It was 1st hat with one voice all 1st prophets had bidden 1st with 1st with 1st word would be 1st with 1st wi

tough they were strangers in a strange land, more earnt were their longings, more eager their gaze, til the dawn that long expected day tinged the eastern sky with its rightness.

Their hope was kept aflame by such promises as Isaiah 6-7, "For unto us a child is born, unto us a son is given; at the government shall be upon his shoulder; and His ame shall be called Wonderful, Counsellor, Mighty God, verlasting Father, Prince of Peace. Of the increase of His overnment and of peace there shall be no end, upon the urone of David, and upon His kingdom, to establish it, at to uphold it with justice and with righteousness from enceforth even forever."

AGAIN we go back to that grassy slope on that wintry night of December where shepherds watched the flocks destined for sacrificial services, when sudden the flocks destined for sacrificial services, when sudden the flocks destined to grant the services, when sudden there came the long-delayed, unthought-of announcement. Heaven and earth seemed to mingle, as suddenly an angel stood dazzling before their eyes while the outstreaming glory of the Lord seemed to enwrap them, as in a mantle of light. It seems that we can almost hear the song of the angels ringing out over an armed camp, in a hard old Roman world, "Glory to God in the highest, and on earth peace among men in whom He is well pleased."

Even though this was the moment that the children of Israel had looked forward to with great anticipation, even though this was the moment that God's people had been waiting for the glorious tid-

ings to burst upon them that He had come—yet, it seemed all so sudden—so strange. To think that on such slender thread, as the feeble throb of an infant-life, the salvation of the world should hang, and no better shelter be provided it than a stable, and no other cradle than a manger! And yet it is ever so today! On what slender thread has the continued life of the Church often seemed to hang; on what feeble throbbing that of every child of God-with no visible outward means to ward off danger, no home of comfort, no rest of ease. But oh hallelu-jah! how our hearts rejoice when we realize that Christmas rests upon the Rock of Ages. "Rock of Ages, cleft for me, let me hide myself in Thee! Let the water and the blood, from thy riven side which flowed, be of sin the double cure, save from wrath and make me pure!"



In just a few days now we will be celebrating the birth of our Lord and Saviour, Jesus Christ, who not only transformed the world, but still transforms the lives of those who trust in Him. Just as the Jews looked forward to the coming of the Messiah for their release, so is in Him today our only hope for the future, the foundation for our faith in a world that needs to tune

in a world that needs to tune its ear to heaven and hear the "Joyful Sound," Jesus Saves!

Jesus Saves!
Only God could have thought of Christmas. Its beauty is beyond the wit of mortal man, so simple in its sublimity, so homey, yet so heavenly. Man would have made this glorious event a great pageant, but man-made pageants pass and fade, God works in mysterious ways His wonders to perform. He blows no trumpet; He rings no bell. He begins within, seeking His ends by quiet growth, and by a strange power some men may mistakenly call weakness, a wisdom often mistaken for folly. Man seems to have one answer to every problem—force! That isn't the way of God. He didn't send an army to conquer the world, in-

(Continued on opposite page)

# A Christmas Wish...



May the Spirit of Him whose birth was heralded by the Star of the East shine upon you during the Holiday Season and give you peace in Him.

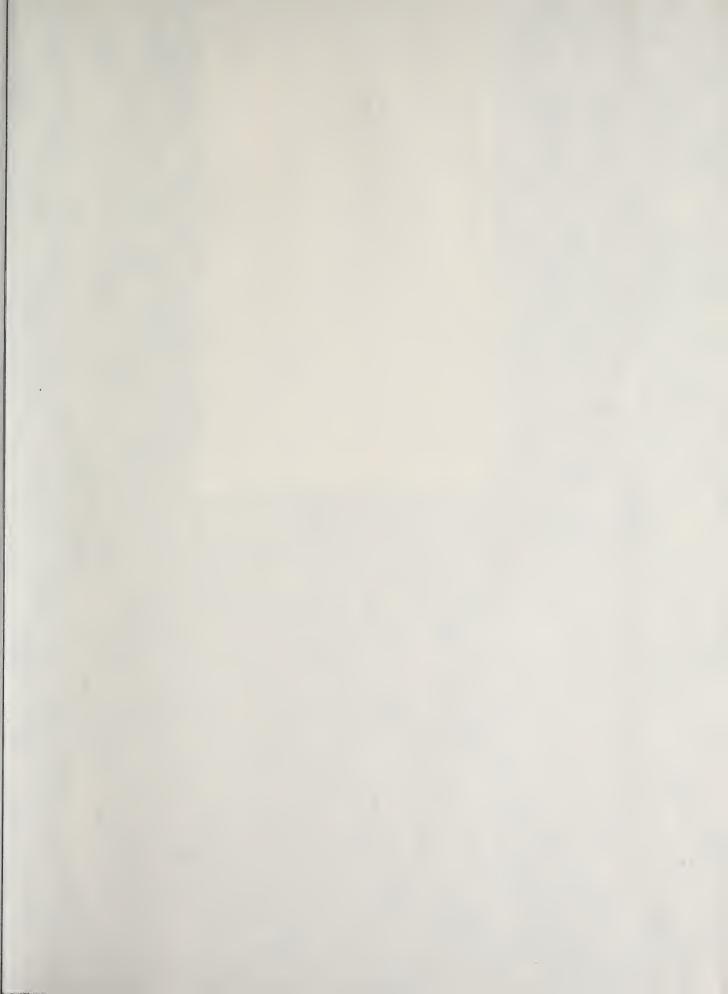
THE LEE COLLEGE BOARD OF DIRECTORS, ADMINISTRATION, FACULTY AND STAFF

Second Semester commences January 31, 1952.

Lee COLLEGE Cleveland, Tennessee







DATE DUE				
	-			
DEMCO 38-297				



```
CHURCH OF GOD COLLAGESTON
```

R 050

C

L723p The Lighted pathway

v. 22

c. 3

94556

C R

.050

L723p The Lighted pathway

v. 22 c. 3

CHURCH OF GOD COLIECTION

NOT TO BE TAKEN FROM THIS ROOM

LEE COLLEGE LIBRARY CLEVELAND, TN 37311

DEMCO

